

American Jewish Year Book

Arnold Dashefsky
Ira Sheskin *Editors*

American Jewish Year Book 2014

The Annual Record of the North
American Jewish Communities

 Springer

American Jewish Year Book

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Arnold Dashefsky, University of Connecticut, Storrs, CT, USA
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Jewish Communities

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Preface

Since the appearance of the renewed *American Jewish Year Book* in 2012, we have had the opportunity to speak at public panels and to the press about the importance of this publication for North American Jewry. On one occasion, we suggested that 100 years from the present, when historians seek to understand the Jewish communities of North America in the early twenty-first century, they will turn to an examination of the *American Jewish Year Book* and the topics covered in its various chapters. It is a safe bet that no reader of this volume in 2114 will be around to disprove our assumption in 2114! We are strengthened in our conviction, however, from the analysis provided by Sarna and Golden (2000) in their article “The twentieth century through American Jewish eyes: A history of the *American Jewish Year Book*, 1899–1999.” As one of us, who was quoted in a local press account, stated, “When we went to renew the *Year Book*, people said, ‘With the internet, do we need this?’” The answer: “In 100 years, Jewish Federations may be listed online, but a list of past Federations won’t be. For historians wanting to track what happened over time, they will use the *Year Book*” (Mindell 2014).

One of the events that seized many in the US Jewish community in the past year was not an action of the American government—nor the Israeli government—but a social scientific survey conducted by a reputable organization, the Pew Research Center: *A Portrait of Jewish Americans*. The response to the survey, released in October 2013, generated a groundswell of interest among concerned American Jews. So compelling was its release that both of us were asked to speak about it at local lectures, and consequently, we have structured this volume to include, in Part I, Chap. 2, the Executive Summary of the survey followed by brief commentaries authored by a group of respected social scientists with a response by two of the original authors of the report, Alan Cooperman and Gregory A. Smith. Part II, Chap. 14 presents a detailed review of the ongoing shifts in regard to gender in American Jewish life by Sylvia Barack Fishman. Four additional chapters continue the model established in the previous volumes of articles on national affairs, Jewish communal affairs, and the US and world Jewish populations by Ethan Felson, Laurence Grossman, Ira Sheskin and Arnold Dashefsky, and Sergio DellaPergola.

In the current volume, in an effort to be faithful to our subtitle, “The Annual Record of the North American Jewish Communities,” we have added another article on the Canadian Jewish population by Morton Weinfeld and Randal F. Schnoor.

In Part III, we continue with the long-standing tradition of earlier editions of the *Year Book* to publish a variety of Jewish lists. For this year, we have organized the lists into four chapters, including Jewish Institutions, Jewish Press, and Academic Resources. We reason that this is a more conceptually integrated approach to inventorying the “infrastructure” of North American Jewry. In addition, we conclude with a chapter on transitions, major events, honorees, and obituaries.

In this third volume under our direction, we have also introduced several new features. First, the “Jewish Population in the United States, 2014” chapter now includes an “Atlas of American Jewish Communities.” We believe that this is the first attempt to map American Jews not by state or by county but by the “communities” into which the American Jewish community has organized itself. Second, Chap. 20 has a much expanded list of Jewish Family Service agencies and added lists of Jewish Free Loans and Jewish Vocational Services. Third, Chap. 20 includes a much expanded and reorganized list of national Jewish organizations. Fourth, Chap. 22 now includes a list of Israel Studies Programs. Note as well that for each volume of the *Year Book*, we click on every Internet link to make certain that it is still active and to double-check and update the information as necessary.

As Sarna and Golden (2000, p. 102) observed about the first century of the *Year Book*,

For a century, the *American Jewish Year Book* has been attentive to just such messages as it chronicled events and trends in American and world Jewish life. From its modest, imperfect beginnings, it helped to inform and educate American Jews as they assumed the burden of Jewish leadership, and annually it documented American Jewry’s burgeoning and multifaceted role at home and abroad. Its listings, directories, population figures, quantitative studies, annual reviews, and special articles supplied the basic information that Jewish leaders required for their work, and helped to clarify the central issues affecting Jews everywhere.

We trust that this observation will hold true in this second century of the *American Jewish Year Book*.

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The Editors

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- Sarna, Jonathan D., and Jonathan J. Golden. 2000. The twentieth century through American Jewish eyes: A history of the *American Jewish Year Book*, 1899–1999. *American Jewish Year Book* 100: 3–102.

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We have been very gratified by the response that we received from our academic colleagues and the Jewish press to our resuscitation of the *American Jewish Year Book* after its moribund status from 2009 to 2011. While not everyone may be as effusive in praise as one of our colleagues, who wrote that we “have restored this important resource in all its former glory,” we are pleased thus far with the results.

What has been accomplished is the consequence of the collective effort and dedicated support that we have received from many individuals. Therefore, we wish first to express our thanks to our editors, Cristina Alves dos Santos, Anita van der Linden-Rachmat, Elvire Verbraak, and their associates at Springer, who have shared our enthusiasm for the publication of the *Year Book* once again.

We would also like to express our sincere appreciation to Larry Grossman, the former editor of the *American Jewish Year Book*, for his encouragement and support of our initiative and for the continuation of his review of communal affairs in the American Jewish community. Our gratitude is extended to the other authors, including Ethan Felson for returning with his article on US national affairs as well as Sergio DellaPergola on the world Jewish population. Special thanks are extended to Sylvia Barack Fishman for her article on gender in American Jewish life and Alan Cooperman and Gregory A. Smith for sharing the executive summary of the Pew Research Center’s *A Portrait of Jewish Americans* along with all the commentators: Sarah Bunin Benor, Steven M. Cohen, Sergio DellaPergola, Harriet Hartman, Samuel Heilman, Bethamie Horowitz, Ari Y. Kelman, Barry A. Kosmin, Deborah Dash Moore, Leonard Saxe, Theodore Sasson, and Janet Krasner Aronson. In addition, we are also very appreciative of the contributions of Morton Weinfeld and Randal F. Schnoor for their contribution on Canadian Jewry. We would also like to express our appreciation to the several reviewers who provided helpful advice on the chapters in Part II, including Miriam Sanua Dalin, Harriet Hartman, Ariela Keysar, Uzi Rebhun, Charles Shahar, and Mark Silk.

For Part III, we wish to thank Ami Eden and the JTA staff (www.jta.org) for their assistance with the obituaries and events sections. No edited work with the variety of features contained herein can be completed successfully without the help of our

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Part I
Forum on the Pew Survey, *A Portrait*
of Jewish Americans

Chapter 1

Are You “Pewish”? Multiple Assessments of the Landmark Pew Survey

Arnold Dashefsky and Ira Sheskin

As of June 2014, a Google search of the Pew Research Center’s *A Portrait of Jewish Americans* yielded no fewer than 197,000 results (in 0.40 s)! An important theme of the discussion surrounding the Pew Survey, released on October 1, 2013, focused around what *The New York Times* headlined in its account: “Poll Shows Major Shift in Identity of U.S. Jews” (Goodstein 2013, p. A11). As Chap. 16 of this volume suggests, “It came like a thunderbolt out of the blue” and spawned much debate and dialogue. The significance of the survey, based on a probability sample of the US Jewish population, was rooted in its being the first comprehensive study since the 2000–2001 National Jewish Population Survey (NJPS 2000–2001). Recognizing the importance of this landmark effort, we asked a panel of 10 prominent social scientists to comment on the Pew findings from the perspective of their respective expertise. The panel’s results are presented in the chapters following a summary of the report. In Chap. 13, a response is provided by two of the principal investigators at the Pew Research Center. Our hope is that these chapters will shed more light than heat on the topic.

In this introduction, we will (1) present the highlights of the report; (2) provide summary observations on the substantive and policy implications as stated by the commentators; and (3) comment ourselves on the findings in regard to an optimistic or pessimistic assessment of the state of American Jewry.

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1.1 Highlights of the Report

During a telephone conference call on October 10, 2013, shortly after the release of the report, Laurence Kotler-Berkowitz, senior director of Research and Analysis and Director of the Berman Jewish DataBank at The Jewish Federations of North America, presented the highlights of the Pew Report as they bore on the potential interests and concerns of the professional and lay leadership of the American Jewish community. The following are based upon the major bullet points of that presentation:

- **Population:** The single best estimate of the American Jewish population is 6.7 million (5.3 million adults and 1.3 million children), representing 2.2 % of the US population. In 1957, the US Census Bureau estimated that Jews constituted 3.2 % of Americans age 14 and over.
- **Demographics:** American Jews are older than other Americans; twice as likely to have a 4-year college degree; more concentrated in the Northeast than the US population as a whole; and wealthier than the US population as a whole, although 20 % of Jewish adults report household income of less than \$30,000 per year.
- **Fertility:** The Jewish fertility rate of 1.9 children per woman is less than the 2.1 rate necessary for a population to at least remain stable. The 4.1 rate for the Orthodox is more than twice that of the non-Orthodox.
- **Immigration:** 14 % of Jewish adults are foreign born; 35 % of adults are first or second generation.
- **Religious “Nones”:** 22 % of the sample claimed no religion, but have Jewish background or Jewish cultural identity. This percentage increases from 7 % among Jews age 87 and older to 32 % of Jews age 33 or younger. The percentage of religious “nones” overall and among “millennials,” in particular, is similar to those proportions in the overall US population.
- **Intermarriage:** 58 % of Jews who married between 2008–13 married non-Jews. This rate has been fairly stable since 1995, but was much lower in previous decades.
- **Jewish Child Rearing:** 59 % of Jewish adults who have minor children at home say they are raising those children as exclusively Jewish by religion; 14 % are raising their children partly Jewish by religion; 8 % are raising their children as Jewish, but not by religion; and 18 % are not raising their children as Jewish in any way.
- **Denominations:** 35 % of Jewish adults are Reform; 18 % are Conservative; 10 % are Orthodox; 6 % are other denominations, including Reconstructionist and Jewish Renewal; and 30 % claim no religious denomination.
- **Denominational Switching:** Jews who have a different denomination from the one in which they were raised tend to have moved from Orthodox to Conservative, from Conservative to Reform, and from Reform to no denomination or no religion.
- **Jewish Organizations:** About 20 % of Jewish adults belong to Jewish organizations other than synagogues.

- **Philanthropy:** More than half of Jewish adults report that they donated to a Jewish charity in the past year.
- **Community Cohesiveness:** 28 % of Jewish adults say that being part of a Jewish community is an essential part of what being Jewish means to them.
- **Holocaust** 70 % of Jewish adults say that remembering the Holocaust is an essential part of what being Jewish means to them.
- **Jewish Law:** 19 % of Jewish adults say that observing Jewish law is an essential part of what being Jewish means to them.
- **Israel:** 43 % of Jewish adults have been to Israel. This measure shows little variation by age (due to Birthright Israel).
- **Middle East Peace Talks:** 38 % of Jewish adults think the current Israeli government is making a sincere effort to bring about a peace settlement with the Palestinians; 12 % think that the Palestinian leadership is making a sincere effort to bring about a peace settlement with Israel.
- **Jewish Pride:** 94 % of Jewish adults (including 97 % of Jews by religion and 83 % of Jews with no religion) are “proud to be Jewish.”

Thus, a passionate mystic would be encouraged by the finding that for five-sixths of Jews with no religion, “*dos pintele yid*,” the “jot of Jewishness,” endures; but what would a group of dispassionate scholars say?

1.2 Commentaries on the Report

To provide our readers with a scholarly perspective on assessing the results of the Pew Report, we assembled a panel of academic colleagues representing a diverse set of disciplines, including demography, education, history, Jewish studies, linguistics, public policy, and sociology, to provide commentaries on the Pew Survey.

Each author offers a somewhat different slant, based on his/her intellectual interests and policy concerns. Some highlights of their many observations follow:

1. **Sarah Bunin Benor** criticizes the counter-productive rhetoric surrounding the Pew Survey associated with a pessimistic interpretation of the data.
2. **Steven M. Cohen** alerts readers to the apparent shrinking Jewish middle, that is, those Jews with non-Orthodox religious denominational preferences, owing to their increasing intermarriage and declining fertility, and what this portends for the decline in the support of the major institutions of Jewish life, such as synagogues, schools, organizations, and federations.
3. **Sergio DellaPergola** addresses the issue of empirically defining the boundaries of various Jewish identity categories, suggesting a fluidity to various identification and behavioral measures.
4. **Harriet Hartman** observes some differences between men and women, notably, that intermarried Jewish women demonstrate a stronger Jewish identity than intermarried Jewish men.

5. **Samuel Heilman** sees the continued Americanization of US Jews and suggests only two possibilities to save them from disaffiliation: either a growing emphasis on multiculturalism and ethnicity or a re-ghettoization of Jewish life.
6. **Bethamie Horowitz** calls for newer models and argues for a more optimistic assessment of Jewish life.
7. **Ari Kelman** expresses concern that researchers' predilections might bias the measures utilized and thereby the policy implications derived from the research.
8. **Barry Kosmin** draws attention to the general nature of the sponsorship of this study of American Jews, in contrast to previous efforts (such as the three National Jewish Population Surveys) carried out by the Jewish community, which might have paid more attention to the secular components of Jewish identity.
9. **Deborah Dash Moore** provides a historical perspective, illustrating the enduring characteristics of American Jews and their innovative response to changing circumstances without marginalizing those who are not "core Jews."
10. **Leonard Saxe, Theodore Sasson, and Janet Krasner Aronson** present a more positive interpretation of the Pew Survey, arguing that substantial Jewish population growth has occurred. In addition, they point to a heightened engagement with Jewish life and increased Jewish identification among the young adult children of intermarriage.

1.3 Optimistic vs. Pessimistic: Implications of the Report

Drawing optimistic or pessimistic conclusions about the prospects for the continuity of Jewish life may be as old as the Jewish people. Consider the informed observer of Jewish life, fortunate to still be alive toward the end of the first century after the destruction of the Second Temple and the elimination of political autonomy in ancient Israel. It would be expected that such an individual would be pessimistic and might spend time writing dirges about the suffering that Jews experienced. Such an individual might not have been able to imagine that the future would bring great religious scholarship in the creation of the Talmud in Babylonia; followed by the flowering of Jewish life in Western Europe, including the commentaries of Rashi and the writings of Maimonides; succeeded by the rise of Eastern European religious writings on the one hand and secular Zionism on the other; and most recently the blossoming of Jewish culture and scholarship in North America and the newly reborn Jewish homeland in Israel. Thus, it might be fair to state, that Jewish life is in a perennial state of deconstruction and reconstruction. Consequently, the pessimists focus on the former and the optimists on the latter.

Indeed, this debate between optimists and pessimists was visited a generation ago in a publication by the American Jewish Committee, entitled *The Quality of*

American Jewish Life—Two Views: “Reason for Optimism” and “A Grim Outlook” (Cohen and Liebman 1987). Cohen presented the argument for optimism, although cautioned the reader as follows: “one can reject the notion of significant erosion in American Jewish population size and quality of life without endorsing the notion of a broad-based cultural revival” (1987, p. 4). He went on to state:

The controversy over how to understand the past, present, and future of American Jewry is not simply an argument over “facts.” Even when observers agree on the evidence, they may disagree on its meaning; and even if they concur on its meaning, they may differ over its larger implications. The controversy is also an argument over how to assess American Jewry—which standards to apply, which questions to ask, and which trends to judge significant (1987, p. 4).

Cohen substituted more neutral terms for the optimists and pessimists, the latter more viewed as:

“traditionalists.” They adhere to the traditional view of an assimilating American Jewry, and they tend to apply traditional standards of assessing its character. On the other side [optimists] are the “transformationists.” They argue that in the transition from traditional to modern society, Jewish life most certainly changed dramatically and is changing still; but, for them, that change constitutes no serious threat to Jewish continuity, especially if we apply new criteria for judging the quality of Jewish life, criteria appropriate to Jews in modern rather than traditional times (1987, p. 4).

More recently, Bruce Phillips (2005) revisited the assimilation-transformation debate in regard to the long-range impact of intermarriage and found support for both paradigms:

If assimilation is a process by which a minority becomes increasingly less distinct from the majority, then identification as a Christian among the mixed-parentage respondents supports the assimilation paradigm... [But] socialization experiences reduced the odds that a mixed-parentage respondent would identify as a Christian.

Evidence was also found to support the transformation paradigm. Although mixed-parentage respondents responded to the Jewish-identity items less affirmatively than did the Jewish-parentage respondents, they were nonetheless affirmative (2005, p. 75).

Phillips concludes: “For the moment, the persistence of Jewish identification and behavior among adults of mixed parentage, who in earlier generations probably would have assimilated, suggests that it would be premature to proclaim the imminent (sic) demise of American Jewry” (1987, p. 75).

Whether the reader interprets the findings of the Pew Survey and the various commentaries that follow optimistically or pessimistically, it is useful to bear in mind the difference between the two perspectives: The **pessimist** sees the obstacle in every opportunity and the **optimist** sees the opportunity in every obstacle. As noted above, Jewish life may very well be in a perpetual state of deconstruction and reconstruction. What the outcome will be may very well depend on the nuanced insights that are related to theoretical, methodological, and policy implications that are drawn from the Pew Survey aided by the various commentators which follow the Executive Summary.

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Chapter 2

Executive Summary

Pew Research Center

2.1 Overview¹

American Jews overwhelmingly say they are proud to be Jewish and have a strong sense of belonging to the Jewish people, according to a major new survey by the Pew Research Center. But the survey also suggests that Jewish identity is changing in America, where one-in-five Jews (22 %) now describe themselves as having no religion.

The percentage of US adults who say they are Jewish when asked about their religion has declined by about half since the late 1950s and currently is a little less than 2 %. Meanwhile, the number of Americans with direct Jewish ancestry or upbringing who consider themselves Jewish, yet describe themselves as atheist, agnostic or having no particular religion, appears to be rising and is now about 0.5 % of the US adult population.²

The changing nature of Jewish identity stands out sharply when the survey's results are analyzed by generation. Fully 93 % of Jews in the aging Greatest

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¹This is the overview section of a longer report published by the Pew Research Center, a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping America and the world. Its Religion & Public Life Project seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. The project conducts surveys, demographic studies and other social science research to examine a wide range of issues concerning religion and society in the United States and around the world – from shifting religious composition to the influence of religion on politics to the extent of government and social restrictions on religion.

²Estimating the size of the Jewish population is complicated and depends heavily on the definition of who is a Jew. Chapter 1 of the full report provides more details on the estimated number of US Jews using a variety of possible definitions and including children as well as adults. For an explanation of the main categories used throughout this report, see the sidebar: “Who is a Jew.”

Pew Research Center (✉)
, Pew Research Center Washington, DC, USA

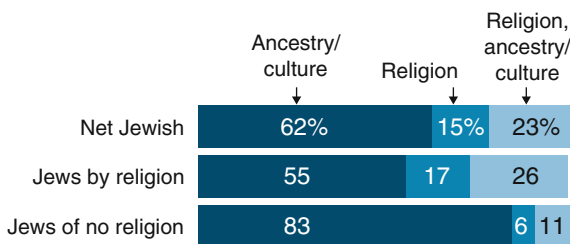
Generation identify as Jewish on the basis of religion (called “Jews by religion” in this report); just 7 % describe themselves as having no religion (“Jews of no religion”). By contrast, among Jews in the youngest generation of US adults – the Millennials – 68 % identify as Jews by religion, while 32 % describe themselves as having no religion and identify as Jewish on the basis of ancestry, ethnicity or culture.

This shift in Jewish self-identification reflects broader changes in the US public. Americans as a whole – not just Jews – increasingly eschew any religious affiliation. Indeed, the share of US Jews who say they have no religion (22 %) is similar to the share of religious “nones” in the general public (20 %), and religious disaffiliation is as common among all US adults ages 18–29 as among Jewish Millennials (32 % of each).³

Secularism has a long tradition in Jewish life in America, and most U.S. Jews seem to recognize this: 62 % say being Jewish is mainly a matter of ancestry and culture, while just 15 % say it is mainly a matter of religion. Even among Jews by religion, more than half (55 %) say being Jewish is mainly a matter of ancestry and culture, and two-thirds say it is not necessary to believe in God to be Jewish.

Being Jewish More About Culture and Ancestry than Religion

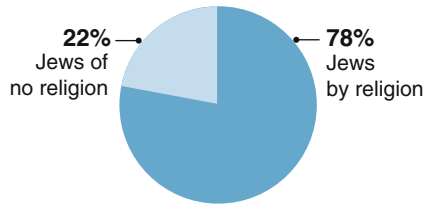
% saying being Jewish is mainly a matter of ...



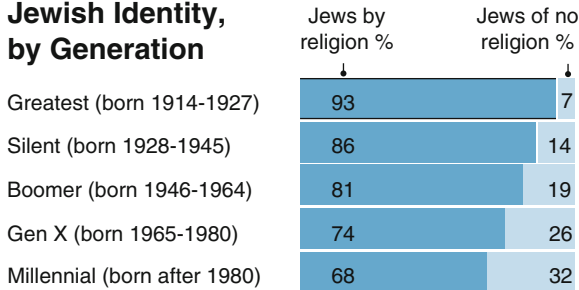
Note: “Ancestry/culture” is the net percentage saying that being Jewish is mainly a matter of ancestry, mainly a matter of culture or volunteering that it is both ancestry and culture. “Religion, ancestry/culture” is the percentage volunteering that being Jewish is a matter of both religion and either ancestry or culture, or all three of these.

³For more information, see the Pew Research Center’s October 2012 report “‘Nones’ on the Rise,” <http://www.pewforum.org/2012/10/09/nones-on-the-rise/>.

U.S. Adult Jewish Population, 2013



Jewish Identity, by Generation



2.2 Intermarriage and Childrearing

Compared with Jews by religion, however, Jews of no religion (also commonly called religious but also much less connected to Jewish organizations and much less likely to be raising their children Jewish. More than 90 % of Jews by religion who are currently raising minor children in their home say they are raising those children Jewish or partially Jewish. In stark contrast, the survey finds that two-thirds of Jews of no religion say they are *not* raising their children Jewish or partially Jewish – either by religion or aside from religion.

Intermarriage is a related phenomenon. It is much more common among secular Jews in the survey than among Jews by religion: 79 % of married Jews of no religion have a spouse who is not Jewish, compared with 36 % among Jews by religion. And intermarried Jews, like Jews of no religion, are much less likely to be raising their children in the Jewish faith.

Nearly all Jews who have a Jewish spouse say they are raising their children as Jewish by religion (96 %). Among Jews with a non- Jewish spouse, however, 20 % say they are raising their children Jewish by religion, and 25 % are raising their children partly Jewish by religion. Roughly one-third (37 %) of intermarried Jews who are raising children say they are not raising those children Jewish at all.

Jewish Child Rearing

Among those who are parents/guardians of minor children in their household, % raising their children...

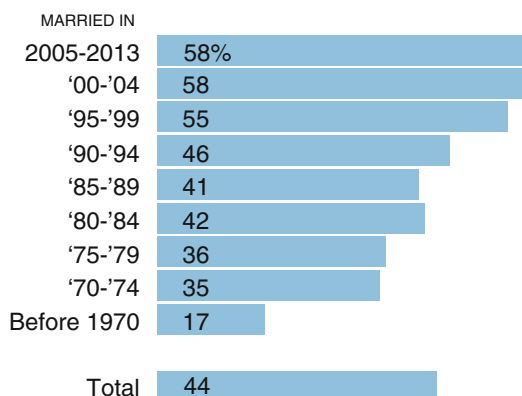
	Jewish by religion	Partly Jewish by religion	Jewish not by religion or mix[^]	NOT Jewish	Other	N
	%	%	%	%	%	
NET Jewish	59	14	8	18	1=100	907
Jews by religion	71	15	7	7	*=100	764
Jews of no religion	8	11	11	67	2=100	143
<i>Among Jews married to ...</i>						
Jewish spouse	96	2	1	1	0=100	551
Non-Jewish spouse	20	25	16	37	1=100	257

[^]Includes those who are raising their children Jewish but not by religion as well as those who are raising multiple children Jewish but in different ways (Jewish by religion, partly Jewish by religion and/or Jewish but not by religion).

Moreover, intermarriage rates seem to have risen substantially over the last five decades. Among Jewish respondents who have gotten married since 2000, nearly six-in-ten have a non-Jewish spouse. Among those who got married in the 1980s, roughly four-in-ten have a non-Jewish spouse. And among Jews who got married before 1970, just 17 % have a non-Jewish spouse.⁴

Intermarriage, by Year of Marriage

% of Jews with a non-Jewish spouse ...



Based on current, intact marriages.

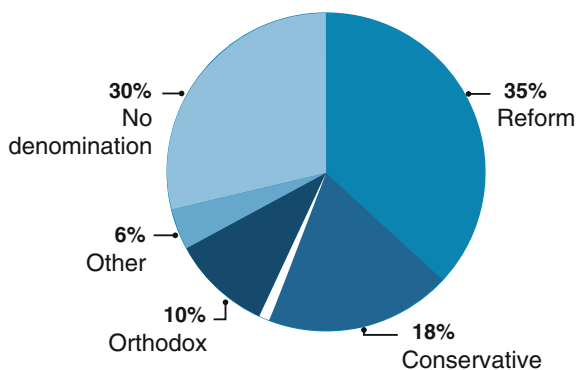
⁴These figures are based on current, intact marriages. For more details on intermarriage, see Chap. 2 of the full report.

It is not clear whether being intermarried tends to make U.S. Jews less religious, or being less religious tends to make U.S. Jews more inclined to intermarry, or some of both. Whatever the causal connection, the survey finds a strong association between secular Jews and religious intermarriage. In some ways, the association seems to be circular or reinforcing, especially when child rearing is added into the picture. Married Jews of no religion are much more likely than married Jews by religion to have non-Jewish spouses. Jews who have non-Jewish spouses are much less likely than those married to fellow Jews to be raising children as Jewish by religion and much *more* likely to be raising children as partially Jewish, Jewish but not by religion, or not Jewish at all. Furthermore, Jews who are the offspring of intermarriages appear, themselves, to be more likely to intermarry than Jews with two Jewish parents.

2.3 Denominations

The survey also shows that Reform Judaism continues to be the largest Jewish denominational movement in the United States. One-third (35 %) of all U.S. Jews identify with the Reform movement, while 18 % identify with Conservative Judaism, 10 % with Orthodox Judaism and 6 % with a variety of smaller groups, such as the Reconstructionist and Jewish Renewal movements. About three-in-ten American Jews (including 19 % of Jews by religion and two-thirds of Jews of no religion) say they do not identify with any particular Jewish denomination.

Jewish Denominational Identity



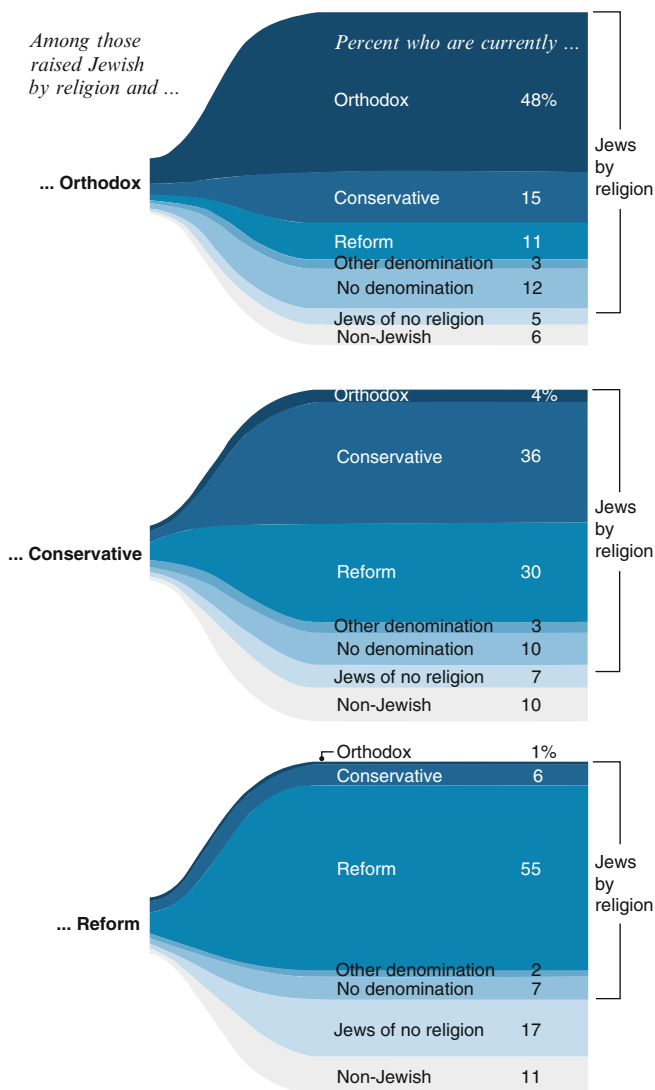
Based on the net Jewish population
(both Jews by religion and Jews of no religion)

Though Orthodox Jews constitute the smallest of the three major denominational movements, they are much younger, on average, and tend to have much larger families than the overall Jewish population. This suggests that their share of the Jewish population will grow. In the past, high fertility in the U.S. Orthodox community has been at least partially offset by a low retention rate: Roughly half of the survey respondents who were raised as Orthodox Jews say they are no longer Orthodox.

But the falloff from Orthodoxy appears to be declining and is significantly lower among 18-to-29-year-olds (17 %) than among older people. (See discussion and table in Chap. 3 on page 49 of the full report.)

Within all three denominational movements, most of the switching is in the direction of less-traditional Judaism. The survey finds that approximately one-quarter of people who were raised Orthodox have since become Conservative or Reform Jews, while 30 % of those raised Conservative have become Reform Jews, and 28 % of those raised Reform have left the ranks of Jews by religion entirely. Much less switching is reported in the opposite direction. For example, just 7 % of Jews raised in the Reform movement have become Conservative or Orthodox, and just 4 % of those raised in Conservative Judaism have become Orthodox.

Denominational Switching Among U.S. Jews



2.4 Actions, Attachments, and Attitudes

These are among the key findings of the Pew Research Center’s survey of U.S. Jews, conducted on landlines and cellphones among 3,475 Jews across the country from Feb. 20-June 13, 2013, with a statistical margin of error for the full Jewish sample of plus or minus 3.0 percentage points.

Attachment, Attitudes About Israel

<i>How emotionally attached are you to Israel?</i>	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
Very attached	30	36	12
Somewhat	39	40	33
Not very/Not at all	31	23	55
Don't know/Refused	<u>1</u>	<u>1</u>	<u>*</u>
	100	100	100
<i>Been to Israel?</i>			
Yes	43	49	23
No	57	51	77
Don't know	<u>*</u>	<u>*</u>	<u>0</u>
	100	100	100
<i>Impact of continued building of Jewish settlements on Israel's security</i>			
Helps	17	19	9
Hurts	44	40	56
Makes no difference	29	31	21
Don't know	<u>11</u>	<u>10</u>	<u>14</u>
	100	100	100
<i>Believe God gave Israel to Jewish people?</i>			
Yes	40	47	16
No	27	27	27
Don't know	5	6	3
Don't believe in God [^]	<u>28</u>	<u>20</u>	<u>55</u>
	100	100	100

[^]Includes those who said “don't know” or declined to answer when asked whether they believe in God.

The new survey also finds that seven-in-ten Jews (70 %) say they participated in a Passover meal (Seder) in the past year, and 53 % say they fasted for all or part of Yom

Kippur in 2012. These measures of observance appear to have ticked downward slightly compared with a national telephone survey conducted more than a decade ago, the 2000–2001 National Jewish Population Survey.⁵ In that poll, 78 % of Jews said they had participated in a Seder in the past year, and 60 % said they had fasted on Yom Kippur. If there has been any decline on these measures, however, it appears to be attributable to the rising number of Jews of no religion; rates of Passover and Yom Kippur observance have remained stable among Jews by religion.

Despite the changes in Jewish identity in America, 94 % of U.S. Jews (including 97 % of Jews by religion and 83 % of Jews of no religion) say they are proud to be Jewish. Three-quarters of U.S. Jews (including 85 % of Jews by religion and 42 % of Jews of no religion) also say they have “a strong sense of belonging to the Jewish people.” And emotional attachment to Israel has not waned discernibly among American Jews in the past decade, though it is markedly stronger among Jews by religion (and older Jews in general) than among Jews of no religion (and younger Jews in general).⁶

Overall, about seven-in-ten Jews surveyed say they feel either very attached (30 %) or somewhat attached (39 %) to Israel, essentially unchanged since 2000–2001. In addition, 43 % of Jews have been to Israel, including 23 % who have visited more than once. And 40 % of Jews say they believe the land that is now Israel was given by God to the Jewish people.

At the same time, many American Jews express reservations about Israel’s approach to the peace process. Just 38 % say the Israeli government is making a sincere effort to establish peace with the Palestinians. (Fewer still – 12 % – think Palestinian leaders are sincerely seeking peace with Israel.) And just 17 % of American Jews think the continued building of settlements in the West Bank is helpful to Israel’s security; 44 % say that settlement construction hurts Israel’s own security interests.

What Does It Mean To Be Jewish?

<i>% saying_is an essential part of what being Jewish means to them</i>	NET Jewish
	%
Remembering Holocaust	73
Leading ethical/moral life	69
Working for justice/equality	56
Being intellectually curious	49
Caring about Israel	43
Having good sense of humor	42
Being part of a Jewish community	28
Observing Jewish law	19
Eating traditional Jewish foods	14

⁵Comparisons with the findings of the 2000–2001 National Jewish Population Survey are made sparingly and cautiously in this report because of differences in methodology and question wording. For a longer discussion of comparisons between the Pew Research Survey of U.S. Jews and the NJPS, see page 79 of the full report.

⁶For more details, see Chap. 5 of the full report, *Connection With and Attitudes Toward Israel*.

A key aim of the Pew Research Center survey is to explore Jewish identity: What does being Jewish mean in America today? Large majorities of U.S. Jews say that remembering the Holocaust (73 %) and leading an ethical life (69 %) are essential to their sense of Jewishness. More than half (56 %) say that working for justice and equality is essential to what being Jewish means to them. And about four-in-ten say that caring about Israel (43 %) and having a good sense of humor (42 %) are essential to their Jewish identity.

But observing religious law is not as central to most American Jews. Just 19 % of the Jewish adults surveyed say observing Jewish law (halacha) is essential to what being Jewish means to them. And in a separate but related question, most Jews say a person can be Jewish even if that person works on the Sabbath or does not believe in God. Believing in Jesus, however, is enough to place one beyond the pale: 60 % of U.S. Jews say a person cannot be Jewish if he or she believes Jesus was the messiah.

What is Compatible With Being Jewish?

<i>Can a person be Jewish if he/she ...</i>	Yes	No	DK
	%	%	%
... works on the Sabbath?	94	5	1=100
... is strongly critical of Israel?	89	9	2=100
... does not believe in God?	68	29	3=100
... believes Jesus was messiah?	34	60	6=100

Based on the net Jewish population.

By several conventional measures, Jews tend to be less religious than the U.S. public as a whole. Compared with the overall population, for example, Jews are less likely to say that they attend religious services weekly or that they believe in God with absolute certainty. And just 26 % of U.S. Jews say religion is very important in their lives, compared with 56 % of the general public. (Orthodox Jews are a clear exception in this regard, exhibiting levels of religious commitment that place them among the most religiously committed groups in the country.) But while relatively few Jews attach high importance to religion, far more (46 %) say *being Jewish* is very important to them.

2.5 Other Findings

- Jews from the former Soviet Union and their offspring account for roughly one-tenth of the U.S. Jewish population; 5 % of Jewish adults say they were born in the former Soviet Union, and an additional 6 % say they were born in the U.S. but have at least one parent who was born in the former Soviet Union.
- Jews have high levels of educational attainment. Most Jews are college graduates (58 %), including 28 % who say they have earned a post-graduate degree.

By comparison, 29 % of U.S. adults say they graduated from college, including 10 % who have a post-graduate degree.

- Fully one-quarter of Jews (25 %) say they have a household income exceeding \$150,000, compared with 8 % of adults in the public as a whole. At the same time, 20 % of U.S. Jews report household incomes of less than \$30,000 per year; about six-in-ten Jews in this low-income category are either under age 30 or 65 or older.
- Roughly four-in-ten U.S. Jewish adults (39 %) say they live in a household where at least one person is a member of a synagogue. This includes 31 % of Jewish adults (39 % of Jews by religion and 4 % of Jews of no religion) who say they personally belong to a synagogue, temple or other congregation.
- Jews think several other minority groups face more discrimination than they do. Roughly seven-in-ten Jews (72 %) say gays and lesbians face a lot of discrimination in American society, and an equal number say there is lot of discrimination against Muslims. More than six-in-ten (64 %) say blacks face a lot of discrimination. By comparison, 43 % say Jews face a lot of discrimination. Overall, 15 % of Jews say that in the past year they personally have been called offensive names or snubbed in a social setting because they are Jewish.
- Half of Jews (52 %), including 60 % of Jews by religion and 24 % of Jews of no religion, say they know the Hebrew alphabet. But far fewer (13 % of Jews overall, including 16 % of Jews by religion and 4 % of Jews of no religion) say they understand most or all of the words when they read Hebrew.
- Jews are heavily concentrated in certain geographic regions: 43 % live in the Northeast, compared with 18 % of the public as a whole. Roughly a quarter of Jews reside in the South (23 %) and in the West (23 %), while 11 % live in the Midwest. Half of Jews (49 %) reside in urban areas and a similar number (47 %) reside in the suburbs; just 4 % of Jews reside in rural areas.
- As a whole, Jews support the Democratic Party over the Republican Party by more than three-to-one: 70 % say they are Democrats or lean toward the Democratic Party, while 22 % are Republicans or lean Republican. Among Orthodox Jews, however, the balance tilts in the other direction: 57 % are Republican or lean Republican, and 36 % are Democrats or lean Democratic.

2.6 About the Survey

These are some of the findings of the new Pew Research Center survey, conducted Feb. 20-June 13, 2013, among a nationally representative sample of U.S. Jews. This is the most comprehensive national survey of the Jewish population since the 2000–2001 National Jewish Population Survey. More than 70,000 screening interviews were conducted to identify Jewish respondents in all 50 states and the District of Columbia. Longer interviews were completed with 3,475 Jews, including 2,786 Jews by religion and 689 Jews of no religion.

Number of Completed Interviews

NET Jewish	3,475
Jews by religion	2,786
Jews of no religion	689
Non-Jews of Jewish background	1,190
Jewish affinity	467

Interviews were conducted in English and Russian by random digit dialing on both landlines and cellphones. In order to reach Jewish respondents most efficiently, the survey focused on telephone exchanges for counties where previous surveys indicate that at least some Jews reside. Overall, the survey covered geographic areas that are home to more than 90 % of U.S. adults. Counties were excluded from the survey *only* if (a) no Jews had been interviewed in those counties in more than 150 Pew Research Center surveys conducted over the past decade *and* (b) no other surveys in a Brandeis University database had ever interviewed a Jew in those counties *and* (c) no synagogues or institutions of Jewish education were known to be located in those counties at the time of the Pew Research survey.⁷ Based on this geographic coverage, more than 95 % of the Jewish population, including 99 % of the Jewish by religion population, is estimated to have been eligible to be called for the survey. A more detailed explanation of the survey’s methodology is provided in Appendix A of the full report.

In addition to interviewing Jews, the survey interviewed 1,190 people of Jewish background – U.S. adults who were raised Jewish or had at least one Jewish parent, but who now have a religion other than Judaism (most are Christian) or who say they do not consider themselves Jewish (either by religion or aside from religion). Finally, the survey also interviewed 467 people with a Jewish affinity – people who have a religion other than Judaism (or have no religion) and who were not raised Jewish and did not have a Jewish parent, but who nevertheless consider themselves Jewish or partially Jewish in some way.

This report focuses primarily on Jews by religion and Jews of no religion, which are combined into a “net” Jewish category. The size and characteristics of people of Jewish background and Jewish affinity are summarized in Chap. 1 (Population Estimates) and Chap. 7 (People of Jewish Background and Jewish Affinity) of the full report.

⁷Based on analyses conducted prior to the commencement of interviewing for this study. In expanding their database subsequent to the finalization of the sampling plan, Brandeis researchers identified a very small number of Jews in counties located in the excluded stratum. Brandeis researchers also identified one county in the excluded stratum that is home to a Jewish educational institution. The Religious Congregations and Membership Study indicates that there are 11 US counties that are home to a synagogue that did not appear on the commercial list of synagogues used in designing the sampling plan.

Sidebar: Who Is a Jew?

One of the first decisions that had to be made in conducting this study and analyzing its results was to answer the question, “Who is a Jew?” This is an ancient question with no single, timeless answer. On the one hand, being Jewish is a matter of religion – the traditional, matrilineal definition of Jewish identity is founded on halacha (Jewish religious law). On the other hand, being Jewish also may be a matter of ancestry, ethnicity and cultural background. Jews (and non-Jews) may disagree on where to draw the line. Is an adult who has Jewish parents but who considers herself an atheist nevertheless Jewish, by virtue of her lineage? What about someone who has Jewish parents and has converted to Christianity? Or someone who has no known Jewish ancestry but is married to a Jew and has come to think of himself as Jewish, though he has not formally converted to Judaism?

Various readers will have their own answers to these questions. The approach taken in this survey was to cast the net widely, seeking to interview all adults who answer an initial set of questions (the “screener”) by saying (a) that their religion is Jewish, or (b) that aside from religion they consider themselves to be Jewish or partially Jewish, or (c) that they were raised Jewish or had at least one Jewish parent, even if they do not consider themselves Jewish today. Anyone who said “yes” to any of these questions was eligible for the main interview, which included many more questions detailing religious beliefs and practices; denominational affiliations such as Reform, Conservative and Orthodox; synagogue and Jewish community connections; the religious affiliation of parents, spouses, partners and children in the home; attitudes toward Jewish identity; social and political views; and demographic measures such as age and education. This wide-net approach gives readers (and scholars who later conduct secondary analysis of the survey data) a great deal of flexibility to apply whatever definitions of “Jewish” they think are appropriate.

This report analyzes the survey data using four main categories. These are defined to be as consistent as possible with previous major surveys of U.S. Jews (e.g., by counting as Jewish not just religious Jews but also people of Jewish upbringing, even if they are not religious) while still making intuitive sense to a general U.S. audience (e.g., by not counting as Jewish anyone who describes him/herself as a Christian or who does not consider him/herself Jewish). The categories are:

- *Jews by religion* – people who say their religion is Jewish (and who do not profess any other religion);
- *Jews of no religion* – people who describe themselves (religiously) as atheist, agnostic or nothing in particular, but who have a Jewish parent or were raised Jewish and who still consider themselves Jewish in some way.

These first two groups constitute, for the purposes of this analysis, the “net” Jewish population. In addition, the survey interviewed:

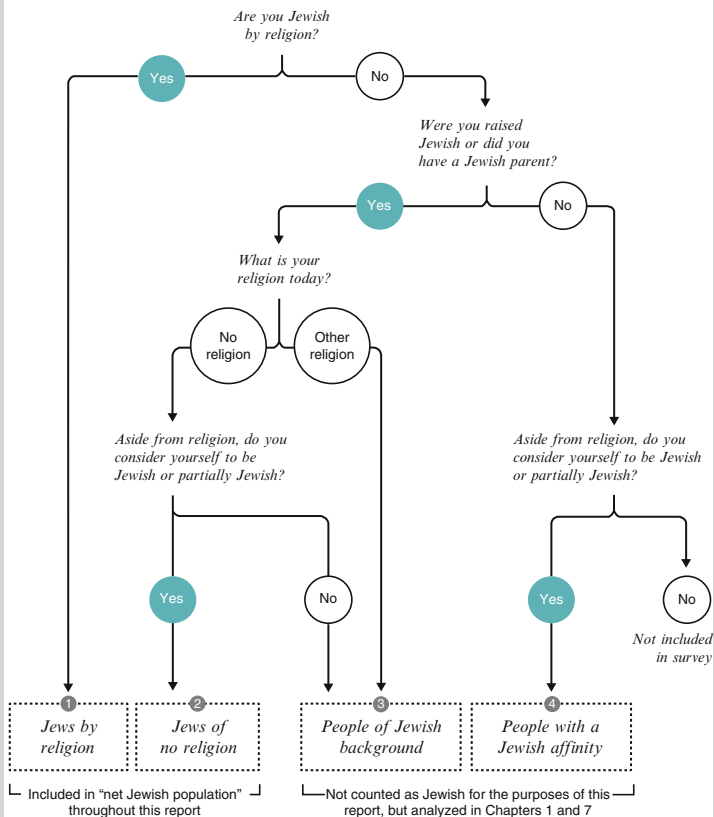
(continued)

- *Non-Jewish people of Jewish background* – people who have a Jewish parent or were raised Jewish but who, today, either have another religion (most are Christian) or say they do *not* consider themselves Jewish;
- *Non-Jewish people with a Jewish affinity* – people who identify with another religion (in most cases, Christianity) or with no religion and who neither have a Jewish parent nor were raised Jewish but who nevertheless consider themselves Jewish in some way. Some say, for example, that they consider themselves partly Jewish because Jesus was Jewish, because “we all come from Abraham” or because they have Jewish friends or relatives.

Most of this report focuses on the net Jewish population (Jews by religion and Jews of no religion). Whenever the views or characteristics of U.S. Jews (or just “Jews”) are discussed, this refers to the combined categories of Jews by religion and Jews of no religion. The characteristics and attitudes of people of Jewish background and people with a Jewish affinity are discussed separately in Chap. 7 of the full report.

How Respondents Are Categorized

This diagram is presented as an aid to understanding the categories used in this report. It does not reflect the actual question wording from the interview. Full question wording and order is available in Appendix B.



2.7 Roadmap to the Report

The rest of this report details the survey's findings on the size, beliefs, practices and attitudes of the U.S. Jewish population. The first section estimates the size of the American Jewish population using various definitions of who is a Jew. The second section covers intermarriage and demographic characteristics, such as age, education and income. The third section examines aspects of Jewish identity, including questions about what is essential to Jewish identity, what is incompatible with being Jewish, friendship networks, Jewish education and child rearing. The fourth section explores religious beliefs and practices, including attendance at religious services, lighting Sabbath candles and participating in the Passover meal. The fifth section looks at attitudes toward and connection with Israel, including views on a two-state solution and the Israeli-Palestinian peace process. The sixth section discusses political views and social attitudes, including political party identification, views of President Obama, attitudes toward homosexuality and perceptions of discrimination. The seventh section describes the characteristics of people of Jewish background and Jewish affinity, including their answers to an open-ended question about the ways in which they consider themselves Jewish. The survey methodology, topline and full questionnaire are included in appendices.

The online version of the report includes two interactive features – one illustrating Jewish denominational switching and the other allowing the user to calculate the size of the Jewish population based on his or her own definition of who is a Jew.

2.8 For the Full Report

This is the overview section of a longer report that details the survey's findings. For the full report, including survey methodology and topline questionnaire, visit <http://pewrsr.ch/16IN5U4>.

Chapter 3

Rhetoric About the Diverse Jewish Community

Sarah Bunin Benor

How should the Pew study's findings change the priorities of Jewish organizations? Not much. It is interesting and important for scholars and communal leaders to know the size of the Jewish population, which denominations and ideological orientations are expanding and which are retracting, and how Jews of different backgrounds differ on various measures of opinion and behavior. But a random sample of Americans who are willing to tell a phone surveyor that they identify as Jews should not, for the most part, be the basis for communal organizations' decisions about programming or funding priorities. Instead, they should focus on the particular constituencies in which they are interested. At the same time, organizations would benefit from changing their rhetoric based on the Pew findings, especially when they are trying to appeal to younger, less traditional Jews.

Jewish communal professionals can and should learn about their constituencies through research they or their colleagues conduct, including program evaluation forms, needs surveys, observation at events, and one-on-one conversations. They also need to learn not just about the Jews who have walked through their doors, but also about prospective constituencies—Jews who are part of their target population but are not yet affiliated with their organization. Since most organizations operate on a local basis (even if they also have a national presence), they should look to local Jewish population studies for this information. From those studies, they will learn about the diversity of Jews in their city, what Jews want, and how they might reach them (Sheskin 2013).

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Am I suggesting that the Pew study and other national random-sample studies have no place in Jewish professional life? Absolutely not. In fact, they are required reading in my Jewish Social Research class for masters students in Hebrew Union College's School of Jewish Nonprofit Management. We discuss the methodologies of the studies, the controversial issue of how to define who is a Jew, and the diverse, ideologically driven responses to the studies. We also focus on details of the findings so the students gain a better understanding of the demographic and cultural landscape in which they will work. The Pew findings come up regularly throughout the semester in lessons on Israel, intermarriage, denominational affiliation, racial diversity, and young adults. We discuss the tension between universalism and particularism, the relationship between religious and ethnic identity, the importance of life stage in individuals' "Jewish journeys," and the trend toward pick-and-choose Jewish engagement. The Pew findings play an important role in these lessons, as do other quantitative and qualitative studies.

Even as I find the Pew study useful for teaching future Jewish professionals about the nationwide community they will be serving, I sometimes find it lacking. The sample size is too small to allow for in-depth analysis of certain groups, including Orthodox Jews and Jews of Color, a problem that could be rectified by oversampling even more in certain areas and increasing the overall sample size. For a class session on intermarriage, I analyzed the Pew data set and found it insufficient to test how intermarriage correlates with number of Jewish parents and age (as per Phillips' 2013 approach). For a session on Jewish education, I looked not to the Pew study but rather to the 2000–2001 National Jewish Population Survey, which offered much more detailed data on childhood Jewish socialization experiences (see Cohen and Kotler-Berkowitz 2004)—to be expected given the different goals of the studies.

So do I tell my students that they will never use the Pew study in their work as Jewish nonprofit professionals? Not at all. I tell them that it can be very useful in offering evidence for a particular perspective, especially in writing grant applications. Starting the day after the Pew study was released, I began to notice Jewish organizations using Pew's findings to appeal for funding or to otherwise strengthen the case for the work they were doing. Some, like the Jewish Federation of Greater Los Angeles, decried the "crisis" of assimilation and asked readers to join them in their work of countering the trends found by the Pew study. Others used the statistics to reassure their members that their work represents the views of significant numbers of Jews. For example, Hazon touted its work in light of Pew's finding about many younger Jews eschewing particularism, and Chabad published a piece celebrating Pew's finding about the "decline in denominational self-identification," in line with Chabad's understanding of Jewish unity. The Foundation for Jewish Camp mentioned the study's findings about the impact of Jewish overnight camp on adult Jewish behaviors (see also Cohen et al. 2011). T'ruah: the Rabbinic Call for Human Rights used the Pew study to urge its email subscribers to take action—to tell Prime Minister Netanyahu that they oppose settlements—citing the statistic that "only seventeen percent of American Jews believe that the settlements help Israel's security."

Even Jews for Jesus has gotten in on the Pew-citing action, advertising that 34 % of American Jews believe that one can believe in Jesus and still be Jewish.¹

Clearly organizations of diverse ideological orientations are using the Pew study to their advantage. But notice that not one of these examples involves an organization telling its members that it will change its priorities based on the findings. In fact, when the *Forward* asked several establishment Jewish organizations, including the Anti-Defamation League, if they would change their positions, especially on Israeli settlements, in light of the Pew findings, they said they would not. One official questioned whether the organized Jewish community should attempt to represent the large percentage of American Jews who do not participate in synagogue life, JCCs, or other Jewish organizations.² Understandably, many writers—especially young Jews—expressed a negative reaction to these sentiments. But in this case, I agree with the communal leaders. In this age of great diversity among American Jews (as Sasson has recently documented in his 2013 study of Israel advocacy organizations), no organization can purport to represent all Jews, even all engaged Jews. In fact, it seems disingenuous to speak of an overarching “Jewish communal policy.” Instead, we should discuss the policies and priorities of individual Jewish organizations and funders. Each organization should continue the work that its leadership values, even if that work only speaks to a minority of American Jews. At the same time, I believe that some organizations would be better able to accomplish their goals if they changed their rhetoric, using the Pew findings as a guide.

If leaders of an organization take an alarmist and survivalist approach to Jewish life, they might look at Pew’s finding of 72 % intermarriage among non-Orthodox Jews who have married in the past 10 years and respond, “Oh no! The intermarriage rate is so high! Let’s prioritize initiatives to lower that rate.” I believe that this rhetoric is counterproductive. I have encountered many young people (most of whom have intermarried friends or relatives) who cringe when they hear about Jewish communal leaders’ anti-intermarriage stance. I recently spoke to a young woman who had a wonderful experience on Birthright Israel. When she learned that some of Birthright’s funders had the goal of lowering intermarriage rates, she said it ruined the whole experience for her. Luckily she is still pursuing a career as a Jewish professional. But as we know from studies of young Jewish adults (e.g., Cohen and Kelman 2005; Reboot 2006), many young Jews take information like this and react with their feet, avoiding further contact with the organized Jewish community. I believe that a more productive reaction to the Pew study’s findings on intermarriage is to release welcoming statements about the benefits of having non-Jewish spouses involved in synagogues and other organizations.

¹<http://www.jewishla.org/blog/entry/Crisis-and-Opportunity-Reflections-on-the-Pew-Report/>, http://www.chabad.org/library/article_cdo/aid/2372830/jewish/Saying-Goodbye-to-Denominational-Labels.htm, <http://blogs.forward.com/forward-thinking/195398/jews-for-jesus-use-peDOUBLEHYPHENn-ad/>. The other items in this paragraph were from email blasts.

²<http://forward.com/articles/184900/jews-express-wide-criticism-of-israel-in-pew-survey/>

According to my calculations of the Pew data, 88 % of those raised solely Jewish by religion consider themselves Jewish as adults, compared to 42 % of those raised Jewish by religion and something else (another religion or no religion) and 32 % of those raised Jewish or partly Jewish, but not by religion. Some communal leaders would look at these statistics and respond, “Oh no! We’re losing so many Jews! Let’s prioritize initiatives to encourage parents to raise their children as solely Jewish by religion.” Others might restrict their school, synagogue, or other organization to Jews being raised solely in Judaism, assuming that most of the others are already lost to the Jewish community. I would argue that both of these approaches are unproductive. It is a contemporary reality that many Jewish families are raising their children as Jewish and something else and that many Jews understand their Jewishness in cultural or ancestral terms. Rhetoric that stigmatizes these decisions and orientations may turn people off from participation in Jewish communal life.

I have expressed my approach to a few of the findings of the Pew study. I am fully aware that many Jewish communal leaders will disagree and will continue to prioritize interventions in an effort to counter the trends. As long as they minimize the anti-intermarriage rhetoric and do not discriminate against Jews with non-traditional backgrounds, I think this is OK: The growing diversity of the Jewish community calls for diverse approaches to Jewish life. If national studies like Pew continue to inspire funders to contribute their dollars to Jewish communal initiatives, then we should commission more studies. Those dollars may or may not affect the trends surrounding marriage and identification, but they will certainly connect Jews to each other and enable them to live a more meaningful Jewish life—two goals that survivalists and people like me can agree are good for the Jews.

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Chapter 4

The Shrinking Jewish Middle

Steven M. Cohen

4.1 The Centrality of the Jewish Middle

In all the reactions to the Pew Research Center's *A Portrait of Jewish Americans*, one critical observation has received scant attention: The coming shrinkage of what may be termed the "Jewish Middle," those located in the central region of the Jewish identity spectrum, roughly encompassed by those affirming a Jewish denominational identity other than Orthodoxy.

As a group, *on average*, they are not as consistently and intensely engaged in Jewish life as are the Orthodox. And, *on average*, those who call themselves Conservative, Reconstructionist, or Reform are more active and committed than those who call themselves "partially Jewish" or "Jewish and something else," "Just Jewish," or atheist, or agnostic, or no-religion Jews.¹

The drop in the number of Jews in the middle of the identity spectrum is visible today only among children and young adults. But, in coming decades, the adverse impact of the small number of children in their households will become increasingly visible, clear, and apparent. Put simply, *the number of middle-age non-Orthodox Jews who are engaged in Jewish life is poised to drop sharply* in the next 20–40 years. And, absent significant policy changes, their numbers will continue to drop for years to come.

Aside from an axiomatic, if not primordial, commitment to the Jewish identity of every child of a Jewish parent, why should we care if thousands of children of

¹ Jews of No Religion—a Pew survey neologism about which more below—should not be confused with committed secular Jews (small in number in the US) who, by definition, are deeply connected to Jews and Jewish life and culture.

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Jewish parents are raised as non-Jews or barely-Jews? Of what consequence is it that coming generations contain far fewer engaged non-Orthodox Jews?

The critical concern is that a large Jewish Middle is vital to the sustenance of so many major institutions in Jewish life. Not only do most engaged non-Orthodox Jews feel that being Jewish is very important to them, as they say in response to questions on numerous surveys, including the Pew study, most also feel likewise about Israel and about being part of a Jewish community, as well as other aspects of being Jewish.

Moreover, they manifest their commitment in affiliative behavior that directly and indirectly benefits the institutions they populate and support. Clearly, Conservative and Reform synagogues depend heavily upon these moderately to highly affiliating Jews. So too do Jewish Federations, JCCs, and numerous Jewish organizations. Jews of the Middle patronize Jewish cultural events, museums, periodicals, and publications. They are the mainstays of a vast Jewish educational enterprise on behalf of their children. In this regard, Jewish day and overnight camps, youth groups, Israel trips, Jewish Studies programs, and Jewish day schools all immediately come to mind. All these features of contemporary Jewish life—and more—depend upon hundreds of thousands of Jews who, while not Orthodox, nevertheless display high rates of Jewish engagement, however measured.

The effects of a declining number of engaged non-Orthodox Jews are already palpable. The American Jewish Congress is virtually no more. Hadassah, B'nai B'rith, and other venerable organizations have been experiencing plunging membership for years, although with some periods of stability, if not recovery. Even if one regards these entities as endeavors whose time has come and is now going, one must take cognizance of several other domains of decline over the past decade: the number of donors to Jewish federations; Conservative synagogue members; Reform temple members; youth group participants; and non-Orthodox Jewish day school enrollments.

Now, it could be argued that a vital future for American Jews may not depend upon healthy Conservative, Reform, JCC, and Jewish Federation movements, classic Jewish organizations—and all the rest. After all, the ever-evolving nature of Jewish life and of its institutions means that new ways of being Jewish and expressing Jewish commitment and community will emerge. Undoubtedly, new forms will eventually supersede current regnant forms of personal identity and social organization.

The concern (my concern) is about the population needed to either perpetuate re-vitalized versions of current institutions, or to launch, invigorate, and sustain their successors. Successor identities and institutions—be they independent minyanim, Jewish activism in the Third World, Jewish environmentalism, redefining “pro-Israel,” or something(s) else—will rely upon a committed population outside of Orthodoxy. Hence, tracking, predicting, and shaping the number of engaged non-Orthodox Jews is not only of abstract importance and mere analytic consequence. Rather, their number speaks to the very health, vibrancy, influence, and impact of American Jewry in the middle-to-late twenty-first century.

Most simply: Will a vigorous and self-confident Orthodoxy (as seems most likely) be complemented by a full range of Jewish diversity and vitality? Or will the precincts of active American Jewry come to be numerically dominated by Orthodoxy in all its varieties?

4.2 Evidence of Past, Current, and Impending Shrinkage

Most fundamentally, among the non-Orthodox, we find far fewer children than middle-age people. Among Jews in their 40s and 50s,² for every birth-year cohort, we have about 75,000 Jews—that is, 75,000 Jews who were born in, say, 1970. In contrast, for every birth cohort among non-Orthodox 0–17 year olds, we have on average just 52,000 Jewish children. That’s a drop of about 30 % over a 40-year span or about 0.75 % per year.³

One big reason for the projection of a falling population size is the low fertility rate—about 1.7 children for non-Orthodox Jews age 40–59.⁴ Since a stable population requires a birthrate of 2.1, an estimate of 1.7 immediately suggests an intergenerational decline of as much as 19 %.

But not all of the 1.7 born to Jewish parents are raised as Jews, or—more critically—identify as Jews as adults. From the Pew study, we can learn of the extent to which today’s adults—those raised by inmarried or intermarried parents over the past few decades—currently identify as Jews. Of adults with two Jewish parents, almost all grown children (adults today) identify as Jews.⁵ However, among those with just one parent who was Jewish (the offspring of the intermarried), just 43 % currently identify as Jews.⁶

The loss of Jewish population owing in large part to intermarriage is demonstrated by one other figure: Of the 7.2 million adults who had one or two Jewish parents, 5.1 million identify as Jews, but 2.1 million of them (about 29 %) do not identify as Jews. Notably, almost all who have a Jewish parent or two, but who see themselves as non-Jewish today, report that just one of their parents was Jewish.

²To be precise, the mean was calculated for the 40–57 age range using a total of 1,350,000 supplied by the Pew researchers.

³The figures for numbers of Jewish children adopt the Pew researchers definition of Jewish children, amounting to 1.3 million in all, both Orthodox and not. Other researchers have argued for including another 300,000 children as Jews.

⁴Conservative Jews report having had 1.8 children, Reform 1.7, and others even fewer—suggesting that 1.7 is a reasonable average.

⁵By Pew’s definition, Jews qualify as such if they identify their religion as Jewish or if they consider themselves Jewish and have no religion and were raised or had a parent who was Jewish. Those with any identity as a Christian or other non-Jewish religion did not so qualify.

⁶Apparently, as Ted Sasson reports (<http://www.tabletmag.com/jewish-news-and-politics/151506/young-jews-opt-in>) for the offspring of the intermarried, the rate of identifying as Jewish is higher (59 %) among those 18–29 than the 40 % registered among those 30–49. The uptick may portend an ongoing increase in Jewish identification among the offspring of intermarriage. Alternatively, it may simply reflect the fact that hardly any of these 18–29 year olds have married. For those who marry Jews, marriage solidifies Jewish commitment; but intermarriage works in the opposite direction. Notably, among the children of the intermarried, as many as 83 % intermarry. Since intermarriage leads many Jewish spouses to abandon their Jewish identity, the levels of Jewish identification among today’s 18–29 year olds may well decline as they marry—and frequently marry non-Jews. Of note is that a slight majority of the 59 % identifying as Jews identify as Jews of No Religion, about twice as many as among age peers whose parents were inmarried. Of the 59 %, 30 % do not see Judaism as their religion.

Almost the only way for a child of a Jewish parent to come to identify as non-Jewish as an adult is by way of having been raised by intermarried parents.

Of recently marrying non-Orthodox Jews (i.e., those married in 2005–2013), 72 % (actually 71.5 %) intermarried, that is, married non-Jews who had not become Jewish at the time the Pew survey was conducted (2013).⁷ (The figure is much lower for Conservative Jews and somewhat higher for those with no denomination or no religion.) If 72 % of Jewish individuals are intermarried, then of all couples with at least one Jewish spouse, fully 83 % are intermarried.⁸

Owing to the large number of intermarried individuals and of couples, the “effective Jewish fertility” rate (the number of children who are Jewish, as opposed to the simple number of children) for non-Orthodox Jews falls below 1.7, as it is diminished by the tendency of the intermarried—who, as noted, constitute 83 % of recently married non-Orthodox households—to raise their children as non-Jews.

Moreover, not only do intermarried couples produce fewer Jewish children. They also provide the youngsters with far weaker Jewish socialization and education than do inmarried Jews. As compared with inmarried couples (even limited to the non-Orthodox), intermarried couples exhibit far lower rates of holiday celebration, ritual observance, institutional affiliation, and informal ties with other Jews (friends, neighbors, co-workers, etc.). Their children experience less formal and less intensive Jewish schooling and less frequent informal Jewish education experiences (day camp, overnight camp, youth groups, and Israel travel).⁹

Not only do fewer children of the intermarried mature to think of themselves as Jews, but the fraction who do identify as Jews tend to exhibit weaker interest in Jewish life and diminished capacities to partake of Jewish life and to make contributions to the Jewish communities and friendship circles with which they associate. They are simply less familiar with such matters as holiday observance, Jewish communal organization, Israel-related issues, melodies, prayer, linguistic expressions, and popular culture, to name just a few areas of the everyday Jewish “recipe knowledge,” that constitutes the basis for insider participation in Jewish life, formal and informal.

The cumulative chain effect of intermarriage on both the size and Jewish cultural capacity of the population can be seen by piecing together the multi-generational transitions to the grandparents’ generation. As noted, just 43 % of the children of intermarried grow up to think of themselves as Jews. Of these, just 17 % marry Jews.

⁷That rate may fluctuate slightly as Jews in such marriages drop their Jewish identities or non-Jewish spouses assume Jewish identities through conversion or personal decision or the marriages dissolve.

⁸To illustrate the difference between the higher couples rate and the lower individual rate, think of a population of six couples, five of whom are intermarried and one inmarried. The couple intermarriage rate is 5/6 or about 83 %. The individual intermarriage rate is 5/7 or 71 %. The difference derives from the fact that each inmarriage “uses up” two Jews, while intermarriage uses up only one Jew apiece.

⁹See, for example, Steven M. Cohen, Jack Ukeles, and Ron Miller, *The Jewish Community Study of New York: 2011*, New York: UJA-Federation, 2012, particularly Chaps. 4 and 5. Found at <http://www.bjpa.org/Publications/details.cfm?PublicationID=14186>

In other words, by projection, fewer than 8 % (i.e., 17 % times 43 %) of intermarried couples' children marry Jews. The vast majority of the grandchildren have two non-Jewish parents, and one Jewish grandparent. When asked what to call the grandchildren of intermarriage, the late Milton Himmelfarb, the resident intellectual of the American Jewish Committee, quipped, "Christians." He was approximately 92 % correct.

Over the past 50 years, American Jews' social prestige has risen enormously, moving from a very low-standing white ethnic group in the 1960s¹⁰ to the highest-standing major religious group in 2009.¹¹ Jews' rising social prestige along with far more porous boundaries may well produce more Jewishly identifying children and grandchildren of the intermarried in coming years. However, the supplemental numbers are likely to include very few who are particularly engaged in Jewish life.

As a result of the denominationally disparate rates of inmarriage and fertility, we find some remarkable shifts in the representation of the Orthodox. According to Pew, the Orthodox constitute 10 % of all Jewish adults, but 27 % of all Jewish children, and 35 % of all Jewish children under age 5. Moreover, of all Jews who inmarried during 2005–2013, 53 % are Orthodox. That is, while Orthodox Jews constitute just one-tenth of the adult Jewish population, they constitute a majority of the recently inmarrying Jews.

In sum, low Jewish birthrates combined with high rates of intermarriage are producing fewer non-Orthodox Jews and among them, significantly fewer Jews with moderate-to-advanced education and cultural skills to allow for knowledgeable participation and leadership in Jewish life. That is, the future size of the total non-Orthodox population remains difficult to predict, due in part to the eventual identification patterns of the children of the intermarried. At the same time, the numerical decline of non-Orthodox Jews with some measure of engagement in Jewish life is virtually assured.

¹⁰Smith, Tom W. 1991. *What do Americans think about Jews?* American Jewish Committee (AJC). <http://www.bjpa.org/Publications/details.cfm?PublicationID=3036>

¹¹Robert D. Putnam and David E. Campbell. 2010. *American Grace: How religion divides and unites us*. New York: Simon & Schuster.

Chapter 5

End of Jewish/Non-Jewish Dichotomy? Evidence from the 2013 Pew Survey

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The large crop of publicity and more formal writings that have appeared since the release of the Pew Research Center's *A Portrait of Jewish Americans* (Pew Research Center 2013) highlights three issues relevant, intriguing, still unsolved, and possibly unsolvable for a large audience of academics, professionals, and lay people: (1) How many Jews are there, and is the population increasing or decreasing? (2) How do we define the Jewish collective boundary? (3) How do we understand the contemporary world of Jewish ideational and behavioral contents?

A quick perusal of those writings also persuasively demonstrates how very predicted, hence predictable, the Pew survey findings were. With nearly no exceptions, the authors convey that the new findings clearly confirmed what they already knew beforehand. No matter that those authors write from diametrically opposed perspectives, one perspective and the contrary: substantively, significant demographic growth versus significant identificational erosion; methodologically, the usefulness of large-scale national sample surveys versus their inadequacy (falling into two schools of thought – preferring alternative quantitative approaches such as meta-analyses of many smaller surveys; and favoring small-scale qualitative observation over the quantitative); and regarding policy options, outreach versus inreach. In a sense, Pew 2013 – by all means a highly professional effort by an experienced and diverse team of specialists and consultants – provided one survey for all, with everybody happy with their newly found proof that they were right. This tells a lot about how far personal and institutional narratives have become dominant over the continuing attempt to neutrally and objectively study the changing profile of US Jewry.

One matter addressed here, however, seems to have changed irreversibly in the light of the Pew findings; and it is the very possibility to frame the Jewish collective – in the US and the rest of the world – as a Jewish/non-Jewish dichotomy. Indeed,

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culturally and legally many are still accustomed to think about a basically binary world – Jews and non-Jews. This may still be true in Jewish Law – with different practical results according to interpretations – but arguably no more in Jewish sociology and demography.

Before addressing this proposition, two facets of US Jewry should first be put in global context. If we divide world Jewry into three main components, the US, Israel, and the rest of the world, their evolution over the past 60 years has been very different. The US increased, but not dramatically, and was mostly stable. Israel grew by a factor of 10 through a combination of large net immigration and high natural growth. The rest of the world sharply diminished mostly through emigration, but also reflecting aging and assimilation. As an important underlying global factor, the Jewish presence became increasingly correlated with countries offering higher standards of education, health, and income. While the US consistently ranked among the most developed countries, Israel eventually reached the top 20; and other mostly less developed societies lost Jews. In global terms, the US was and will be a very attractive place for a large Jewish population to be and to stay – as long as the US remains the US.

The other facet was Jewish identity maintenance. The spread of intermarriage generated a growing amount of blended identifications. In the US, an intermarriage rate of 1 % in 1900 grew especially during the 1960s and 1970s and even more since the 1990s, reaching what Pew documented as an individual rate of 58 % in 2013. Admittedly this was still much less than if marriages were the random product of population composition: with the Jews at about 2 % of US adults, the default intermarriage rate might be 98 %. Facing other Jewish communities in the world, however, and in spite of its far greater critical mass, the US fared high – lower than the Former Soviet Union but higher than France and much higher than neighboring Canada or Mexico, which today stand at the low end. Intermarriage drove, in growing complexity, US Jewish identification patterns and population definitions – what it has become trendy to define as hybridity – as well as in the intergenerational transmission of particularistic knowledge, identity, and social networks.

Jewish identity in the US and elsewhere boils down to meaning. Overall, population size and composition trade off with intensity and relevance of belonging to the Jewish collective: the more numerous, the more diluted. This proposition can be tested with Pew data, disaggregated by types of identification. Table 5.1 shows selected population, regional, family, ideational, and behavioral markers by identification groups, namely: *Jews by religion*, *No-religion and Jewish*, and *No-religion, partly Jewish* (new data not previously released). Some Jewish markers are also available for non-Jews respectively of *Jewish background* and *Jewish affinity*.

Jewish population definitions obviously critically affect the numbers. The Pew Survey, by introducing the concept of *partly Jewish*, helped to clarify the demographic picture but also made the debate more complicated and ambivalent. One intriguing issue concerns the status of the *Partly Jewish* as a standard component of the Jewish collective, as many analysts would have it, or as conceptually closer to *Non-Jews*, *Jewish background*, as others would suggest. Pew found that *Jewish religion* without other religious identities applied to 4.2 million adults and 900,000

Table 5.1 Selected population, regional, family, ideational, and behavioral markers by identification group, *Pew's A Portrait of Jewish Americans*, 2013. Percentages

Marker	Jews by religion (1)	No-religion Jewish ^a (2)	No-religion, partly Jewish ^a (3)	Non Jews, Jewish background (4)	Non Jews, Jewish affinity (5)	Total catchment, millions ^b (6)
Total population (millions)	5.1	0.6	1.0	3.9	NA	11.8
Therefore: Adults	4.2	0.5	0.6	2.4	1.2	8.9
Children	0.9	0.1	0.4	1.5	NA	2.9
Regional	100	100	100			5.3
Northeast	46	34	30			2.3
Midwest	10	17	13			0.6
South	24	17	26			1.2
West	20	31	30			1.2
Family background and marriage						
Raised Jewish only	87	53	34	20	0	4.6
Parents both Jewish	80	55	26	19	0	4.2
Respondent Jewish-married	64	21	14			2.9
Ideational (importance of...)						
Proud to be Jewish	97	85	82			5.0
Belonging to Jewish people	85	53	32			4.0
Remembering the Holocaust	76	59	61			3.9
Leading ethical and moral life	73	56	54			3.7
Responsibility to world Jews	71	44	28			3.4
Working for Justice, equality	60	48	43			3.0
Being Jewish (very important)	56	20	4			2.5
Intellectually curious	51	46	39			2.6
Caring about Israel	49	28	18			2.3
God gave the Holy Land to Jews	47	17	15			2.1

(continued)

Table 5.1 (continued)

Marker	Jews by religion (1)	No-religion Jewish ^a (2)	No-religion, partly Jewish ^a (3)	Non Jews, Jewish background (4)	Non Jews, Jewish affinity (5)	Total catchment, millions ^b (6)
Sense of humor	43	39	40			2.2
Attached to Israel (very)	36	21	3			2.5
Being part of Jewish community	33	14	6	21	26	1.5
Observing Jewish law	23	11	4			1.0
Traditional Jewish foods	16	8	9			0.8
Behavioral						
Had full time Jewish school						
Had part-time Jewish education						
Knows Hebrew alphabet						
Own child had any Jewish education	59	22	10			2.6
Had Bar/bat mitzvah	58	32	22			2.7
Had Jewish summer camp	44	21	15	26	23	2.0
Held/attended Seder	78	47	37	31	26	4.6
Fast Kippur all/part	62	27	16			3.9
Synagogue 1/2 times a month	29	6	2		25	1.5
Home Shabbat candles	28	10	2	28	9	1.2
Keeps kosher	25	16	7	11	2	1.2
Not handle money Shabbat	16	8	3	5	4	0.7
Donated to Jewish cause	67	25	15	4	9	4.0
Friends all/most Jewish	38	16	11	13	60	2.1

^aSpecial data processing by courtesy of Pew Research Center. Thanks are due to Greg Smith and Alan Cooperman. Figures in **bold** are the lowest value across cols. 2-4 inasmuch as available

^bProjected total number of adults involved, inclusive of all definitional categories (cols. 1-5), inasmuch as available

children, for a total of 5.1 million Americans. Another 600,000–500,000 adults and 100,000 children – reported *no religion and Jewish* without another identity, raising the total to a 5.7 million mutually exclusive Jewish population. This 5.7 million corresponded with the old *core* Jewish population concept which relied on self-assessment (enhanced by some outside decisions by analysts) and mutual exclusiveness between populations so defined.

Another million – 600,000 adults and 400,000 children – reported *no religion and partly Jewish*, raising the total to 6.7 million. This 6.7 million was designated in the Pew report as the *net* Jewish population estimate for 2013. Moreover, another 2.4 million non-Jewish adults with 1.5 million children for a total of 3.9 million reported a *Jewish background*, raising the total to 10.6 million. A further 1.2 million non-Jewish adults reported some *Jewish affinity*, raising the total to 11.8 million, not including the children of the latter group. Applying the three-generation deep and laterally inclusive Israeli Law of Return, well over 12 million Americans would be eligible for *aliyah* to Israel. Comparing with the three National Jewish Population Surveys (1971, 1990, and 2000–2001) that preceded the Pew study, the proportion of total US Jews of single Jewish origin and by religion declined steadily. Steady increases occurred in the number of Jews not by religion but by ancestry, culture, or other avenues; of non-Jews at birth joining Judaism through conversion; and of other household members not Jewish in any way. The one million *partly Jewish* is particularly interesting because it constitutes the connecting ring between the more solidly identified sections of US Jewry and the outer rings of former Jews and otherwise connected non-Jews. These *partly Jewish* are quite concentrated in the West and especially in the South (possibly hinting to Latino connections) and much underrepresented in the Northeast.

To better understand the identificational nature and conceptual location of the *no-religion, partly Jewish*, we will compare them with the *no-religion, Jewish* and with the *non-Jews, Jewish background*. Table 5.1 purposely evokes porous boundaries and frequent passages of people across the typology's different columns. The table's last column also estimates the total catchment, i.e., the number of adults actually involved with each Jewish identification marker, taking into account all identification categories, including non-Jews covered by the Pew study. This can be considered a case-by case real and not virtual indicator of Jewish critical mass in the US.

One cannot fail noticing, first, that *Proud to be Jewish* was high and quite stable across identifications (97 % Jews by religion; 85 % no-religion, Jewish; 82 % no-religion, partly Jewish). But similarities stop here. Differentials concerning parental background, family formation, and socialization were conspicuous. Over 80 % of Jews by religion had exclusive Jewish background as against over half of no-religion, Jewish; roughly one third of no-religion, partly Jewish; and one fifth of non-Jews, Jewish background. The share in-married declined from 64 % among Jews by religion to 21 % among no-religion, Jewish and a low 14 % among no-religion, partly Jewish. Likewise, Jewish schooling attained by both respondents and their children declined quite sharply across the three-tier Jewish identity gradient. The likelihood of children to be raised Jewish followed the same sharply declining

pattern. Similar trends characterized other aspects of formal and informal Jewish education, such as had Bar/Bat-mitzvah, informal Jewish education, summer camp, or knowing the Hebrew alphabet.

Turning to some ideational fundamentals, *Being Jewish* was very important to 56 % of Jews by religion; 20 % of no-religion, Jewish; and only 4 % of no-religion, partly Jewish. Very similar ideational erosion appeared also regarding the importance of being part of a Jewish community (33 %, by itself not very impressive, among Jews by religion; 14 % of no-religion, Jewish; and 6 % of no-religion, partly Jewish). Likewise significant and consistent across-category weakening marked the sense of Belonging to the Jewish people, Responsibility to world Jews, Caring for Israel, or even such broader concepts like Working for justice and equality, or Being intellectually curious. One is not surprised that both opinions and practices concerning observance of Jewish traditional precepts, besides being generally low, declined the most across groups.

There were interesting variations within this identificational flux. The importance of Remembering the Holocaust was quite resilient (76 %, 59 %, and 61 % respectively – a rare case of the partly Jewish surpassing the no-religion, Jewish) along with Having a sense of humor. But quite notably, non-Jews with Jewish background or even affinity displayed higher participation than the no-religion, partly Jewish regarding Donating to Jewish causes, Being attached to Israel, or even Being a member of a synagogue or other Jewish organization, and Fasting on Yom Kippur. Finally, having Mostly Jewish friends and having Ever been to Israel but also displaying a Christmas tree at home, featured very similarly among the partly Jewish and non-Jews with Jewish background. Overall, there was a significant divide between the two subdivisions of the *no-religion* category: the *Jewish* and the *partly Jewish*, which seriously questions the rationale for culling them together for analytic and planning purposes alike. The *partly Jewish* were more often Jewishly weaker not only than *Jews with no-religion*, but also than *non-Jews with Jewish background*.

For sure, the Pew data invites one to rethink Jewish population estimates based on alternative definitions and the underlying meaning of boundaries between different identity categories. Clearly, many of the past sharp distinctions between one and another are gone: the days of a Jewish/non-Jewish dichotomy are over. Facing the population size conundrum, non-participation in Jewish matters may not be a sufficient reason for non-inclusion; and by the same token participation may not be a sufficient reason for inclusion. What emerges is eclectic choice, interaction, communication, and imitation, moving in and out and circulating across different identificational options in the US. But there also was clear hierarchy in the relevance, resilience, and transmission of Jewish markers: Individualist, universalistic, and somewhat non-descript markers were more resilient than particularistic, collective, and community markers.

This personal predicament is mirrored today in the world of Jewish institutions. Some of these will choose to address a smaller and more compact Jewish audience; others will prefer a broader and less clearly defined one. Examples of different (and changing) constituency targeting come from the Jewish Agency, the American Joint

Distribution Committee (JDC), the Government of Israel, those involved with Birthright or similar programs, different rabbinical bodies, or even academic research institutes in the US, in Israel, or in other countries. The fluid identificational and behavioral background relevant to theoretical and operational decisions, some of which are of strategic importance, is surely bound to fuel more debate among those who have the state of US Jewry at heart.

For further discussion on the impact of the various identification groups on estimates of the Jewish population of the US, see Chaps. 17 and 19.

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Chapter 6

The 2013 Pew Report Through a Gender Lens

Harriet Hartman

What can the Pew Report tell us about how American Jewish men and women “do” gender? What can it tell us about their gender differences in “doing Jewish”? Here’s a beginning snapshot.

One gender issue that is part of recent discourse is whether women are more involved than men with the religious part of Jewishness. In particular, men’s lack of involvement in Reform congregations has been noted (Paulson 2008; Tuhus-Dubrow 2011). In previous work, Jewish women have been shown to express stronger religious beliefs than men, stronger attachment to the Jewish people than men, and to be more active in the current Jewish community and its organizations (Hartman and Hartman 2009). The New York 2011 population study showed a similar pattern, with denomination being a key variable discerning which type of Jews have bigger and smaller gender differences in Jewish engagement (Hartman 2014). Sullins (2006), however, analyzing the World Values Survey, suggests that among Jews, little or no gender difference exists in Jewish religiosity; and when gender differences do exist, men are more engaged than women. So the Pew study can help to clarify this matter.

Here’s what it shows:¹ Comparing all Jewish men and women in the Pew sample shows very few significant differences in expressions of religious or ethnic Jewish identity.² In terms of religious practice and belief, men and women are equally likely to have attended a Passover Seder, to have lit Sabbath candles, to keep kosher at home, to fast on Yom Kippur, to attend synagogue with similar frequency (e.g., on High Holidays, monthly, seldom or never). Women, however, are more likely to

¹Unless otherwise noted, the Pew data used in this essay are courtesy of Steven M. Cohen, to whom the author is most grateful.

²Taking as a rule of thumb the ± 3 percentage points margin of error suggested in the Pew report (2013, p. 119); for men only, the margin of error is 4.1 percentage points, and for women 4.3.

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say religion is very important in their lives (29 %) compared to men (22 %), and are slightly more certain in their belief in God (36 % of women are absolutely certain in their belief compared to 32 % of men; while 26 % of men are nonbelievers compared to 20 % of women) (Pew 2013, p. 74). Women and men are equally likely to say they are proud of being Jewish, have a strong sense of belonging to the Jewish people, donate to Jewish charity, are members of Jewish organizations, and have mostly Jewish friends.

Within denominational groups, the gender differences become somewhat more defined, although the small size of some of the denominational groups makes it difficult for the differences to reach statistical significance. Synagogue attendance, for example, is much more likely to be at least weekly among *haredi* (ultra-Orthodox) and modern Orthodox men than women; but for the other denominational groups, there are few differences between men and women in frequency of synagogue attendance. Among *Haredi*, modern Orthodox, and Conservative Jews, men are more likely to consider being Jewish mainly a religion; among the Reform, women are more likely to consider being Jewish mainly a religion. Likewise, among the Reform, women are slightly more likely to engage in religious practices such as fasting on Yom Kippur, or participating in a Passover Seder. *Haredi* women are more likely to be emotionally attached to Israel than are *Haredi* men; but in all of the other denominational groups, men are more likely to be attached to Israel than are women. These differences will need to be studied in more detail, controlling for age and education, for example, to better understand the differing gender differences by denomination. It does seem, however, that it is mainly among the Reform that Jewish women appear to be more engaged in religious practice than men.

One reason this issue has salience is related to intermarriage. McGinity (2009) and others (e.g., Fishman 2004; Schaeffer Riley 2013) have found that in intermarriages between Jewish women and non-Jewish men, the women maintain a strong (and in some cases, a stronger) Jewish identity than they had before they married. In addition, the children of such unions are more likely to be raised as Jews than intermarriages in which the Jewish partner is a man. Sheskin and Hartman (forthcoming 2015) show this pattern clearly in their analysis of 22 community studies conducted during the first decade of this century. The Pew data seem to reinforce these findings.

In terms of religious practices, intermarried women are more likely than intermarried men to attend synagogue more frequently, to be synagogue members, to participate in Passover Seders, to fast on Yom Kippur; they are also more likely than intermarried men to consider being Jewish mainly a religion or a combination of religion/ancestry/culture. However, intermarried men are more likely to be emotionally attached to Israel and to have more certain belief in God (though they also have a higher proportion who are non-believers). Overall, intermarried women seem to show greater Jewish engagement than intermarried men, which is usually associated with a greater likelihood of raising their children as Jews.³ In terms of

³In preliminary analysis, Steven M. Cohen suggests that this gender difference is not found among the youngest generation (Cohen 2014); however, the numbers on which this conclusion is based are small, and prone to greater error. It is something to be explored in future studies.

policy, congregations might wish to make a greater effort to reach out to intermarried men and attempt to include them and their children in Jewish activities, if they wish to engage them more actively as Jews.

One more gender issue of interest is related to secular achievements. Jewish women and men have historically been among the most educated in the US, and their occupational achievement is correspondingly over-represented among professionals and managerial occupations (Hartman and Hartman 2009). In terms of education, nearly two-thirds of both men and women have college degrees, and one-third have graduate degrees, compared to 29 % of US adults graduating from college and 10 % with post-graduate degrees (Pew 2013, p. 15). While in the 2000–2001 National Jewish Population Survey (NJPS 2000–2001), there was a gender difference in educational achievement, with men having significantly more graduate and professional degrees; this differential has virtually disappeared by 2013 (33 % of men have graduate or professional degrees, compared to 31 % of women).

Higher education is associated with greater labor force participation of women and a career orientation to their employment, bringing about more dual-career families and employed mothers. A typically Jewish mode of coping with the struggle between family and career demands in the past has been for married women to cut back their hours of employment to part-time, although women's high education and professional occupations still have them employed, and employed full-time, more than most of their contemporaries (Hartman and Hartman 2009). Since the NJPS 2000–2001, however, women's labor force participation in the US has declined, although women with more than 16 years of education (like most American Jewish women) have continued their relatively high participation rate (Blau and Kahn 2013). The Pew study allows us to examine whether American Jewish women participate in the labor force at the same rate as they did in the past, and whether their hours of work have been affected. (Unfortunately, occupation and individual salary were not asked and therefore cannot be tracked. Hopefully the next national survey of American Jews will include these worthwhile questions.)

The labor force participation rate of American Jewish women is about the same as in 2000–2001 (71.9 % compared to 71.2 %), and is very comparable to the labor force participation of female college graduates in the broader US population (71.2 %, Current Population Survey (CPS) 2013). In contrast, Jewish men's rate of participation has declined slightly, from 86.9 % to 82.3 %, similar to the decline across the rest of the US, and also very similar to the participation of male college graduates in the broader US population (80.0 %, CPS 2013). The stability in the Jewish women's rate is similar to the stability of highly educated women in the broader population, as mentioned above (Blau and Kahn). Married women's labor force participation has increased significantly, from 55.6 % in 2000–2001 to 73.5 % in 2013, reflecting an increase in dual-earner families across the US. However, Jewish wives are more likely to be in the labor force than their counterparts in the broader US population (only 60.2 % of married women in the US were in the labor force in 2011, US Department of Labor 2013). When they are employed, married Jewish women are also more likely to be employed full time (72.4 % of those employed) than they were in 2000–2001 (64.7 %), also echoing trends across the

US (Kurtz 2013). Jewish women are more likely to be in the labor force when they have a child at home than when no children are at home, reflecting the economic impetus to support the family, although nearly one-third of mothers with children at home are employed part time as opposed to full time. Jewish men are the most likely to be employed when they are married fathers, and among Jews the largest gender gap in labor force participation and full-time employment is found among married parents.

Kurtz (2013) asks the question as to why 26 % of US women still choose not to work [in the labor force]. We too can ask why 27.6 % of Jewish women in the US do not work in the labor force, according to the Pew study. Kurtz suggests that rising childcare costs and stagnant wages is part of the explanation. Blau and Kahn (2013) add to this explanation the relatively weak policies of parental leave, protection of part-time workers, and low public spending on childcare. These factors should not be lost on the Jewish community. High proportions of Jewish mothers are participating in the labor force, and in all likelihood in professional and managerial positions, as they were in 2000–2001. But many of them choose part-time over fulltime employment. The Jewish community can help by supporting working mothers with ample child-care facilities, part-time employment, and strong parental leave policies within the Jewish community, as well as advising working Jewish women and dual-earner families on their rights and support services available in the community.

Note also that women's labor force participation varies across denominational groups. Among Haredi women surveyed in the Pew study, 64 % are in the labor force, but almost half of them work part time. Eighty percent of Modern Orthodox women are in the labor force, and less than 10 % work part time. Around 70 % of Conservative and unaffiliated women are in the labor force, and 75 % of Reform women; but about one-third of the latter are employed part time, while lower proportions of Conservative (15 %) and unaffiliated women (25.3 %) are employed part time. In an effort to be responsive to the needs of women and families in the community, the community needs to be aware of this variation and gear their efforts appropriately.

For more on the issue of gender and the Jewish community see Chap. 14 in this volume and Part VI of Chap. 17.

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Chapter 7

The Americanness of American Jews

Samuel Heilman

The endless analysis of the Pew Research Center's *A Portrait of Jewish Americans* has generally focused on the internal and specifically Jewish implications and causes of the trends reported. No doubt there are lessons to be learned – as I have myself suggested in my own take on the data – that are particular to the Jewish community. But no less important is the American component of the results: Jews (86 % of whom are American-born) are simply acting like the Americans they are.

Take for example, the concern about the growth of so-called unaffiliated Jews, and the distance from Judaism as a religion that it reflects. Pew reported that only 15 % of those surveyed said that being Jewish for them is mainly a matter of religion. Moreover, the younger one was, the less affiliated with religion. Jews of no religion are younger (median age of 43) than Jews by religion (52).

But look for a moment about what other surveys of all Americans and religion show us. Youngest of all are the broader religiously unaffiliated in the general American population (median age 37). One-in-five US adults (and fully one-third of persons age 18–30) have no religious affiliation. As the Pew studies note, “in the last five years alone, the unaffiliated have increased from just over 15% to just under 20% of all US adults. Their ranks now include more than 13 million self-described atheists and agnostics (nearly 6% of the US public), as well as nearly 33 million people who say they have no particular religious affiliation (14%).”¹

Already in 2002, Michael Hout of New York University and Claude Fischer of the University of California at Berkeley noted a sharp rise in the percentage of Americans who, in surveys, do not identify with any particular religion. The size

A shorter version of this appeared in *Haaretz*.

¹<http://www.pewforum.org/2012/10/09/nones-on-the-rise/>

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of that group, sometimes colloquially called the “nones,” had at that time doubled from about 7 % to about 14 % of the US public, and in all of subsequent surveys of American religion – the General Social Survey (GSS), Gallup, and Pew – those numbers have continued to climb. America's youth are neither faithful nor deeply religious in practice. Fewer young adults belong to any particular faith than older people today. They also are less likely to be affiliated than their parents' and grandparents' generations were when they were young. Fully one-fourth of the Millennial generation – so called because they were born between 1980 and 2000 – are unaffiliated with any particular faith. And compared with their elders today, fewer young people say that religion is very important in their lives. They also intermarry more.

Looking at Christians, we find the same pattern. Compared with their elders today, young people are much less likely to affiliate with any religious tradition or to identify themselves as part of a Christian denomination. Fully one-in-four adults under age 30 are unaffiliated, describing their religion as “atheist,” “agnostic” or “nothing in particular.” This compares with less than one-fifth of people in their 30s (19 %), 15 % of those in their 40s, 14 % of those in their 50s, and 10 % or less among those age 60 and over.

The data indicate that rural Americans are slightly more religious than their metropolitan neighbors as indicated by weekly church attendance and having had a born-again experience. Moreover, urban young people, far more than rural ones, were found to be far more disaffiliated from religion and religious views.

The large proportion of young adults who are unaffiliated with a religion is a result, in part, of the decision by many young people to leave the religion of their upbringing without becoming involved with a new faith. In total, nearly one-in-five adults under age 30 (18 %) say they were raised in a religion, but are now unaffiliated with any particular faith.

There are of course other reasons that have been offered as explanations. Among these are the belief that organized religion often demonizes those who are others; and many young people – particularly the “Millennials” – tend to eschew that attitude as well as the exclusivism that religion implies. Others point to the politicizing of religion that young people find off-putting.

When we look at the findings on Jewish Americans against all this, we discover that the Jews are simply acting like other urban Americans of their generation. Though not quite as extreme – in large measure because of the significant number of young Jewish Americans who are urban Orthodox and thus skew the Jewish data on the young toward somewhat greater affiliation with religion than we find among non-Jews – the young Jews are just reflecting the fact that they are part of urban young America.

As long as Jews are integrated with Americans like themselves, they will reflect the religious trends and affiliations of America. In a sense the young Orthodox – and particularly the ultra-Orthodox – have understood this and hence their ambivalence about their Americanness and their desire to be different in appearance, language, residential clustering, and patterns of education – to say nothing of their unwillingness to share in American culture. But most other Jews do not desire to become

estranged from an America they have worked so hard to become part of in past generations.

While the Pew survey found that belief in God among Jews is less common than among the American public in general and members of other major US religious groups; among persons age 18–29 that proportion was highest: 73 % claimed they did not believe in God. In general, three-quarters of Jews surveyed said they thought a person could be Jewish without believing in God.

Given that reality, what can save American Jewry from Jewish disaffiliation? Only two possibilities: a change in America that comes about via a multiculturalism and growing ethnicity in which being American means being a hyphenated-American. Such ethnicity would have to be more than just symbolic. It would need to be expressed in genuine diversity and ethnic affiliation. American multiculturalism, however, has not shown an appetite for real differences; it prefers the symbolic ones.

The other remedy is to be part of a culture that is Jewish in its majority. The Orthodox do this by living in places that are overwhelmingly Jewish and Orthodox, where they can act as if the whole world is as Jewish as they are. But for those not ready to live in such ghettos, the Jewish State of Israel appears to provide the only place where being integrated into the majority culture and being Jewish are not at odds with each other.

As for God, while 89 % of the Orthodox claimed to believe in a Divinity, only a minority of all other Jewish denominations and 18 % of the Jewishly unaffiliated shared that belief, suggesting that at least on that point, becoming more American has not had as much of an effect. Americans of all other persuasions held greater belief in God; even the unaffiliated had a 30 % share versus the 18 % among Jews. Seems that when it comes to Americanization of the Jews, God or at least belief in Him, is not helped.

Chapter 8

Assimilation Anxieties and the Case of American Jews

Bethamie Horowitz

The publication of the Pew study of Jewish Americans unleashed a slew of interpretations and commentary, revealing dueling ways of thinking about American Jewry. In one prevalent reading, these facts represent a “grim portrait” whose results are “devastating,” evidence of “so much assimilation.”¹ In contrast, I offered a different reading of these same facts, arguing that the study’s findings show the “surprising persistence and durability of Jewishness in America” (Horowitz 2013).

What explains these widely divergent readings? One element is that we have very different ideas about assimilation and what that means, especially in the American context. In this short essay, I will show how the three statistics from the Pew Study—population size, the rate of intermarriage, and the Jewish identification of children of intermarriage—can be read differently, in light of how assimilation itself is understood to be functioning in the American context. In particular, I will contrast older, widely shared notions that Jews hold about assimilation to newer sociological understandings of how assimilation affects Jews (among others) in America today.

Consider the following headline from the Israeli press: “Judaism in the US is Shrinking: 58 % are Assimilating” (ynetnews.com 2013).² The 58 % statistic in the headline refers to the rate of intermarriage, considered here as the central indicator of assimilation. In this reading, assimilation is seen as eating away the character of Judaism and Jewish life. This headline draws on an underlying “erosion model” regarding the prospects of Jewish life in America (Horowitz 1998).

There are a number of Jewish cultural roots to this way of thinking. One is the stereotype of the American Jew giving up his/her Jewishness in the quest to make it

¹ Quoted in Goodstein (2013)

² *YNET* Oct 1, 2013.

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in America at a time when social restrictions and quotas were common, limiting one's opportunities. In that context, many people had reason to de-Judaize themselves in appearance and self-presentation.

In addition, the notion of assimilation as disappearance harkens back to an older idea of assimilation epitomized by the story of what happened to Jews during the European Enlightenment:

That narrative has Jews 1) adopting Enlightenment notions, whether learned in new schools or absorbed from the *zeitgeist*; 2) casting off traditional belief in God and revelation as a result of their new and rational worldview; and then 3) quite naturally or even inevitably rejecting or, at the very least, modifying the performance of inherited commandments. (Eisen 1998, p. 2)³

Finally, the Pew Research Center itself has a stance about how to view religion that in its own way feeds into the internal Jewish debate about erosion and decline. A major focus of The Pew Research Center is the study of American religious groups, and as such, it defines Judaism as a religion in the conventional Western understanding of "belief, behavior, and belonging," despite the fact that Jewishness and Judaism should be viewed as an ethno-religion. Not surprisingly, the main indicators of Jewishness in the Pew study were conventional religious practices, like attending or belong to a synagogue. Left out were other markers of Jewishness that are indicative of Jewish activation and interest in terms that are not specifically religious, like engaging with Jewish culture, history, film, books, music, visual arts and so on; Jewish learning (which, regarding Jewish texts, is also a Jewish religious practice!), and visiting Jewish places while traveling.⁴ Since these kinds of practices did not conform to Pew's notion of religious practice, these various ways of keeping tabs on Jewishness were omitted. As a result, the Pew focus on religion made it more likely to then view the population in ways that reinforce the binary split of very Jewish Jews and very assimilated, uninvolved Jews, and leads us to underestimate the Jewish interest and involvement of all but the most religiously scrupulous Jews.

What leads me to read the findings from the Pew study in a different light? Richard Alba, preminent sociologist of ethnicity and assimilation, differentiates between two scenarios: one way and two-way assimilation (Alba 2008)

1. One-way assimilation predominates when there is a *high "bright"* (socially salient) *boundary* separating the majority in-group and minority out-groups into two distinct and non-overlapping entities, with the expectation that minority groups would, with time, become incorporated into the mainstream. Assimilating in this case involves minority group members shedding the markers and practices of minority membership to traverse this boundary. This is the commonly understood view of assimilation within the Jewish world: It applied to the situation of Jews in the US in the first part of the twentieth century.

³Eisen (1998), *Rethinking Modern Judaism* p. 2.

⁴Many of these items were developed as part of the 2001 NJPS questionnaire.

2. Two-way assimilation results from a different social configuration between groups—where the boundary between them is blurred rather than bright; and consequently, it becomes much less socially significant. In this situation, the minority individual does not experience rupture between participating in the mainstream and maintaining ongoing connection to his/her group. One can be both Jewish and American; individuals are not forced to choose. Furthermore, boundary blurring is also often accompanied by a boundary shift: The mainstream itself comes to incorporate some of the features of the minority culture and itself becomes transformed. (An example of this is the transformation over the course of the twentieth century in how the American mainstream has viewed “Jew” and “Catholic —from racially other to “white” and part of the widening mainstream [Alba and Nee 2003].) The notion of two-way assimilation is a good description of Jews in America and how both (Jews and the US) were mutually transformed over the course of the twentieth century.

These two scenarios of one-way and two-way assimilation differ in some additional ways. In the one-way scenario, where being Jewish is a stigmatized, “othered” status, there are more incentives to escape the social limitations associated with being Jewish. Think of the various strategies that emerged to aid “ethnics” in their attempts to avoid being marked as “Jewish” or Italian in mid-twentieth century America: name changes, nose jobs, hair straightening and hair coloring, and elocution lessons.

In the two-way scenario, a person can be both Jewish and American without pressure to either defend or to deny one’s Jewishness. There is no built-in undertow necessarily pulling people away from ties to Judaism or Jewishness. The result is that the American case today no longer fits deep-seated Jewish ideas about assimilation as erosion.

These competing models of how to understand assimilation lead to different ways of interpreting the central facts from the Pew Study. In this light, consider the population size, the intermarriage rate, and the Jewish identification of children of intermarriage.

The population size reported in the Pew Study was higher than expected (6.7 million instead of less than 6 million) based on previous reported estimates because of the large number of people who, although they do not indicate they are Jewish when asked to state their religion (neither do they name another religion), nonetheless consider themselves Jewish. The growth in Jews of no religion is itself an outcome of two things: the increase in intermarriage that began in the 1970s, and the fact that the children of these marriages, now themselves adults, see themselves as Jewish in one way or another (Sasson 2014).

The current intermarriage rate of 58 % (among Jews who have married since 2005) represents a dramatic increase compared to earlier periods when it was much less frequent (before 1970 when the rate was 17 % or less). This can be viewed as evidence of erosion, but such a reading does not take into account the significant shifts in the American social context regarding Jews and Jewishness.

It is noteworthy that the rate of intermarriage has been stable in the past 10–15 years. Based on sheer numerical size and the mathematical probabilities of intermarriage of minorities, the intermarriage rate should be much higher, suggesting that there is still a distinct preference of endogamy among Jews (Phillips 2013).

Treating intermarriage as indicative of erosion or durability hinges on how one views the process of assimilation. In the one-way mode that characterized the US 100 years ago, intermarriage was much less frequent, and when Jews did intermarry, they left the Jewish world and their children became Christian. Indeed, that was part of the motivation at the time, to create better life chances for one's children, as was the case in other times and places (for example, Europe in the nineteenth century).

But as two-way assimilation has come to be possible in the US, the meaning of intermarriage has changed: It is an indicator of America's interaction and comfort level with Jews. Bear in mind that not only is intermarriage higher than 100 years ago, but so is the proportion of Americans of other backgrounds and religions who have Jewish friends, or the number of non-Jews who now attend Seders. Also, a higher proportion Americans today say they would vote for a Jew for President, compared to the situation 50 years ago. All in all, the degree of interaction between Jews and others is higher than in the past.

As the boundary between Jews and the societal mainstream has blurred and also shifted, the rising intermarriage rates reflect positive incorporation and acceptance. Intermarriage is no longer an indicator of the abandonment of Judaism.

In addition, a majority (61 %) of children of intermarriage are being raised with a sense of being Jewish as part of their background, if not foreground, suggesting that they have some connection to Judaism in their lives or backgrounds, in a mode that is at least quiescent, if not necessarily active at the time of the survey. Sasson's analysis of the Pew data shows that among children of intermarriage, the proportion that identifies as Jewish has doubled – it was 28 % among those age 65 and over in 2013, compared to 58 % among those age 18–29 (Sasson 2014).

Each of these three facts from the Pew study reflects the changing valuation of Jewishness within the society at large. With blurred boundaries, as the social valuation of Jewishness came to be viewed more positively, the pressures to hide or forget one's Jewish ancestry were minimized, leading to more widespread embrace of people's sense of Jewish connection.

One additional element that colors the sense of malaise is the changing configuration of the America Jewish organizations. Consider that so many of them were established more than 75 years ago to provide Jews with resources and services that they could not get elsewhere: hospitals, social service agencies, synagogues, and so on. In a more embracing American environment, Jewish-only spaces are no longer the sole way to reach Jews (and others) regarding Jewishness. For example, note some of the other ways of delivering Jewishness that have emerged in the shared space of American society: the Internet, growth of Jewish studies in the university; the dual language Hebrew charter schools, which are public schools that offer Hebrew to all-comers, a very different model from old-time "Hebrew School; the sheer number of Jewish-related books, films, TV shows, and so on available in the market place.

These kinds of shifts in opportunity and structure challenge the old patterns of American Jewish communal life. They push the leaders of Jewish institutions to rethink what it is they can do for people, how they can meet people in their lives today. Such changes also challenge social scientists to adjust the kind of data they gather in portraying American Jews and American Jewish life. The old models are not sufficient, and new data and underlying explanatory models are needed to help us effectively keep track of the changing contours and dynamics of Jews and Jewish life in America

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Chapter 9

A Policy of Surveys

Ari Y. Kelman

If all I had to work with were the data in the Pew Report as it has been reported to date (and not, say, the raw data on which the Report itself was based), I would suggest that social scientists and others interested in casting wide nets for collecting data about American Jews work a bit harder to stretch our own conceptual toolkit for asking questions that we think will elicit responses from survey participants with the greatest possible fidelity.

This is a kind of policy implication, but in a very particular domain: that of the social-scientific inquiry into American Jewish life. But, given that studies like the Pew Report become the bases for broader policy decisions, those of us who work in the research world should be a bit more careful about how we envision the people we are investigating so that our own biases do not inadvertently tip the scales of the things we are measuring.

Here is one example that strikes at the heart of the Report's own intentions. The Report reads, "A key aim of the Pew Research Center survey is to explore Jewish identity: What does being Jewish mean in America today?" (p. 14). Although the Report tells us a little about meaning and a little more about identity, it also tells us about the biases and blind spots with respect to possible articulations of the very varieties of identity that it hopes to document.

The headlines (and subsequent hand-wringing about the decline and general corruption of American Jews) of the Report highlighted the number of people who identify as Jewish, but do not claim Judaism as their religion. These "Jews not by religion" account for about 20 % of the Jewish population and, as the Report demonstrated, they are less likely to participate in institutional Jewish life in any capacity and hold, for the most part, less strong attachments to traditional signifiers of Jewish life.

This is an expanded version of an article I published online on October 4, 2013 <http://www.stanford.edu/group/edjs/cgi-bin/wordpress/2013/10/04/the-hegemony-of-religion/>.

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A possible policy response could be to create a suite of programs that would “engage” those Jews not by religion in some course of study or socialization that would attempt to counteract the tendencies of that population to engage minimally in many areas of Jewish life. However, such a policy response misses the real finding, which lies not in the reported responses but in the survey instrument itself.

A survey can only get answers to questions that it asks, and framing those questions (by a list of choices) further limits the survey’s ability to correspond to the complexities and varieties of Jewish life. For example, I could ask you what flavor ice cream you like and give you four choices: Chocolate, vanilla, strawberry, or none. If you liked mint, you might choose “none.” Or, you might choose vanilla, because you like that one best of the options presented. This seems like an inconsequential example (though not if you are an ice cream company), but it demonstrates how the questions can predict the answers they elicit.

A closer look at the survey instrument reveals a host of biases that severely hamstring the ability to reach any significant conclusions about the lives of Jews not by religion. Here’s one example: (p. 60) The survey asks about membership. It asks about synagogues, specifically, and then lumps together all other memberships in “Jewish organizations other than a synagogue or temple.” Presumably the latter runs the gamut from JCCs to museums to advocacy organizations. But the survey instrument does not ask about those other commitments, and how or why museum memberships are different than advocacy group memberships, and so on (let alone the questionable validity of “membership” as a measure of meaningful engagement). Instead, it asks about a particular mode of membership in an explicitly religious institution, and then relegates everything else to a kind of “catch-all” category.

Here’s another, different example that makes the point even more strongly. A later question reads: “Thinking about Jewish religious denominations, do you consider yourself to be [RANDOMIZE: Conservative, Orthodox, Reform] something else, or no particular denomination?” (p. 177). The list of possible responses is impressively long and includes “Kabbalah” “Moderate” “African Hebrew Israelite” “Jewish renewal” and “Pagan/wiccan.” But the funny thing about the reporting of the question is that it also reports the answers given by Jews of no religion. It seems that the survey asked Jews not by religion to offer a denominational affinity for themselves, even when denominationalism is really a way of distinguishing among religious choices. It would be like asking someone who is lactose intolerant to choose her favorite kind of cheese.

The instrument reveals, however inadvertently, just how rich the vocabulary is for discussing Jewish religious life and how poor it is for understanding other expressions of Jewishness. It asked lots of questions about religion, and it demonstrated a finely-tuned ear for subtle distinctions of religious expression. But when it came to understanding the modes of Jewish engagement by those who claimed to be Jewish, but not by religion, the survey frequently offered clumsy, ham-handed catch-all categories that tended to blunt any deep understanding of the ways in which Jews not by religion understand and engage in Jewish life.

Beyond the headlines and in between the data points, the survey revealed something more interesting and fundamentally more troubling than the apparent

trends that fuel the fires of Jewish communal doomsayers. It revealed the paucity of available language and theory to understand, deeply, the variety of ways in which people live Jewish lives. The sophisticated measures and descriptive language around religious differences and distinctions indicate just how finely attuned the American Jewish community has become to the particular formulations of Jewish as a religion, and how far it has to go to truly understand the variety of ways in which people articulate their versions and visions of Jewish culture.

My point here is not to blame Pew (whose research I think is consistently outstanding, and which I cite regularly in my own work), nor is it to point fingers at the panel of consultants (some of whom I am proud to call my friends, teachers, and mentors). Nor is it to advocate for longer lists of options from which respondents could choose when responding to survey questions. My point is that those interested in learning about the lives of American Jews ought to continue to develop our sensitivities with respect to the questions and categories that guide our own inquiries. My hope is to highlight the unexamined assumptions of American Jewish life, and how our ideas about Jewish life often end up shaping its realities, not the other way around.

Chapter 10

It's the Best of Times: It's the Worst of Times

Barry A. Kosmin

The medium is often the message. Powerful messages highlighting the current condition of both organized American Jewry and American Jewish society are revealed by the sponsorship and methodology of the Pew Survey of the US Jewish population. Unlike past national surveys, no national Jewish organizations were involved in the project. Yet the community did not exhibit hostility or fear over non-Jews investigating it, nor did it question their motives. In fact, most welcomed this outside involvement, presumably for its supposed lack of potential denominational or political bias. Nonetheless, the absence of Jewish organizational involvement clearly reflects the palpable decline in the power and prestige of the national Jewish organizations and the national synagogue bodies over recent decades. These national organizations – American Jewish Congress, American Jewish Committee, B'nai Brith, Hadassah, CJF and its successor Jewish Federations of North America (JFNA) – have lost members, donors and resources. Local and sectional interests have replaced over-arching national and international “peoplehood” concerns among affiliated American Jews. This weakening of the old “representative bodies” parallels the decline of mainstream, middle of the road American Judaism and especially the Conservative synagogue movement. The bell curve of American Jews has flattened as elements to the right and left – in both theological and political terms – have gained in numbers as the center has weakened. The Orthodox and Chabad have become more prominent in Jewish life. The secularized left has grown demographically, but largely has vacated organized Jewish philanthropic, religious, and political life. However, there are no real surprises in the Pew Survey findings, they are merely an extension of the social and religious trends revealed by the 1990 National Jewish Population Survey (NJPS), which I directed.

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In the interests of economy and simplicity, the Pew Survey adopted a stratified sampling strategy focused on geographical areas with high Jewish residential densities and ignored large areas of the country where few Jews were expected to be found. Yet previous national surveys have revealed that Jews living at low densities are different. They are more likely to be young and intermarried so this again can be interpreted as a message. Pew's own primary research interest is in a series of comparisons of American religious traditions and so not on the peripheral mixed and secularized populations that are unique to the Jewish case as well as the key to predicting the Jewish future. The intermarried and peripheral Jews received less attention in the questionnaire than might be justified if the focus were primarily on Jewish continuity concerns. Yet even with this restricted methodology, the survey achieved only a 16% response rate. This low level of cooperation reflects the current reality all survey research in the US faces, but one might suggest it also reveals a low level of interest by the Jewish public in Jewish community affairs.

Low levels of interest in national and international affairs reflect self-confidence and a lack of anxiety among the Jewish public. By historical standards, anti-Semitism is almost negligible and Jews have never been so accepted and respected in society on both the individual and collective levels. So there is a consensus that the perceived threat to the Jewish polity and the American Jewish population is at a very low level. This comfortable, social psychological condition has serious implications. Sociologically, it produces an ideal environment for acculturation and assimilation to flourish and, paradoxically, also for minority subcultures to thrive. Most Jews, similar to other minorities, faced with few barriers to social and cultural integration into national society will lower their own group boundaries. They will trust and love "the other" more. They will mix more residentially, socially, and occupationally with non-Jews; and they will marry and partner with them in historically unprecedented numbers. So we should expect both ethnic and religious ties to weaken.

Of course in a free and tolerant society that valorizes diversity, not everyone will follow majority fashion since there is a lack of pressure to conform to majority norms. In fact, we should expect a counter-cultural reaction from some quarter, particularly if it possesses the cultural and economic resources required for maintaining a viable sub-culture. What does this imply? It means we should expect a growing diversity if not polarization among Jews as they increasingly seek to differentiate themselves along lifestyle, cultural, and political spectra. The findings of the Pew survey clearly demonstrate this process. Depending on how fine the mesh, several types of Jewish subcultures, collectivities or communities with unique demographic characteristics can be identified and isolated. At first glance, a triad of three streams is revealed: the Orthodox population, the Non-Orthodox religious population, and the No religion or secular population, the "Nones." Yet within these streams, considerable differences can be found. The survey findings show considerable differences in practice and attitudes between the *Haredim* (fiercely Orthodox) and Modern Orthodox and between Conservative and Reform adherents. Yet the emergence of a growing Orthodox population, with a clear unifying commitment to *Halacha* (Jewish religious law), which is increasingly differentiated through its

lifestyle and family structure from the rest of American Jewry, is an important development with policy implications. In past generations, individual Jews and different parts of the *mishpocha* (family) followed different religious practices; but they socialized together at family *simchas*, or Seders, and at communal events. These interactions between different types of Jews are probably decreasing rapidly especially among the generation of Jews under age 35. The findings on the low levels of *kashrut* observance outside the Orthodox group precludes socialization on the old pattern, particularly since the Orthodox group has become more meticulous about *kashrut* as part of its general shift to the right. Since the data show the Orthodox are not losing their youth as they did in previous generations, the result of this trend will be for different types of Jews to become more socially segregated than in the past.

Over recent decades, US society has been polarized by a “culture war” between conservatives and liberals around social issues, many of which involve religious and moral arguments. A substantial segment of Americans, particularly the one-third which identifies as Evangelical Christians, evidences higher levels of religiosity than in the past. Of late, we have also witnessed the opposite trend—whereby around 20 % of Americans do not identify with a religious tradition. They are known as Nones.¹ The Pew survey showed a similar split among Jews, although I would suggest that it under-counted the Orthodox population and even more seriously the proportion of secular Jews. Though it got the demography wrong, the Pew survey got the sociology correct. Though Pew’s version of the internal composition may be wrong, nevertheless, its Orthodox respondents are normatively Orthodox, their Reform give Reform answers, their secular provide secular responses.

The Pew study included more items on politics and public policy issues than is the norm for Jewish community-sponsored surveys. These findings showed that Orthodox Jews hold very different opinions than the rest of the community. They seem today to be very much part of the American religious right, alongside other religious traditionalists, conservative, and pious believers. On social and political issues, the Orthodox were revealed as belonging in the conservative and Republican mainstream. They were anti-tax, anti-gay, and very supportive of right-wing policies in Israel. Political questions showed them supportive of Netanyahu and negative toward Obama. Of course, the rest of the Jewish population tends to trend toward liberal sensibilities and the Democratic Party. The paradox of this polarization is that Orthodox Jews look as though they belong in “red state” middle America whereas many of the theologically and politically liberal Jews look as though they would be happy living in the suburbs of Amsterdam or Stockholm. This social distancing poses serious challenges to those interested in maintaining Jewish unity and for national representative bodies and their leadership.

One of the reasons Pew got the demography wrong is a problem that faces any study of American Jews. There is no common agreement on what demographers

¹ Kosmin, Barry A., and Ariela Keysar. 2009. *American religious identification survey (ARIS 2008): Summary report*. Hartford: Institute for the Study of Secularism in Society and Culture. http://www.americanreligionsurvey-aris.org/reports/ARIS_Report_2008.pdf

term the “population at risk,” on who is a Jew, and where the boundaries of the population lie. The 1971, 1990, and 2000–2001 National Jewish Population Survey methodologies all used different screening questions and unique categories for analysis and Pew’s were different yet again. So comparisons across surveys and time are difficult. Only NJPS 1990 and the American Jewish Identity Survey (AJIS) 2000 surveys have replicate screening questions and methodology, and only the American Religious Identification Survey series (ARIS) has consistent replicates for the Jews by religion (JBR) category. Yet even this category is controversial because not all those counted are halachically Jewish. Despite these problems, all the national surveys agree the Jewish population has a growing periphery mainly as a result of high levels of intermarriage. All also agree that there is a very low rate of conversion into Judaism.

The locomotive of religious and social change is intermarriage. It was reported at 52 % in 1990 and is now apparently 58 %. This suggests a leveling off, but that is deceiving. Fewer young people are marrying and this reduces the number of intermarriages. This is similar to divorce statistics, where numbers and rates are also down due to a decline of marriage. In AJIS 2001, we found more than 80 % of mixed couples among co-habiting (unmarried) Jews.

One Pew finding that has negative policy implications, if it is treated as accurate, is the claim that the national population of Jews is larger in size than previously reported and that there are one million more US Jews than was thought. Moreover, it is claimed that these “extra” Jews are not Nones, which might be possible given the large numbers of young people of intermarried parentage. But Pew report the new million are Non- Orthodox JBR (Jews by Religion). This statistic seems unlikely since it contradicts the rest of the findings which show a decline in all measures of religiosity, in Conservative and Reform affiliation as well as low levels of fertility. Claiming a bigger population than actually exists has dangers for communal planning and communal morale. Much time and energy can be wasted searching for non-existent people. A bigger population means a dilution of organizational ties and memberships. It lowers the percentage of children receiving Jewish education; synagogues appear even worse failures in recruitment; and federation donors seem an even smaller fraction of the community. Affiliation rates for all types of Jewish connections are already low and they will appear even lower.

Unfortunately, another deficiency of the Pew study is its focus on the individual at the expense of the household. This focus is logical for measuring religiosity among Christians where personal faith and prayer are important markers. But nobody is Jewish on their own and home rituals are important in Jewish religious and cultural life. In addition, different members of the household often exhibit differing religious opinions and practices. Gaining insights into how Jews “do Judaism” today is important information; so the lack of questions demarcating individual from household or family rituals and practice is unfortunate.

The Pew Survey did not look closely at one bright area of Jewish life – today’s Jewish cultural scene. Recent research suggests that this is a very lively and attractive

area and an increasingly important part of Jewish community life today.² Jewish tourism, music, dance, theater, film and literature are all flourishing with well attended performances and festivals. Christian denominations, such as Lutherans and Methodists, do not organize film festivals and book fairs; nor do they have the multitude of websites and museums that the Jewish community possesses. But since Jews do, we need to know the composition of the audience at such events and why they attend. Is the Jewish public's involvement episodic and arbitrary, or is there some regularity and clear pattern? These types of data constitute potential information of crucial importance for policy planning and resource allocation. All religious and cultural groups and all types of voluntary organizations are challenged by the trend to individualism and the "bowling alone" syndrome, the 24/7 economy, globalization, and the new technology. Jews are not immune to the changes that affect the whole of society; but to help them grapple with these challenges, they would be wise to create their own national research agenda.

²Kosmin, Barry A., and Ariela Keysar. 2013. American Jewish Secularism: Jewish Life: Beyond the Synagogue. In *American Jewish Year Book 2012*, ed. A. Dashefsky, and I. Sheskin, 3–53. Dordrecht: Springer, 2013.

Chapter 11

Jews Who Count: Putting Pew in Historical Perspective

Deborah Dash Moore

Pew's survey of Jewish Americans unleashed a flood of commentary from social scientists and journalists, rabbis and communal leaders. Most of them have taken a stand on the Jews who count, that is, the ones who matter. Those American Jews, unsurprisingly, identify as Jews by religion. They express abiding commitment to Israel, they affiliate with Jewish organizations as well as synagogues, and they consider remembering the Holocaust critical to their Jewish consciousness. In addition, they fast on Yom Kippur and attend a Passover Seder. Most importantly, they marry other Jews and raise Jewish children. They are the ones who will ensure a Jewish future, but their numbers are dwindling.

Jews who do not count, although they are counted in the survey, are Jews with "no religion." These Jews distance themselves from Israel, do not join synagogues, and believe that working for justice and equality and living an ethical life are key elements of Jewish identity. They have few close Jewish friends, and, not surprisingly, most of them intermarry. Hardly any of these Jews with "no religion" choose to raise their children as Jews. They spell the end of American Jews, a dismal disappearing future.

What are we to make of these categories and their implicit valuation of Jews who count vs. Jews who do not count?

Reading the survey as a historian with no mandate to predict the future, I find these distinctions disturbing. Historians of American Jews usually consider all of them worthy of study. Although one may decide to focus on urban instead of suburban Jews, or immigrants instead of the second or third generation, the key categories are not which Jews count. Rather one seeks to understand American Jews in their time and place, not privilege certain "core Jews" over other "marginal Jews."

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Historians recognize that the notion of American Jews possessing a primary identity grounded in religion, as opposed to one derived from ethnicity, immigrant status or race, gained widespread appeal in the years following World War II. Jewish GIs discovered in the armed forces that the US military classified them according to religion with an “H” on their dog tags. Ironically, the “H” stood for “Hebrew”—hardly a religious label. (In fact, “Hebrew” had racial overtones since it was used to categorize Jewish immigrants in the early twentieth century.) With over one-half million American Jews in military service, the imprint of a government-sponsored identity proved enduring. The military ignored divisions among Jews; it classified socialists and Zionists, Orthodox and Reform, under one label. When Jews returned to civilian life, they were ready to accept the idea that the category “Jewish” referred to their “religion.” Some of them, especially those who moved to new suburbs in the 1950s, even decided that they wanted to join Jewish organizations. Although they had not particularly bothered with memberships when they were growing up in some of the US’s largest metropolises, affiliating now seemed to be both a Jewish and American thing to do, appropriate for the “greatest generation.”

The US eliminated the military draft in 1973. Many baby boomers managed to avoid military service through deferments for education. (Jews, the Pew report tells us, are highly educated, with over half of them possessing at least a college degree.) Without a government issued dog tag (changed to “J” for “Jew” in the 1950s), religious identity gradually lost some of its salience. The 1970s saw the rise of white ethnics, along with black power, feminism, Holocaust consciousness, and identity politics. “Jew” now might refer to an ethnic identity, even a politicized identity, rather than a religious one.

Historians possess another advantage when reading the survey because we can choose our point of comparison unlimited by previous surveys. As J. J. Goldberg noted in the *Forward*, comparisons of the Pew data with that produced by a National Jewish Population Survey (NJPS 2000–2001) inevitably skews one’s interpretation. He proposes a comparison with the less contested and more reliable NJPS 1990. That effort, he notes, produces some remarkable continuity. I would like to suggest far more distant points of comparison to add some historical depth to these debates.

Let us start roughly 100 years ago with the situation in New York City when over one million Jews, most of them Yiddish-speaking immigrants from Eastern Europe, lived largely on the Lower East Side and Brooklyn. In 1909, the New York Kehillah, a communal organization seeking to unite Jews across class, religious, geographic, ethnic, and ideological boundaries, sponsored a survey of Jewish education in the city. The results scandalized some New York Jewish leaders: a mere 25 % of Jewish children received any sort of Jewish education, most of them only for a year or two, and many of them in a dismal *heder* taught by poorly trained and compensated teachers. How does this compare with American Jews today? Well, over 67 % of Jews overall report receiving a Jewish education and roughly 60 % of current Jewish children are getting one.

Perhaps we should look at synagogue attendance. Statistically there have never been enough synagogues, congregations, *shtiebls* and *minyanim* to accommodate all American Jews. When one turns to the local level, the results are clear. For example, a Sabbath survey of the neighborhood of Brownsville, Brooklyn congregations in 1926 found roughly 5,000 Jews attending services, of whom 900 were women and 60 were boys age 10–16 (perhaps registering the impact of bar mitzvah observance). The conclusion: less than 10 % of the neighborhood's Jews, most of them immigrants from Eastern Europe, attended weekly Sabbath services. And Brownsville was nicknamed the Jerusalem of America for its vaunted piety. What does the Pew Report tell us? That most Jews rarely attend services weekly, a few more go once or twice a month, but the majority (except for Orthodox Jews) only frequent synagogues a few times a year. It appears that the worship patterns observed in Brownsville around a century ago endure. American Jews then and American Jews now largely eschew regular attendance at Sabbath services, although they might take cognizance of the Sabbath in other ways.

Lest one think that only urban comparisons count, let us look at one of the most famous surveys of Jews living in a Chicago suburb in the 1960s. Marshall Sklare and Joseph Greenblum's study, *Jewish Identity on the Suburban Frontier*, discovered that ethical behavior and leading a moral life ranked at the top of Jewish suburbanites' scale of what was critical to being a good Jew. The Pew researchers similarly found that 69 % of contemporary American Jews consider ethics to be essential to Jewish identity. Here again we find an apparent continuity of beliefs and values extending over a half century.

Obviously both significant continuities in behavior and beliefs as well as important changes—such as in the area of Jewish education—characterize American Jews. Two of the most important shifts in attitudes reveal how profoundly American Jews were affected by events happening outside the US and how successfully they integrated these epochal twentieth century Jewish historical experiences into their consciousness of what it means to be Jewish. I speak, of course, of the Holocaust and destruction of European Jews, and of Israel and the establishment of a vibrant Jewish state.

Historians debate the timeline of Jewish awareness of the Holocaust after 1945. Some argue that the destruction of European Jews entered American Jews' collective concerns immediately after the war while others contend that a serious engagement with the Holocaust only occurred after the trial of Adolf Eichmann or the Six Day War. Israel, however, garnered widespread support even before the state was officially declared. Shortly after its establishment, the American Jewish Committee commissioned Sklare to conduct a survey of Baltimore Jews to gauge the impact of a Jewish state. The American Jewish Committee worried about charges of dual loyalty, but Sklare found unambiguous enthusiasm for Israel.

Pew's survey indicates that American Jews rank remembering the Holocaust the highest as an essential component of Jewish identity, yet over 40 % also place Israel as essential (ranked after being intellectually curious). These attitudes point to important innovations in the components of Jewish identification introduced by postwar American Jews as well as their long-term staying power.

So, let us stop counting only Jews who count. Pew's *A Portrait of Jewish Americans* gives us a valuable snapshot, one that should be viewed in the context of a longer time line than a decade or two. With such a historical perspective, we can observe some enduring characteristics of American Jews as well as their ability to develop new components of Jewishness in response to the unfolding of history.

Chapter 12

Pew's Portrait of American Jewry: A Reassessment of the Assimilation Narrative

Leonard Saxe, Theodore Sasson, and Janet Krasner Aronson

A dominant theme of reactions to the 2013 Pew Research Center's report, *A Portrait of Jewish Americans*, is that the American Jewish community is in decline and assimilation is rampant. Commentators have focused on Pew's findings about an enlarged population of "Jews of no religion," along with data indicating that many Jews are uninvolved in communal life and that there are a growing number of intermarriages (Goodstein 2013, October 1; Heilman 2013, October 1; Smith and Cooperman 2013, November 12; Wiener 2014, January 28). Such characterizations of the findings, however, tell only part of the story. They ignore evidence of substantial population growth, increased engagement with Jewish life, and increased Jewish identification among the young adult children of intermarriage (cf. Sasson 2013, 2014; Saxe 2013, 2014).

This paper reconsiders the Pew data and assesses their implications for our understanding of contemporary Jewish identity in the US. This assessment is based on new analyses of the Pew dataset (see, also, Saxe et al. [in preparation](#)). The first part assesses the accuracy of Pew's estimates of US Jewish population size and their classification of Jews by religion and Jews of no religion. The Pew's population

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estimates are then cross-validated through comparison to estimates from multiple other surveys. The paper then compares the Pew findings to previous National Jewish Population Surveys (NJPS 1990, 2000–2001), focusing on similar questions across surveys. It then examines the impact of intermarriage on Jewish identity and practice. Drawing on these analyses, the paper concludes with a critical discussion of the assimilation narrative.

12.1 Population Estimates

The 2013 Pew survey of American Jews employed a complex cross-sectional design that relied on random digit dial (RDD) telephone interviews of a national sample. Orthodox and Russian Jews were oversampled and counties believed to include few Jews were omitted. Nearly 70,000 American households were screened, of whom nearly 3,500 were classified as Jewish. On the basis of their screening interviews, Pew estimated that the total 2013 US Jewish population was c. 6.7 million individuals, including 5.4 million adults and 1.3 million children. Among adults, 4.2 million were designated as Jewish by religion and 1.2 million as Jews of no religion.

Classification of Jews by Religion and Other Criteria

Confidence in the accuracy of these estimates rests, fundamentally, on the validity of the Jewish identification of respondents. The key screening question asked, “What is your present religion, if any? Are you Protestant, Roman Catholic, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?” Respondents who answered Jewish were classified as Jewish by religion (JBR). All other respondents were asked whether one or both of their parents were Jewish, and whether, “aside from religion” they considered themselves to be Jewish or partly Jewish. If they answered that they considered themselves Jewish, they were asked why, and their responses were recorded. In addition, Pew collected verbatim explanations of respondents’ self-identifications, but such responses were not utilized in their initial report and analyses.

Of note, Pew’s category, “Jews of no religion” (JNR) is more restrictive than that used in previous surveys. NJPS 2000–2001, for example, included respondents who had a Jewish parent and did not identify with another monotheistic religion. Pew classified individuals as Jews of no religion only if they declared their religion as atheist, agnostic or nothing in particular, indicated that aside from religion they identify as Jewish or partly Jewish, and reported having a Jewish parent. A person with a Jewish parent or upbringing, who identified with any religion other than Judaism (e.g., Buddhist), or who responded negatively to the “aside from religion” question, was considered non-Jewish (“Jewish background”).

As Pew observed (2013a, p. 18) there is no one “correct” way to define the boundaries of American Jewry or to assign individuals to identity categories. For present purposes, we accept Pew’s more restrictive definition. To validate their

findings, however, a case-by-case reassessment was done of the classifications (see Saxe et al. [in preparation](#)). Along with using Pew's algorithm for classifying respondents based on responses to close-ended questions, we also drew on verbatim responses which were solicited, but not initially analyzed.

Our reanalysis (Steinhardt Institute [SSRI]) identified two problems with Pew's initial classifications. First, some respondents reported their religion to be Judaism, but did not have a Jewish parent, were not raised Jewish, and had not formally converted. Most of these individuals were spouses of Jews and practiced Judaism. They were reclassified as "Jewish affinity." Second, the initial JNR classification omitted individuals who did not answer the question on religion or responded with a comment such as "spiritual" or "humanist." SSRI reclassified such individuals as JNRs, so long as the rest of their profile was consistent (e.g., they had Jewish parentage/background and no other religion).

The impact of SSRI's reclassifications on the number and distribution of Jewish respondents is relatively minor. There is a small reduction in the size of the JBR population and an increase in the JNR population. Overall, the reclassification results in a slight increase in the number of respondents classified as Jewish (see Saxe et al. [in preparation](#)). The net change in the number of Jewish respondents is +68, out of a total of 3,543 (a net of -28 JBRs and +96 JNRs). The reanalysis gives us confidence that Pew's initial identification of respondents was fundamentally correct.

The reclassification yields a total adult Jewish population estimate of 5.5 million individuals, of whom 4.1 million are JBRs and 1.4 million are JNRs. Although there are no directly comparable recent JNR data, there are substantial data about JBRs from hundreds of national surveys that include a similar question about religious identity. A 2013 meta-analysis of these studies yields an estimate of 4.2 million individuals, almost precisely the same as the Pew result (see Saxe et al. 2014; Saxe and Tighe 2013; Tighe et al. 2013). The comparative analysis is, thus, directly supportive of the Pew findings. (See Chaps. 17 and 19 in this volume for further discussion of US population size.)

Is the Jewish Population Growing or Shrinking?

Including children, based on the reclassification of adults, the total Jewish population estimate is 6.8 million individuals.¹ A key question is whether the data indicate growth or shrinkage in the Jewish population. Table 12.1 shows how Pew's population estimates compare with the two prior national population studies (1990; 2000–2001). The 1990 National Jewish Population Survey (NJPS) (Council of Jewish Federations 1991) estimated a total US Jewish population of 5.5 million, while NJPS 2000–2001 reported the population as 5.2 million (United Jewish Communities 2003). Pew, thus, indicates substantial growth.

¹ Pew counted only children being raised partly or fully Jewish (according to their parents). About 300,000 children in households with a Jewish parent were not included in the estimate of the Jewish population.

Table 12.1 Total Jewish population estimates

Group		NJPS 1990 ^a	NJPS 2000 ^b	SSRI 2012 ^c	Pew 2013 (reported)	Pew 2013 (adjusted SSRI)	% increase (NJPS 1990–Pew 2013 adjusted SSRI)
Total Jewish adults		4,349,000	3,978,000	5,177,000	5,300,000	5,480,000	26 %
	<i>JBR only</i>	3,536,000	3,066,000	4,206,000	4,200,000	4,120,000	17 %
	<i>JNR only</i>	813,000	912,000	971,000	1,100,000	1,370,000	69 %
Jewish children ^d		1,166,000	1,000,000	1,637,000	1,300,000	1,380,000	18 %
Total Jewish population		5,515,000	4,978,000	6,814,000	6,700,000	6,860,000	24 %

Notes:

^aKosmin et al. 1991; Secondary analysis conducted by SSRI; Jews not by religion include Jews by choice and Born Jews with no religion

^bSecondary analysis conducted by SSRI; Jews not by religion include considered self Jewish and raised Jewish categories

^cBased on 2013 SSRI population estimates

^dFor Pew, Jewish children who live with a Jewish adult and are being raised Jewish or partially Jewish

Overall, these studies suggest that the Jewish population has grown by more than 25 % since 1990. As Pew noted in its original report, the Jewish share of the adult US population appears to have held steady over the past two decades. To the extent that a narrative of decline in the Jewish population as a fraction of the total is accurate, it applies to the period 1957–1990.

Thus, the Pew findings document growth across all sectors of the Jewish population. The change since 2000 is most dramatic, but this is most likely a function of methodological flaws in the 2000–2001 study (Kadushin et al. 2005). Notably, the 1990–2013 increase is largest (~70 %) among those who identify as Jewish other than by religion, but the Jewish by religion population grew as well during that time (17 %).

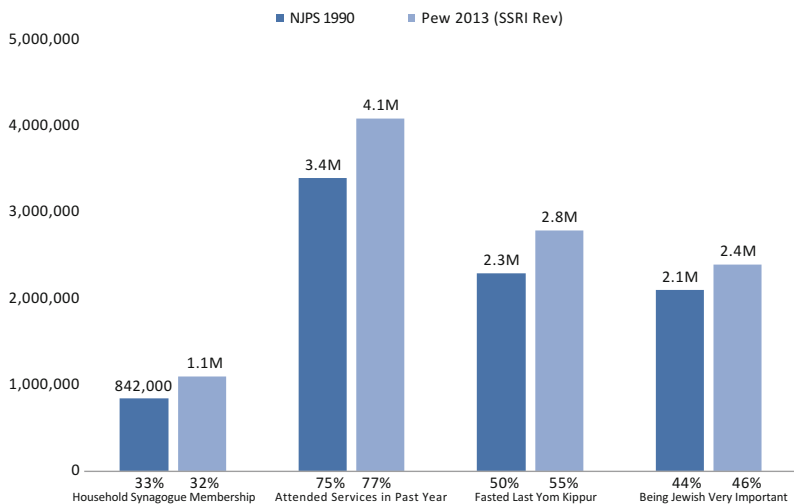
12.2 Affiliation, Religious Practice, and Connection to Israel

The finding of population growth notwithstanding, perhaps what it means to be Jewish was qualitatively different in 2013, and the population growth obscures a weakening of Jewish commitments and ties? To assess the degree to which contemporary Jews look similar to or different from Jews who identified in earlier eras, the

Pew's findings were compared with data from parallel questions asked in NJPS 1990 and 2000–2001. These questions include measures of synagogue attendance, ritual involvement, and attachment and travel to Israel. Wherever possible, comparisons are made for both the JBR population, whose definition is similar across studies, as well as the total Jewish population.

Perhaps the most unexpected finding is shown in Fig. 12.1, which indicates an increase in household synagogue affiliation.² Although the proportion of Jewish adults who live in a household of a synagogue member is essentially unchanged since 1990, according to Pew, the number of households that include a synagogue member has increased by 30 % among JBR and JNRs. Their estimate is that more than a million households currently include an adult member of a synagogue, compared to 840,000 in 1990. Most households with a synagogue member include a JBR, but a small proportion of JNRs also live in households with a synagogue member.³

The stable rate of synagogue affiliation coupled with an increasing number of synagogue member households may surprise observers who believe synagogue membership is declining. Although Pew finds there has been substantial denominational shifting, meaning that some synagogues are indeed losing members, the overall trend is growth. One possible explanation for the increase is that Pew includes



Notes: Numbers at top of bar are population estimates. Percentages at bottom of bar indicate proportion of group. Differences in population estimates from 1990 to 2013 for synagogue membership, attended services and fasted last Yom Kippur are statistically significant.

Fig. 12.1 Behaviors and attitudes over time, adult Jews (JBR and JNR)

²NJPS 2000–2001 did not ask all JNRs questions about Jewish engagement; thus, Fig. 12.1 only shows comparisons between NIPS 1990 and Pew 2013.

³Population estimates are shown for illustrative and comparative purposes. Pew (2013b) cautions that accurate estimates cannot be derived directly from the dataset.

minyanim and *havurot* in their definition of a synagogue and these settings make membership less costly and more feasible for many contemporary American Jews.

Figure 12.1 also indicates that Pew’s findings about synagogue membership are consistent with respondents’ Jewish engagement. On several variables that could be directly compared across NJPS 1990 and Pew 2013, including synagogue attendance, fasting on Yom Kippur, and feeling that being Jewish is very important, the levels of engagement are similar. At the same time, because the 2013 population base is larger, there has been notable increase over two decades in the number of individuals who engage in these religious behaviors and see Judaism as very important. Thus, while there are more non-religious and unengaged Jews today than in 1990, there are also substantially more Jews engaged in Judaism and committed to being Jewish.

Along with Jewish engagement, a key focus of discussion of contemporary American Jewish life concerns attachment and engagement with Israel. The Pew findings with respect to Israel indicate some of the most striking and positive changes over time. As shown in Fig. 12.2, compared to NJPS 2000–2001,⁴ there has

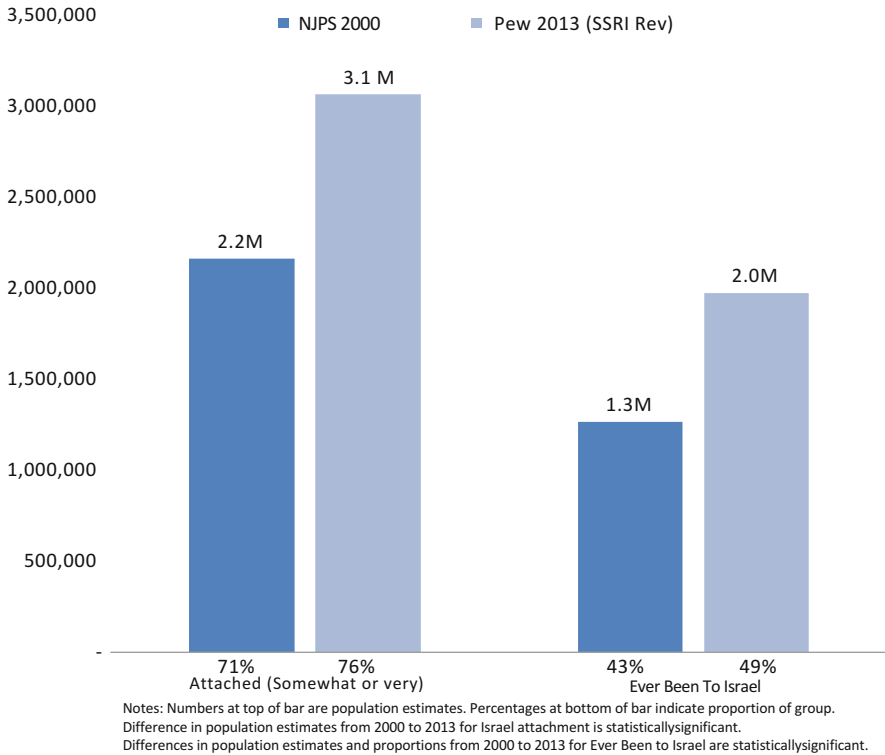


Fig. 12.2 Israel attachment and visits (JBR)

⁴The question about Israel attachment in NJPS 1990 utilized different response categories and therefore cannot be compared directly with 2000 and 2013.

been a modest increase in the percentage of Jews by religion who say that they are “somewhat” or “very attached” to Israel and that translates to a dramatic increase in the number of individuals who are attached. Currently, more than three-quarters of the JBR population (3.1 million adults) say that they are “somewhat” or “very attached” to Israel. It represents a 40 % increase since 2000–2001.

One explanation for increased levels of attachment to Israel is that travel to Israel among Jews has increased sharply (Fig. 12.2). More than a 50 % increase is seen since 2000–2001 in the proportion of JBRs who visited Israel. Currently among JBRs, almost 50 % of the population has visited Israel.

12.3 Intermarriage

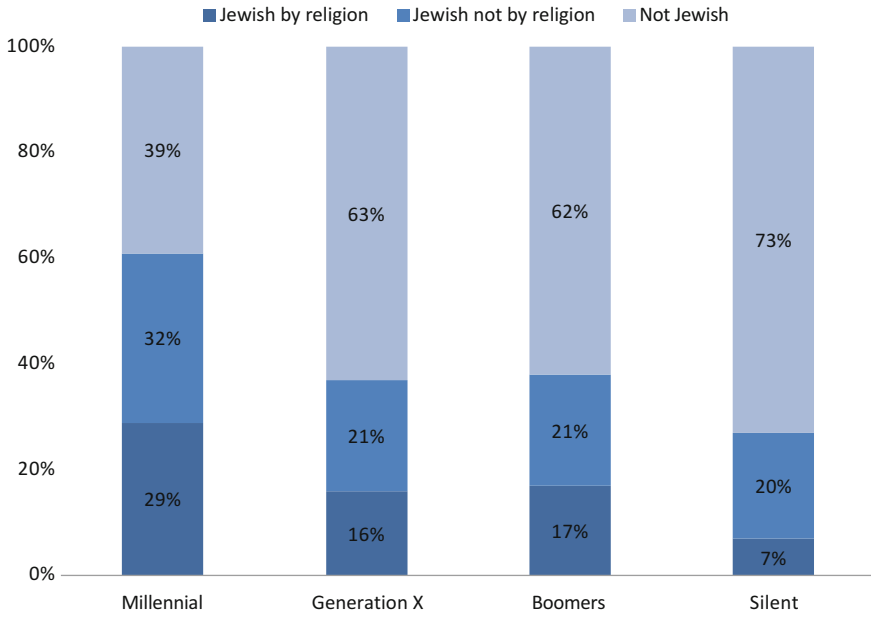
At the heart of discussion about the Pew findings is the role of intermarriage. The assimilation narrative rests on assumptions not only about population trends, but also about the demographic effects of intermarriage. The SSRI reanalysis of the Pew data, however, suggests that such effects are dynamic. Particularly for the millennial generation,⁵ intermarriage has manifested itself differently than for earlier generations of American Jews.

Pew found that the intermarriage rate increased from about one-third in the 1970s to more than half in the 1990s. Thus, during the period in which the parents of the millennial generation were married, roughly two intermarried households were formed for every in-married household. A critical question has been whether children raised in those households would be Jewish.

As shown in Fig. 12.3, Pew's data indicate that most millennials (c. 60 %) raised in intermarried households identify as Jewish, a much larger proportion than among older generations. Because of their high rate of Jewish identification—together with their sheer number—they have an enormous impact on the size and composition of the generation of Jewish millennials. Thus, whereas 19 % of Boomers and 25 % of Gen Xers are adult children of intermarriage, the proportion rises to 50 % among millennials.

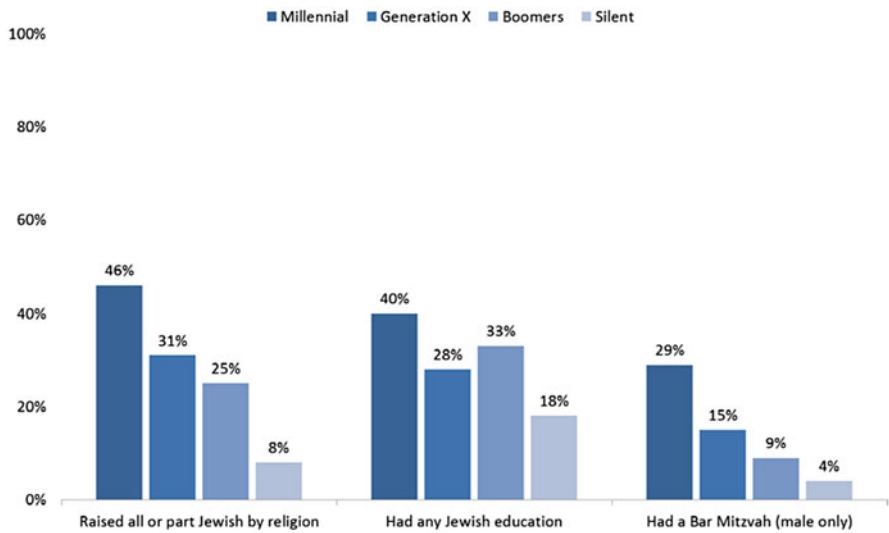
The propensity of millennial children of intermarriage to identify as Jewish might, perhaps, reflect their stage-of-life rather than a change in the dynamics of intermarriage. Perhaps the fact that most are still single—not married to non-Jews—increases their tendency to identify as Jewish? But if that were true, their Jewish educational backgrounds and adult Jewish practices would be comparable to older adults. As shown in Fig. 12.4 in terms of their educational background, millennial children of intermarriage, regardless of their Jewish self-identification, are more likely than older counterparts to have Jewish religious background. They are more likely to have been raised Jewish or partially Jewish by religion, to have been exposed to Jewish education,

⁵ Millennials are those born 1981–1995; Generation X, 1965–1980; Boomers, 1946–1964; Silent, 1928–1945.



Note: Difference in proportions between millennial and silent generations for JBR is statistically significant.

Fig. 12.3 Jewish identification of adults with intermarried parents, by generation



Note: Differences in proportions between millennial and silent generations are statistically significant.

Fig. 12.4 Jewish background of all adults with intermarried parents, by generation (proportions)

and to have celebrated a bar mitzvah.⁶ As adults, they are more likely than their older counterparts to be religiously engaged (Saxe et al. [in preparation](#)).

The increasing tendency of the children of intermarriage to have had at least some Jewish education and to identify Jewishly in young adulthood likely reflects several developments. One is that as the intermarriage rate increased throughout the 1980s and 1990s, Jewish partners in intermarriages increasingly came from the ranks of the more highly affiliated and connected segments of the population. At the same time, concern about intermarriage led to new thinking and investments were made to enhance Jewish education in Jewish day schools, Jewish overnight camps, and Israel programs.

Nonetheless, while millennial children of intermarriage are more likely than earlier generations to identify as Jewish and to have had Jewish education, the gaps associated with intermarriage remain large (see Saxe et al. [in preparation](#)). Nearly all millennial children of inmarried parents identify as Jewish, whereas—as shown above—only 60 % of children of intermarried parents identify. Moreover, millennial children of intermarriage who are Jewish are more likely to identify as Jews of no religion (and, therefore, to be less involved in Jewish life) than other millennials who are the children of inmarried parents. Indeed, as noted by Sasson (2013), the increase in the share of the Jewish no-religion population, is due almost entirely to the retention of children of intermarriage in the Jewish fold.⁷ Intermarriage, thus, presents both a challenge and an opportunity.

12.4 Discussion

By providing reliable estimates of the size of the American Jewish population and critical detail about their characteristics and attitudes, the Pew Research Center has provided scholars and policy makers with an extraordinary resource. Deservedly, the study has garnered substantial attention.

The present reanalysis and comparison of the Pew data document a substantial increase in the US Jewish population and stable levels of belonging to the Jewish people, observance of Jewish ritual, and connection to Israel. The data also confirm increasing Jewish identification among the young adult children of intermarriage. In contrast to the narrative of decline and assimilation that has accompanied discussion of the report, the survey provides reliable evidence that the US Jewish community is growing and, in some key respects, thriving. Although the present findings are

⁶The analysis is limited to bar mitzvah (for boys) because of increasing overall prevalence of bat mitzvah (for girls).

⁷There is no increase from older to younger generation in the tendency of Jews raised by either two Jewish parents, or one Jewish parent alone, to be JNRs. The increase in the JNR population derives from the changing composition of the Jewish population to include more Jews with one Jewish parent.

based on a reclassification of some of Pew's respondents, the conclusions would have been nearly identical had we used Pew's initial classifications.

What explains the widespread interpretation of Pew's findings as evidence of accelerating assimilation? The assimilation narrative appears to be the result of three closely related interpretive blind spots. The first is that although the Jewish share of the US adult population has held steady during the past two decades, there is an overall decline from the 1957 baseline. This helped to obscure the finding of a substantial increase in the size of the Jewish population since 1990.

The second blind spot concerns the interpretation of the share of the population who are Jews of no religion. The increase in the size of the JNR population segment derives from the higher-than-expected retention of young adult children of intermarriage, most of whom were raised without Jewish religious identity and disproportionately identify as Jews of no religion. As a result of their high rate of retention, the millennial cohort is numerically larger than the Gen X cohort; indeed, it is surpassed in size only by the Boomer cohort. The increase in the size of the no-religion population was originally interpreted as evidence of abandonment of religious identity, but this is not the case.

The third blind spot concerns the interpretation of the demographic consequences of intermarriage. Pew, in their initial report (2013a), did not report on the demographic impact of intermarriage on the millennial generation. Instead, the analysis focused on how intermarried parents are raising their children, reporting that only about 20 % are raising them Jewish by religion, although about 60 % are imparting a Jewish identity of one kind or another. Overlooked was that intermarriage increased the size of the millennial cohort of those who identify as Jews.

An erroneous impression was thus created of a Jewish community rapidly assimilating. Nevertheless, the present evidence does not necessarily validate the opposite conclusion, that American Jewry's future is secure. The population growth over the past two decades occurred despite below-replacement levels of fertility; it was secured not only by the unanticipated increase in Jewish identification among millennials, but also, in part, through immigration that will likely not recur. And, while the trends with respect to intermarriage suggest that the bleakest scenarios may not be realized, the engagement of the next generation of adult children of intermarriage is lower than that of other American Jews. If this persists through the next generation, the decline scenario will have been slowed, but not reversed.

Looking to the decade ahead, the critical question concerns millennial children of intermarriage. The present analyses show that they are more likely than Gen X or Boomer children of intermarriage to have been exposed to Jewish education in childhood, and to identify as Jewish in young adulthood. These analyses, however, also show that their levels of adult Jewish involvement lag behind those of their counterparts raised in in-married households. If the millennial children of intermarriage raise Jewish children—as *their* intermarried parents did—then the American Jewish population will retain its demographic vitality. If not, then prognostications about the corrosive effects of intermarriage will prove correct, albeit only in reference to future generations.

We are optimistic that American Jewry, comprised of both in-married and intermarried households, will flourish. But there is no historical precedent to consult,

and no way to forecast precisely how Jewish identity will evolve in future cohorts. Perhaps the determining factor will be how the Jewish community interprets and responds to the snapshot of Jewish life provided by Pew.

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Chapter 13

Response: Pew Research Center

Alan Cooperman and Gregory A. Smith

In the summer and fall of 2011, a number of Jewish publications, including *The Forward* and *The New York Jewish Week*, reported that the Jewish Federations of North America (JFNA) was *not* commissioning a new National Jewish Population Survey (NJPS). Many of the media accounts attributed the decision to the methodological criticisms and other controversies that greeted NJPS 2000–2001.¹

Jane Eisner, *The Forward's* editor, was the first person to contact the Pew Research Center with this news. She said that as she worked to put out a Jewish newspaper, she found herself wishing, every day, for more up-to-date statistics on the size and characteristics of the US Jewish community. And she asked whether Pew Research would consider conducting its own, independent survey of US Jews.

Eisner's question set us on a path that ultimately resulted in our 2013 survey of US Jews. Conducting a nationally representative survey of Jews dovetailed with the research agenda and expertise of the Pew Research Center's Religion & Public Life Project, but it nevertheless took more than 2 years to complete. We began by studying previous surveys, including NJPS 1990 and 2000–2001, and reviewing relevant academic literature. We drafted an internal concept paper outlining the goals, methods, timetable, and estimated survey costs, and we obtained generous funding from the Pew Charitable Trusts and the Neubauer Family Foundation. We consulted with leading sociologists and demographers of American Jewry, assembling a panel of eminent advisors. We selected Abt-SRBI Associates as the field house to administer the telephone survey, and worked with Abt-SRBI to develop a complex sampling plan and with our advisors to develop the questionnaire. Telephone interviewing

¹“Is the era of national surveys of U.S. Jews at an end?” Uriel Heilman, *JTA*, July 12, 2011 <http://www.jta.org/2011/07/12/life-religion/is-the-era-of-national-surveys-of-american-jews-at-an-end>
“How many U.S. Jews, and who cares?” Gary Rosenblatt, *The New York Jewish Week*, Oct. 25, 2011 http://www.thejewishweek.com/editorial_opinion/gary_rosenblatt/how_many_us_jews_and_who_cares

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took approximately 4 months, from February 20 to June 13, 2013. A little more than 3 months later, we released our report, *A Portrait of Jewish Americans*. In January of 2014, we provided the full dataset to our advisors, and in the fall of 2014, we intend to make the dataset freely available for downloading from our website.

While some previous Pew Research surveys have garnered more media attention and Web traffic than the Jewish survey, it is no exaggeration to say that the volume of serious commentary on this survey has been unparalleled. The breadth and depth of the essays in this edition of the *American Jewish Year Book* are illustrative. All who worked on the survey are, naturally, very gratified by the thoughtful responses it has evoked. Nothing is more rewarding to a survey researcher than to see people engaging with the data and discussing the implications with insight and passion. Experts at Brandeis, NYU, Israel's Institute for National Security Studies, and other academic institutions already have suggested fruitful avenues of further analysis and interpretation. And we hope that additional researchers will continue to mine the data, looking at it from different perspectives and enlarging our collective understanding for years to come. This is the way social science is supposed to work.

As a non-advocacy organization, the Pew Research Center has avoided taking positions on how Jewish organizations or individuals should respond to the findings. Our report does not contain any policy recommendations, and it does not discuss the findings in normative terms, as either "good news" or "bad news" for the US Jewish community. Opinions on that may vary widely, as the essays in this volume attest. To one observer, rising rates of intermarriage and growing numbers of "Jews of no religion" represent shrinkage and loss. To another observer, the very same trends are hallmarks of increased Jewish identification and population gain. We do not take sides in these debates.

Rather than comment directly on the essays in this volume, therefore, we would like to highlight two important choices we faced in designing the survey, the decisions we made, and the limitations that result. Designing a survey inevitably requires trade-offs, and we recognize that other people might have made different choices. Our goal is not to persuade readers that our choices were right, or that other choices would have been wrong. All we are trying to do in this brief space is draw readers' attention to a few key decisions and the consequences of those decisions.

The first major choice we faced was whether to emulate the NJPS series or to hew more closely to the kind of survey the Pew Research Center has conducted among many US religious groups. One of our advisors, Steven M. Cohen, described these alternatives as two different traditions, the "NJPS tradition" and the "Pew Research tradition." There are important similarities: Both involve nationally representative telephone surveys. But there are also important differences, and ultimately we chose to adhere more closely to the Pew Research tradition than the NJPS tradition.

This decision had implications both for the survey topics and for the manner in which the questions were framed. The priorities of the Pew Research survey were to examine Jewish identity – who identifies as Jewish and what "being Jewish" means to them – as well as religious beliefs and practices, attitudes toward Israel, and other social and political attitudes. That is a lot of ground to cover in a 25-min interview, and, as a consequence, the survey inevitably did not touch on many other topics. In

particular, unlike many local Jewish community surveys, the Pew Research survey was *not* designed primarily as a communal needs assessment to help Jewish organizations plan programs and allocate resources. We did not attempt to measure how many Jews use various kinds of social services, belong to specific Jewish organizations (other than temples and synagogues) or would be interested in attending various kinds of Jewish events. A telling example: Some local Jewish community studies ask respondents how often they go to Jewish museums but do not ask about their political party affiliation. The Pew Research survey asked respondents about their political party, but we did not ask about Jewish museum attendance.

Of course, in a perfect world, we would have loved to explore some of these areas. But the longer a telephone survey, the greater the likelihood that busy respondents will not complete the interview. This sets a practical limit on the number of questions, forcing researchers to set priorities.

Our survey also differs from the NJPS surveys in *how* we ask certain kinds of questions. Consider, for example, the way we ask Americans about their religious identity – a central question in any survey about religious beliefs and practices. Both NJPS 1990 and NJPS 2000–2001 asked this question in a primarily *open-ended* fashion. That is, they asked respondents to name their religion without providing options from which to choose. Pew Research surveys, by contrast, have consistently employed a *closed-ended* religious affiliation question, offering a list of options. In the Jewish survey, the question was: “What is your present religion, if any? Are you Protestant, Roman Catholic, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else or nothing in particular?” Comparative studies find that open-ended religious affiliation questions yield different results from closed-ended religious affiliation questions.² It appears, in particular, that open-ended questions tend to find smaller numbers of people who identify their religion as Jewish and larger numbers who do not identify with any religion. (This makes intuitive sense: When prompted with the word “Jewish” in a list, more people say they are Jewish.) The point is not that open-ended questions are better, or worse, than closed-ended questions, as each may have advantages and disadvantages, depending on the goals of the research. The point is that they are different.

Using a closed-ended religious affiliation question in our survey of US Jews allows us to compare our survey’s findings with previous Pew Research surveys and with many other national surveys (such as Gallup polls and the long-running General Social Survey) that use closed-ended religious affiliation questions. But it also means it is difficult, if not impossible, to make direct comparisons with NJPS surveys. Comparisons between the population estimates derived from the Pew Research survey and the NJPS surveys are particularly problematic, given the propensity of open-ended questions to identify fewer Jews by religion. Although NJPS 1990 did not receive the heavy methodological criticism that NJPS 2000–2001 did, the

² See, for example, Schulman, M. A., chair. NJPS 2000–2001 Review Committee. 2003. “National Jewish Population Survey 2000–2001: Study Review Memo;” and Tighe, E., Saxe, L., and Livert, D. 2006. “Research synthesis of national survey estimates of the U.S. Jewish population,” presented at the 61st Annual Conference of the American Association for Public Opinion Research.

difficulty of making apples-to-apples comparisons with NJPS 1990 is equally great, or even greater.³

A second major choice we had to make was whom to include in the survey. In our analysis and reporting, we focus on the Jewish population, defined as both Jews by religion (people who identify their religion as Jewish) and Jews of no religion (people who describe themselves as having no religion – atheist, agnostic or nothing in particular – but who say that, aside from religion, they consider themselves Jewish or partly Jewish, and who also say they have a Jewish parent or were raised Jewish). Adopting this approach allowed us to follow a clean set of decision rules in deciding who is “in” and who is “out” of the Jewish population.

But we recognize that reasonable people can disagree on the age-old question of “who is a Jew,” and so we sought to ensure that other researchers can re-sort respondents using different definitions or decision rules. We did this by administering the survey to a very broad swath of Americans with varying degrees of connection to Jews and Judaism. Those respondents who identified their religion as Jewish OR who said they have a Jewish parent OR who said they consider themselves Jewish (or even just partly Jewish) aside from religion were eligible to participate in the survey. Many of the respondents who fit one of these criteria ultimately were not categorized as Jewish in our reporting. For instance, people of Jewish background – those who have a Jewish parent or were raised Jewish but who, today, identify with other religions or say they do not consider themselves Jewish at all – are not included in our analyses of the US Jewish population. Similarly, people with a Jewish affinity (those who do not have a Jewish parent and do not consider themselves Jewish by religion, but who nevertheless consider themselves Jewish or partly Jewish for a variety of reasons) are not included in our main analysis of the size and characteristics of the US Jewish adult population.

Our colleagues at Brandeis’s Steinhardt Social Research Institute already have re-sorted respondents using different decisions and decision rules, and no doubt others will, too. We are interested in such analyses and view them as an affirmation rather than criticism of our approach, since there is no one “right” way to define the boundaries of Jewish identity in America. Readers should bear in mind, of course, that if one looks at a different set of survey respondents, the characteristics of the group will be different – possibly very different. If one were to define Jewishness solely on the traditional basis of matrilineal descent, for example, then the US Jewish population would include a large number of people who describe themselves, religiously, as Christians. In our analytical categorization, no one who identifies as Christian (or Buddhist, Muslim, Hindu, Wiccan, etc.) is included in the main Jewish population.

³An additional complication with the NJPS 1990 involves the classification of respondents. The “net Jewish” population in the Pew Research survey consists of “Jews by religion” (people who say their religion is Jewish) and “Jews of No Religion” (people who describe their religion as atheist, agnostic or nothing in particular but who have at least one Jewish parent and who say they *consider themselves* Jewish or partially Jewish aside from religion). Because the NJPS 1990 did not ask all respondents whether they consider themselves Jewish aside from religion, it is not possible to create comparable categories in the 1990 data.

Though we were unable to explore every potentially interesting and important topic and despite the fact that it departs in significant ways from the NJPS tradition, we are hopeful that our survey will be a valuable resource for a wide variety of scholars of US Jewry for many years to come. We are grateful for the thoughtful, sustained consideration the survey has received from many quarters, including the essays in this volume. And we look forward to the new insights and discoveries that are sure to come as scholars continue to probe the data and explore its implications for the US Jewish community.

Part II
Review Articles

Chapter 14

Gender in American Jewish Life

Sylvia Barack Fishman

Diverse communities construct gender roles—the complex fabric of behaviors, attitudes, and expectations that societies weave around biological sexual differences—in different ways, producing widely varying ideas of normative “maleness” and “femaleness” and what constitutes a “family.” Changes in gender role construction are often precipitated by historical, economic, social, and political changes (Scott 1988). Evolving—and sometimes reversed—assumptions about maleness and femaleness have transformed many aspects of American—and American Jewish—religious life and culture in an American environment characterized by increasingly porous boundaries in general (Amato and Booth 1997). Researchers have examined these transformations in religions, relationships, families, and American society (Williams 2003, pp. 470–487) using frameworks such as gender theory, social scientific theories about marriage,¹ families and sexuality, rational choice theory, signaling² and economic theories,³ and even evolutionary biology.⁴ Few if any, however, have “connected the dots” and examined critical intersections between gendered changes in Jewish religious culture and gendered changes in Jewish personal and familial patterns.

Drawing on several recent studies and also on cultural and journalistic materials that reflect social change, this chapter focuses on (1) new understandings of gender

¹See Becker, Gary S. 1983. A theory of marriage: Part I. *The Journal of Political Economy* 81: 813–846; 1974. A theory of marriage: Part II. *The Journal of Political Economy* 82: S11–S26.

²See Spence, Michael. 1974. *Market signaling: informational transfer in hiring and related screening processes*. Cambridge: Harvard University Press.

³See Grossbard-Schechtman, Shoshana. 2003. *Marriage and the economy: Theory and evidence from advanced industrial societies*. Cambridge/New York: Cambridge University Press, 2003.

⁴Two intriguing recent works are: Pagel, Mark. 2012. *Wired for culture: Origins of the human social mind*. New York: W.W. Norton & Company; and Pinker, Steven. 2002. *The blank slate: The modern denial of human nature*. New York: Penguin Books.

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and gender roles within American Jewish relationships, families, and religious communities, (2) how religious and demographic gender changes relate to each other, and (3) what this intersecting network of gendered transformations means for Jewish life today. Section 14.1 shows how a dramatically narrowed educational and occupational gender gap, interwoven with broadening female and male personal options, has changed demographic patterns. Men and women juggling educational and occupational ambitions with sexual and romantic liaisons and family formation have less defined default models. The majority of American Jews marry later and have fewer children. Politically, they are strikingly liberal in their attitudes toward gendered issues such as women's careers and reproductive choice, GLBTQ access to Judaic life, and diverse family styles. A significant proportion of non-Orthodox Jewish men (and some women) in their 20s and 30s display ambivalence about taking on the marital, parental, and/ or Jewish religious responsibilities that were historically the hallmarks of Jewish adulthood. In contrast, Jewish women who are slightly older are more likely to articulate the idea that they are responsible for raising Jewish children, with or without Jewish husbands.

Section 14.2 traces the trajectory of gendered religious change within contemporary American Jewish religious communities. In a variety of recent studies over the past two decades, the Jewish connections of younger (non-Orthodox) women greatly surpass the men of their cohort in almost every area, including statements of attitude or belief (the importance of religion or of Judaism to their lives), the performance of "religious" expressions (Jewish rituals, attendance at religious services, Jewish adult education), and secular, cultural expressions of Jewishness (having mostly Jewish friends, participating in Jewish social activism on behalf of the wider community, cultural expressions including Jewish music and literature, and ecological ventures—including farming). In the recent national Pew study of American Jews, women scored higher on every "essential of Jewish identity" (Lugo et al. 2013, p. 57), with some decline among the youngest cohort (Fishman and Cohen 2015).

Together, general lifestyle and religious gender role transformations have precipitated social, political, and religious reactions. Section 14.3 explores the manner in which religiously and politically right-wing American and American Jewish subgroups "perform" their rejection of contemporary gender role ambiguity and boundary crossing by ratcheting up the performance of gender (Butler 2003, pp. 415–426), by exaggerating the religious and societal differences between men and women, and by attempting to control women's roles and lives.

The chapter's "**Conclusion**" ponders the implications of intersecting gender role changes, and the conservation and revitalization of traditional Jewish values and behaviors evident in many contemporary trends in American Jewish gender role construction. It argues that many gender role adjustments strengthen families in the contemporary economic climate. Notably, partnership households—families with two working spouses who share responsibility and authority—have emerged as a significant trend in highly educated strata of American society, including Jewish Americans. Characterized by flexibility in gender role construction and the assumption by both spouses that they will negotiate the apportionment of childcare and household tasks, these families statistically are durable and resilient and often incorporate significant connections to Jewishness.

14.1 Gender and Changing American Jewish Lifestyles

American Jews—like other Americans with similar educational and socioeconomic profiles—are experiencing sweeping transformations in gender role expectations. Jewish men and women, whose levels of secular education have been above average (compared to other Americans) for many generations, are today characterized by extraordinarily high and nearly equal levels of university, graduate, and professional school achievement. A long record of high status occupational achievement for Jewish men has now been extended to women. These educational and occupational achievements are connected to (but not the sole contributors to) an increase in “unconventional” Jewish households—that is, households not composed of the typical mother, father, and their children, discussed in more detail below. Like others in their socio-economic cohort, Jewish “emerging adults,” American Jews in their 20s, 30s, and early 40s, often delay the five social characteristics of adulthood: completion of school or training, financial independence, marriage, parenthood, and independent living arrangements (Herig 2010). Even more sweeping, the whole social conception of “family” may be transformed by “social egalitarianism”—“blacks marry whites, atheists marry Baptists, men marry men and women [marry] women.... single people live alone and proudly consider themselves families of one,” (Angier 2013) and by plummeting fertility. The ubiquitousness of easily available birth control and diverse economic and social trends have contributed to an environment in which the relationship between love, heterosexual marriage, and parenthood is no longer inextricably “united socially, morally, and legally” and the “sense of order and predictability” that used to be associated with conventional “organized domestic life” is challenged in complex and intersecting ways, Nock (2000) comments (pp. 245–263). Conservative American columnist Douthat (2012) cogently argues that gender fluidity is directly related to the “broader cultural shift away from a child-centric understanding of romance and marriage”:

In 1990, 65 % of Americans told Pew [survey research foundation] that children were “very important” to a successful marriage; in 2007, just before the current baby bust, only 41 % agreed. (That trend goes a long way toward explaining why gay marriage, which formally severs wedlock from sex differences and procreation, has gone from a nonstarter to a no-brainer for so many people) (Douthat 2012, p. 11).

Educational and Occupational Achievement Among Jewish Women and Men

High levels of secular education were an identifying social characteristic of American Jewish men and women for much of the twentieth century. Early in the twentieth century, there was a pronounced gender gap between Jewish men and Jewish women, with Jewish women far less likely than their brothers to attend college; however, even at that time Jewish women were far more likely than any other group of women to attend college. In 1934 more than 50 % of New York female college students were

Jewish, for example. After 1960, and especially in recent decades, the educational achievement gender gap has essentially closed: The 2000-01 National Jewish Population Survey (NJPS 2000-01) showed that undergraduate degrees had been earned by over 70 % of Jewish men and women age 25–44. Overall, 30 % of Jewish men compared to 22.5 % of Jewish women under age 65 had graduate or professional degrees, but the proportion earning different types of degrees varied by age and gender, as Hartman and Hartman (2009) indicate. Today, gendered differences regarding secular education between male and female Jews are minor compared to the dramatic differences between American Jews and various non-Jewish cohorts. As the Hartman and Hartman (2009) summarize: “The modal educational attainment of American Jews is a bachelor’s degree, whereas that of the rest of the white population is a high school degree.” Moreover, “nearly four times as many Jews have completed graduate or professional degrees than the broader white population,” and “the proportion of Jewish women who have completed a graduate degree is more than four times that of white women” (Hartman and Hartman 2009, pp. 14–19).

Extended Singlehood Among Jewish Emerging Adults

Contemporary lifestyles of younger American Jewish men and women in many ways epitomize broader changes in American society. Perhaps the most pervasive, dramatic change in the lives of younger American Jews—like that of other well-educated liberal white Americans—is that singlehood has expanded into an extended life stage, and for some a lifestyle choice (Klinenberg 2012). According to the recent Pew *A Portrait of Jewish Americans*, almost three-quarters (74 %) of American Jewish men and 43 % of American Jewish women age 25–34 are not married⁵ (Lugo et al. 2013). The portion of Jews never married by age 34 has risen even in comparison to NJPS 2000-01, when more than half of men and almost a third of women were unmarried at that age.⁶ Today, Jewish men achieve a 90 % ever-married rate only at age 45, and Jewish women when they are over age 50 (Hartman and Hartman 2009, p. 29). These results are striking in comparison to earlier periods when American Jews achieved near “universal marriage” well before age 30.

Some assume that later marriage is primarily related to the fact that American Jewish women and men ubiquitously attain at least a college education, and well over a quarter earn advanced degrees. However, as noted above, this is not a new trend—the pursuit of higher education in large numbers has long been one of the identifying characteristics of American Jews and often only delayed marriage for a year or two. As Coontz (2011) recounts, in the 1950s college attendance actually

⁵Cited in Parmer, Daniel. What’s love got to do with it? Marriage and non-marriage among younger American Jews. *Jewish Families Today*, Table 2, Marital Status of American Jewish Adults by Age and Gender, Pew results repercentaged.

⁶The National Jewish Population Survey 2000-01 was conducted by the United Jewish Communities (UJC), Lawrence Kotler-Berkowitz et al. 2,148 respondents were interviewed. See www.jewishdatabank.org for more information.

enhanced marital prospects because the 4 years of college served as a virtual marriage market: “For men, going to college was the way to get a good job. For women, it was the way to get a good husband.” Few middle class Jewish women then worked for numerous years after graduation, but instead worked for a few years, married, had children, and became homemakers, partially because they “understood the likelihood of social censure if they pursued” careers (Coontz 2011, p. 108). Today, in contrast, aspirations for high levels of career achievement, much more than education, may contribute to delays in romantic commitments and marriage. American Jewish men and women today report that they postpone permanent commitments until after they have completed their education and certain benchmarks in their careers (Parmer [forthcoming](#) 2015).

Many American Jewish men and women do not begin to actively pursue personal goals related to romantic commitments, marriage, and family until after their educational and occupational goals are in place, or at least in process. Over recent decades, college has largely ceased to be a forum where large numbers of American Jews identify enduring romantic partners, instead reputedly hosting an emotionally uncommitted sexual “hook up culture” instead. Even students who do not participate in casual sexual encounters often choose friendship groups rather than pairing off in romantic dyads leading to permanent commitments. Except for religiously observant students, undergraduates commonly report themselves “not ready” to recognize potential marriage partners. Statistics reflect these realities: as Hartman and Hartman (2009) note: “On average, Orthodox men marry about a year earlier than non-Orthodox men, and Orthodox women marry about two years earlier than non-Orthodox women” (Hartman and Hartman 2009, p. 154).

Men and women articulate different reasons for postponing the consideration of marriage and family, according to a new study of the rationales for delayed marriages among young American Jews. “Both men and women viewed education and careers as driving forces in the delay to marry,” notes Parmer ([forthcoming](#) 2015) but women conveyed a great “sense of urgency to complete their education” and “establish themselves in a career,” while men discussed personal freedom, and “having fun.” Women often mentioned “tension between their desire to marry and have children within their biological clocks” and their desires to achieve career goals and to enjoy personal freedoms. Seemingly unaware that men too have biological clocks, men mentioned not their own but women’s biological clocks (Parmer [forthcoming](#) 2015), but not the fact that recent medical research reveals that advanced ages of first time fathers are associated with a variety of challenges in their offspring, including autism and possibly schizophrenia (Shulevitz 2012, pp. 9 ff.).

The attitudes of single Jewish men reflect a trend of subtle gender differences among highly educated, occupationally accomplished white Americans. Douthat (2013), reviewing a recent novel about sophisticated young Brooklynites, describes a male protagonist who is “well intentioned, sensitive, mildly idealistic,” and yet “takes advantage of a social landscape in which sex has been decoupled from marriage but biology hasn’t been abolished.” This young man finds that “sex, and the validation that comes with being wanted, he reliably gets. But what his lovers want, increasingly as their cohort grows older—a more permanent commitment—he can afford to persistently withhold.” Douthat asserts that such “indecisive men” are “one

of the hidden taproots of well-educated women's angst, and one of the plausible explanations for declining female happiness in a world of expanded female opportunity" (Douthat 2013). The voices of Parmer's young American Jewish informants seem to echo Douthat's theory. One male informant, for example, admitted that "I wanted to sleep with more women, and I feel that I've gotten that now. I can meet the person that I'm going to be with and settle down with them and not live with this wish that I got my rocks off more often before that." Another reflected that he looks at "eventual" marriage as "so far off. It was like death" (Parmer forthcoming 2015).

However, ambivalence about personal commitments is not limited to males. Women also often articulate anxiety about committing themselves too soon. While male college students, graduate students, and young professionals in scenarios like these are often purportedly unwilling to commit emotionally, law school student Sandra Fluke argued that the "hook up" ethos of casual sexual connections on college campuses is actually more beneficial to young women than young men, because women have nothing to gain by being tied down with romantic relationships with often lower achieving men, and do better if they can enjoy commitment-free sex until they themselves chose—if they do—to form life commitments (Mundy 2012; Bolick 2011; Mendelsohn 1999).

As they pursue first jobs or graduate or professional training during the years after college, both Jewish and non-Jewish young Americans are far more likely to drift into cohabitation than to become engaged. Rates of cohabitation in the US have escalated sharply over the past half century, with "single" Jews often living together before marriage for years, or instead of marriage altogether. However, while nearly two-thirds of Americans see cohabitation as "a step toward marriage," marriages that begin with cohabitation are far more likely to end in divorce than conventional marriages. Perhaps counter-intuitively, men and women who "get to know" each other through cohabitation, without first becoming engaged or making a commitment to life-long partnership, end their unions about twice as often as those who at least announce an engagement before they set up housekeeping together (Brown and Booth 2012, pp. 668–678; Jay 2012; Matthijs 2003, pp. 231–249).

Inmarriage and intermarriage are also connected to cohabitation: On average, intermarrying Jews marry 3 years later than inmarrying Jews, often cohabiting in the interim. Intermarriages between Jews and non-Jews, like marriages after uncommitted cohabitation, are more likely to culminate in divorce. ARIS studies released in 1990 and 2001 revealed marriages across ethnic and religious boundaries end in divorce more often (Kosmin et al. 2001). Qualitative studies emphasize that multiple, interwoven factors contribute to divorce, so that to the couples involved the differences in their ethnoreligious upbringings may not seem paramount among the uncoupling forces; however, the statistical correlation between intermarriage and divorce remains a striking fact (McGinity 2014).

Meanwhile, many cohabiting couples apparently believe that this arrangement is more practical and less messy should they wish to separate. It is common for couples to delay marriage until they begin to contemplate starting a family. As a recent *New York Times* Science section devoted to transformations in American "Families" notes, for some, even having children is not a reason to enter into a formal marriage,

as today most American unwed mothers are in their 20s and 30s, many are well-educated, and “more than one-quarter of these unwed mothers are living with a partner who may or may not be their child’s biological father” (Angier 2013). Among Jews, the Pew Portrait of Jewish Americans (Lugo et al. 2013) found a fertility rate of .2 children for never-married Jewish women ages 40–59, compared to 2.3 children for married Jewish women of the same age (Lugo et al. 2013, p. 40).

Finally, some proportion of American Jewish men seem disinterested in the project of creating Jewish families. While intermarriage rates of Jewish men and women are similar, and intermarrying men and women both marry about 3 years later than inmarrying Jews, the narratives that lead men and women to marry non-Jews often differ. Jewish men more frequently self-report ambivalence about religion in general and Jewishness in particular. Single Jewish men’s “toxic” attitudes toward Jewish women were discussed decades ago by couples therapist Esther Perel,⁷ and there are many indications that it is continuing. Jewish women, in contrast, much more frequently report that they would have preferred to marry a Jewish man, and waited to find the right Jewish person, but eventually decided to marry “someone who likes me.” In qualitative studies, Jewish women also frequently report commitment to raising Jewish children with or without Jewish husbands (Fishman 2004).

This delay in marriage and adult family formation has an important effect on Jewish communal and religious engagement, especially among Jewish men. As will be explored more fully in the forthcoming section on gender and Jewish religious and communal life, unmarried Jewish Americans are typically less affiliated than those who are married. Unmarried Jewish men are also less likely to see religion as important to them in general. Unmarried Jewish women are more likely to report that they aspire to marriage and raising Jewish children. Marrying a Jew and especially having Jewish children has a powerful positive impact on Jewish connections. It is not only that Jewish identity has direct and indirect effects on familistic behavior, as Hartman and Hartman so convincingly demonstrate working with NJPS data (Hartman and Hartman 2009, pp. 140–171). Other studies show that for many American Jews, the birth of a child evokes an awakening to dormant interests in Jewishness. The realization that they care about how their children are raised is a revelation to some (Fishman 2004, pp. 53–54), and the enrolling of one’s children in Jewish schools precipitates a Jewish learning curve for parents as well.⁸

⁷Esther Perel, speaking at the Council of Jewish Federations General Assembly in Chicago, 1987, reported on her research showing that single Jews deal with their own “ambivalence by projecting the unfavorable characteristics onto the opposite sex.” Calling single Jewish men’s and women’s attitudes a “toxic relationship,” she emphasized that this problem appeared to be peculiarly American.

⁸For decades, studies have documented that when Jewish children are enrolled in Jewish content classes, the Jewish connections and activities of the whole family are strengthened. For Jewish pre-school impact, see Feldman, Ruth Pinkenson. 1987. *The impact of the day care experience on parently Jewish identity*. New York: American Jewish Committee; for the familial impact of retaining teenagers in Jewish supplementary schools, see Fishman, Sylvia Barack. 2007. Generating Jewish connections: Conversations with Jewish teenagers, their parents, and Jewish educators and thinkers. In *Family matters: Jewish education in an age of choice*, ed. Jack Wertheimer. Waltham: Brandeis University Press/University Press of New England, pp. 181–210.

Gender Norms and Declining Fertility

Not surprisingly, the changing lifestyles of American Jewish women and men are associated with a dramatic decline in fertility, but fertility rates vary distinctively by level of religiosity in American, Israeli, and other Diaspora communities (DellaPergola in Fishman [forthcoming](#) 2015, Fig. 3). In the US over the past decade, fewer Jews have children, and fewer Jewish children are born, compared to most of the twentieth century. A replacement level number of children is defined by demographers as 2.15 children per woman. Looking at American Jewish women ages 40–59 in order to ascertain completed fertility, the Pew study found that inmarried Jews had an average of 2.8 children and intermarried Jews 1.8 children, and that Orthodox Jews averaged 4.1, Conservative Jews 1.8, and Reform Jews 1.7 children. Reviewing recent research on American fertility levels, Shain (in Fishman [forthcoming](#) 2015) notes that among all Americans “religiosity is a powerful determinant of fertility,” with American women who said religion was very important giving birth at a replacement level (2.1), while those who said it is “somewhat” important fell below the replacement level (1.8) (Shain in Fishman [forthcoming](#) 2015). The recent study of the New York Jewish population also showed the impact of religious orientation: among the *haredim* (ultra-Orthodox) those identified as *hasidim* had an average of about 6 children and the *yeshivish* (non-*hasidic* ultra-Orthodox) had an average of about 5 children. Modern Orthodox Jewish New Yorkers had an average of 2.5 children per family. In New York, the non-Orthodox averaged 1.5 children.

However, religiosity is not the only key determinant of fertility levels. Location also matters, because societies in different places have different expectations. Young Israeli families differ from American Jewish families. Like the Israeli society around them, *hiloni* or self-described secular couples are far more pronatalist than their American counterparts, in that even *hiloni* couples aspire to having between three and four children, and actually give birth to almost three children per family (2.8) (DellaPergola in Fishman [forthcoming](#) 2015). Hartman (2007) suggests that the social norm of lower fertility may already have been in place in recent decades, since NJPS 2000-01 already showed an average of 1.6–1.7 children for Jews ages 35–54. The differences between the number of children considered normative among contemporary well-educated American Jews versus both their Israeli peers and earlier generations of American Jews illustrates the powerful effect of social contagion.

Younger American Jewish women have fewer children partially because they and their peer groups value other activities during their most fertile years. For example, Sherbill (2013), writing in *Tablet* on “Why I Waited to Have Children,” explains, “month after month, year after year, waiting seemed like a good idea. There were things we wanted to do together: travel to Italy...or pay off our student loans...I wanted to finish my novel (halfway through) and take up yoga.... My husband wanted to wait until he felt more settled in his career and we were ready to buy a car” (Sherbill 2013).

Like men’s and women’s narratives around love and marriage, those regarding the priority of parenting children often differ significantly by gender. Women’s reproductive capacities diminish at earlier ages than those of men. According to

recent figures, 3–5 % of women in their 20s experience infertility, climbing to 8 % between age 30 and 34, 15 % between age 35 and 39, 32 % between age 40 and 44, and 69 % between age 45 and 49 (Rosenthal 2002). Even the most optimistic current figures show that one in five women who wait until age 40 to attempt to conceive will not succeed.

These numbers are often turned around into a kind of triumphalism among women who wait and succeed in having a baby or even two, in articles like Twenge's (2013) much-discussed, "How Long Can You Wait To Have A Baby?" in the *Atlantic Monthly*. Twenge explores the assertion that "the decline in fertility over the course of a women's 30s has been oversold." Four out of five women who wait until 40 give birth, the author declared (Twenge 2013, pp. 54–60). Indeed, Twenge's misleading emphasis is far more appealing and politically correct than dwelling on the 20 % of the women whose wait ends in what is often experienced as devastating disappointment.

Unwanted infertility, in turn, often leads to the use of medically-assisted technology to enable conception at a later age. As a result, civil authorities and diverse religious communities are challenged to make new legal and ethical determinations. For example, who is the "mother" when one woman donates genetic material (the ovum or egg) for an in vitro fertilization, another gestates the embryo, and a third woman pays for these procedures and becomes the baby's "mother"?

Often glossed over is that fact that if conception via conventional intercourse becomes more complicated as the women ages, alternative conception via medical technology becomes even more so. Zoll (2013), declaring herself at age 50 "an official member of Generation I.V.F.," bitterly recalls that young women like herself were influenced by the positive images of "celebrities" who "beat the biological clock." As Zoll describes "10 things I wish someone had told me" in *Lilith*, the Jewish feminist magazine:

Bombarded by these relentless endorsements for older motherhood many middle-class, educated, Gen-I.V.F. women like myself started thinking, 'Wow, science is finally beating Mother Nature.' We reassuringly told each other, 'It's okay to delay motherhood while we pursue our careers. If we run into trouble, well, there are always fertility treatments.'

As she herself tells the story, Zoll epitomized the ambivalence of many women in her generation, along with the delusionary belief that time was on her side: "Ambivalent about motherhood and thrilled to be ensconced in a meaningful career, I married in my mid-30s and 5 years later started trying to make a baby the old-fashioned way." However, it soon became apparent that conception was going to be more difficult than she had hoped. Once she entered into the trajectory of medically assisted attempts at conception, she and her husband endured numerous physical and emotional disappointments, accompanied by growing concern about the moral questions implicit in processes such as utilization of donor genetic materials and surrogacy. Eventually adopting, she concludes with a passionate denunciation of the lack of realistic information about delayed fertility: "I wish someone had told me before I embarked on my ride through hell" (Zoll 2013, pp. 22–25).

Not all delay is deliberate, of course. For many women who do not have partners or husbands, the waiting for babies is involuntary. Increasing numbers of such

women are turning to strategies such as freezing their eggs (Gootman 2012). Some choose to give birth to children as single mothers. Significantly, and perhaps surprisingly to some, these “single mothers by choice” include many who are religiously and Jewishly traditional in their orientation (DeParle and Tavernise 2012). Their Jewish family values of parenting children make them willing to take on parenting responsibilities without the aid of a partner or spouse (Blumenthal forthcoming 2015).

In contrast to the Jewish communal preoccupation with intermarriage, little attention has been focused on delayed marriage and childbearing and decreased fertility as contributing factors to American Jewish population concerns, despite the fact that late marriage and low fertility affect much broader swathes of the community more pervasively than intermarriage.

Both Men and Women May Fear Parenthood as Entrapment

Just as both men and women may delay marriage—although for somewhat different reasons, as discussed above—both genders may have anxieties about parenthood. Some American Jewish men—like their non-Jewish cohort—seem to temporarily or permanently lose interest in adult commitments, including marriage and parenthood, with some decline in professional ambitions as well. Numerous studies suggest shifting conceptions of gender roles that challenge established social functioning and family structures as a reason for the anxieties about parenthood. Among well-educated white Americans, men now lag behind women in educational and occupational achievement. Men are more likely than women to be underachievers, or at least late bloomers. According to Loh (2012), “an escalating number of single women younger than 30 earn more than their male peers; and none of the 10 US job industries with the most projected growth are women-dominated.” Moreover, rather than this advancement creating greater happiness for women, “two Wharton School professors, using 35 years of General Social Survey (GSS) data, found that despite educational and employment advances, women were reportedly less happy that they used to be” (Loh 2012, pp. 105–115). This decreased accomplishment of men with an accompanying decreased happiness of women may be occurring—if it is occurring—partially as a result of “the law of unintended consequences.” As anthropologist Tiger (2000) sees it, beginning in the 1970s when birth control pill usage became widespread, separating sexual activity from pregnancy, men became “alienated from the means of reproduction,” fatherhood, and family responsibilities (Tiger 2000, p. 162).

A phrase currently in vogue for describing male drop out calls them “slackers”—unemployed or under-employed men living at home, where they enjoy a kind of unpaid support staff from their parents. Slacker-hood has received journalistic and cinematic attention, in portrayals of white men—including many Jewish men—in their 20s and 30s who no longer feel responsible to pursue employment vigorously, to marry, to have children, and to be, in some profound sense, responsible for the family they have founded, as did men in earlier generations. Such men see no reason

to rush into jobs that may have disagreeable aspects and to take on responsibilities that may come to seem onerous. The unintended consequences of women pursuing high levels of education and prestigious, well-compensated jobs, and of women assuming substantial responsibility for household expenses, seems to have been a decentering of some men's focus on these benchmarks.

Some observers have suggested that men are not really needed by productive women in functioning families and societies. Rosin's (2010) book, *The End of Men and the Rise of Women*, asserts that women are increasingly prominent in all areas of accomplishment, so much so that American parents prefer to give birth to girls rather than boys and Americans utilizing fertility clinics ask for girls (Rosin 2010, pp. 56–72) (a sex preference diametrically opposed to that in many very populous countries of the world, including both China and India).

Some feminists argue that parenthood can function as an entrapment, preventing young women from controlling their own lives and destinies and achieving rewarding careers. Without necessarily realizing it, many women may be influenced by the strata of radical feminist commentators who reject the concept of motherhood as a desirable goal altogether, considering it a strategy of male oppression. A portrayal of motherhood as an instrument of patriarchal oppression has emerged once more among some feminist writers (Badinter 2012), re-introducing a viewpoint voiced decades ago by second wave feminists such as Gloria Steinem and Shulamith Firestone. Steinem explained in 1987 that the origin and purpose of marriage was a means "to restrict the freedom of the mother—at least long enough to determine paternity." Men promoted religious and social restrictions of female sexuality so that they might control "the most basic *means of production—the means of reproduction.*" (Steinem 1987, pp. 11–15, 49) Some writers found the very physicality of the process of gestation and lactation repellent. Firestone (who grew up in a large Orthodox family in St. Louis), described gestation and childbirth as primitive, brutal processes (Firestone 1971). Anthropologist Hrdy (1999), for example, charges that younger women underestimate how vulnerable is women's ownership of their own bodies, values, and behaviors, that they are dangerously tone-deaf to the connections between "innate male desires to control women in earlier times and the attitudes toward women and family" motivating lawmakers today (Hrdy 1999).

While radical feminist concerns about female entrapment may seem extreme, the daily news brings clear evidence that even today some contemporary men with political or religious power are driven by atavistic passions for controlling the sexual and reproductive potential of women in their religious groups or civic communities. Some legislators seek to restrict women's reproductive freedom by law. Others utilize reactionary interpretations of existing religious or civic laws. Some segments of society seem to have succumbed to what Johnson (2012), discussing works on motherhood in *The New York Review of Books*, calls "nostalgic antifeminism." Johnson argues:

Nearly a thousand bills have been proposed and sometimes passed in Congress and state legislatures, since 2011 alone, against the inclusion of contraception in health plans, mandating intrusive vaginal ultrasounds before abortion, requiring counseling and other medical measures designed to discourage having one, repealing other protections for women, and redefining rape and personhood (Johnson 2012, pp. 23–25).

Some American legislators and political candidates are obsessed with women's reproductive lives, attempting to make the acquisition and use of contraceptives as difficult as possible. A report (January 2012) from a leading research center on reproductive issues, the Guttmacher Institute, documented that "issues related to reproductive health and rights at the State level received unprecedented attention in 2011. In the 50 states combined, legislators introduced more than 1,100 reproductive health and rights-related provisions. By year's end, 135 of these provisions had been enacted in 36 states," largely those with Republican-controlled legislatures. Possible reasons for such attempts to limit birth control are explained in a recent book by Jonathan V. Last, *What to Expect When No One's Expecting: America's Coming Demographic Disaster*, lamenting what Last sees as "grim tidings," a catastrophic decline in fertility—an American "One-Child Policy." New York Review of Books' Cohen (2014) summarizes Last's condemnation of "higher education for women, women's entry into jobs other than teaching, increasing cohabitation without producing children, falling rates of ever marrying by a given age, the rise of divorce, the decreasing percentage of single-family homes, the rising percentage of apartments and condominiums, frequent change of residence, the high cost of land, and, of course, the Supreme Court" which gave support to higher education for many in court cases through *Griggs v. Duke Power* (1971) and enabled women to abort unwanted children through *Roe v. Wade* (1973). Among other recommendations, Last urges the restoration of "religion in our public square...if for no other reason than they're [religious believers] the one who create most of the future taxpayers" (Cohen 2014).

In the Jewish world as well, pronatalism sometimes appears to be connected to reactionary religious attitudes. For example, because of their powerfully pronatalist attitudes, Israeli rabbis in particular tend to focus on the "bottom line" of legitimating and enabling the most Jewish women to have the most babies (Irshai 2013).⁹ Some of these same rabbis are linked in the popular imagination with oppressive and repressive attitudes toward women. These observers worry, to use an American idiom, that rabbinic pronatalist religious rulings in Israel are not so much empathetic to women as dedicated to keeping women "barefoot and pregnant." Nevertheless, the continuing expected fertility rate expressed by highly educated American Jewish women demonstrates that most Jewish women retain positive attitudes toward motherhood, seemingly undeterred by rhetoric that delegitimizes mothering. However, the actual completed family size of non-Orthodox American Jewish women is lower than their expected family size.

Negotiating "Partnership" Marriages

One trend that seems to be enabling both men and women to "have it all" is the new prominence of American Jewish dual earner families in which women/wives/mothers have high levels of educational and occupational achievement. The older pattern

⁹These ideas are explored more fully in Irshai, Ronit. 2012. *Fertility and Jewish law: Feminist perspectives on orthodox responsa literature*. Waltham: Brandeis University Press/University Press of New England.

of the American bourgeois family, in which the father is the primary or even the sole wage earner, and the mother devotes herself to children, household, and good works in the community, has been in sharp decline for decades. Among married American Jews NJPS 2000-01 shows that about three quarters of the age 25–64 cohort were “dual earner couples.” Strikingly, even among the 75 % of dual earner Jewish couples age 25–44, presumably the ages most likely to have younger school-age children, 58 % reported that both spouses were full-time labor force participants, and 36 % reported full-time husbands and part-time wives. Among the 73 % of dual earner Jewish couples ages 45–64, nearly two-thirds (65 %) reported both husband and wife as full-time labor force participants (Hartman and Hartman 2009, pp. 94–95). Moreover, the majority of Jewish mothers work outside the home for pay, even when they have children under age six.

Increasingly, these American Jewish families with children under age 18 are distinguished for their homogamy or spousal parity—that is husbands and wives have very similar levels of educational achievement and occupational prestige. As Harriet and Moshe Hartman show in *Gender and American Jews*, one of the distinguishing characteristics of American Jews in their late 30s, 40s, and 50 is educational and occupational homogamy. “Jewish wives were more likely than wives in the broader U.S. population to have the same level of education as, or a higher level than, their husbands.” Moreover, in NJPS 1990, the Hartman and Hartman (2009) continue, “more than half the women in dual-earner couples had the same or higher occupational prestige as, or higher prestige than, their husbands” (Hartman and Hartman 2009, pp. 92–93). Jewish wives working in professional positions are now more numerous than husbands: 52 % compared to 44 %. Women are working in meaningful careers, and not merely for a paycheck. For Jews, spousal parity is much more likely to extend to income than among the general population: In nearly half of dual-earner American Jewish households, women contribute 40–59 % of the family income, compared to 30 % in the general population, where most men continue to earn more on average than their wives (Hartman and Hartman 2009, p. 107). Younger American Jewish couples are more likely than the general population to fall into the category of what Nock calls “marriages of equally dependent spouses”—that is, where the spouses bring in about the same amount of money. This helps to define them—as predicted by Goldscheider in the 1980s—as an ethnic network sharing similar social class and life expectations (Hartman and Hartman 2009).

Remarkably, today marriage exacts no “marriage penalty” in terms of professional advancements for American Jewish women. That is, Jewish women who marry and have children have achievement rates equal to their unmarried and/or childless sisters. In the past, men enjoyed a marriage advantage, while women in contrast suffered a distinct marriage penalty (Hartman and Hartman 2009, p. 107).

Households characterized by spousal partnerships, in which both father and mother try to share familial and household responsibilities are common among America’s younger Jews, as among their socio-economic American cohort. Within these younger families, gender role expectations have shifted. Although women demonstrably still perform more household tasks than their husbands, and although mothers still are regarded as the persons responsible for household and child

care, fewer women feel they are bearing the full brunt of the “second shift” of unpaid work (Hochschild 1989), and both husbands and wives expect negotiations around child care and household responsibilities, rather than falling back on traditional gender roles (Gerson 2010). Childcare is “outsourced” in many families (Hochschild 2012).

Some writers have predicted that such reconstruction of gender roles is doomed to failure because it contradicts “human nature.” A spate of recent popular books have cited theories of evolutionary biology to “prove” that male and female gender roles and mating goals are conditioned by primitive genetic psychological factors, unchanged since the stone age. Wright (1994), inviting feminists to “Meet Mr. Darwin,” for example, asserts that “human males are by nature oppressive, possessive, flesh-obsessed pigs,” who are also dramatically more ambitious than women, and thus more suited to high pressure—and high paying—jobs (Wright 1994, p. 34). Psychologist Pinker (2002), in *The Blank Slate*, similarly insists on hard-wired male–female binaries, and scorns the feminist notion that it is primarily culture that inscribes most social-psychological gender differences (Pinker 2002, p. 342).

Refuting these assertions, recent research shows that men and women today—like those of earlier historical eras—respond to changing socio-economic conditions by adjusting their expectations and behaviors regarding courtship and marriage. In this new economic climate superior earning power of prospective spouses is a consideration for both men and women. According to recent studies, well-educated men today seek similarly well-educated women, rather than selecting primarily for youth and putative fertility. As Barnett and Rivers (2004) put it, “the more education a woman has the more marriageable she is” (Barnett and Rivers 2004, p. 79).

Surprisingly for some observers, homogamous educational and occupational patterns are most pronounced among Modern Orthodox couples, and “there is an especially high proportion of women in professional occupations (55 %) compared with women in the other denominations and in the broader population of white women” (Hartman and Hartman 2009, pp. 88–89, 184). Publications within the Orthodox community reflect these demographic realities: a recent issue of the Union of Orthodox Congregations’ *Jewish Action* magazine featured a series of approving interviews of Orthodox mothers from their 20s to their 70s with high powered careers giving advice on “Striking a Balance: Work and Family” (Bensoussan et al. 2012, pp. 26–43).¹⁰ These high proportions of Modern Orthodox two career families and highly educated professional wives are consistent with findings in the Pew study that American Modern Orthodox Jews have higher percentages of college graduates (65 %) than Conservative (62 %) or Reform Jews (61 %), and the highest

¹⁰A head-shot photograph of each of the women interviewed at length is included in this article, setting this Orthodox Union publication firmly on the “Modern Orthodox” side of retaining the behavior of picturing women in public settings and publications, rather than agreeing to the new haredi stringency of eliminating women’s pictures from mixed-gender publications.

percentages of household incomes over \$150,000 as well (37 %, 23 %, and 29 %, respectively) (Lugo et al. 2013, p. 43).

These marriages of homogamously well-educated dual earner couples are far more stable than those of unequally or poorly educated Americans. American Jews are primary exemplars of a striking pattern in which high levels of educational and occupational achievement are linked to later and more stable marriages. American Jews marry later than the general population, and divorce less (about one in five). [Among Americans in general today, more middle-aged, long married couples decide to divorce (Thomas 2012).¹¹ This is true of Jews as well: American Jews are typically married for 13–14 years before divorcing (Hartman 2007).]

In these unusually stable partnership marriages, parenthood brings a whole new level of negotiation and cooperative management—developing parenting skills in fathers that once were assumed to be embedded in female psychology. Contemporary American families—especially those high on the educational, occupational, and socioeconomic ladder—are undergoing *An Unfinished Revolution* (Gerson 2010). Rather than conforming to an older pattern whereby women, even those working full time at demanding jobs, were delegated an unwieldy and notorious *Second Shift* of unpaid household and child care responsibilities (Hochschild and Machung 1989), in today’s American culture, gender and status hierarchies have attained unprecedented porousness, and unheralded “shadow work” is arguably distributed widely among high-powered professionals regardless of gender (Lambert 2011, p. SR 12). Recent survey research shows that women working in white collar jobs put in more hours per week “multitasking” household and childcare activities—and “stressing out” about these tasks more as well. Nevertheless, gendered patterns of domestic responsibility have shifted considerably (Offer and Schneider 2011, pp. 809–832; Craig and Mullan 2011, pp. 834–861). While studies indicate that participants in this pattern of partnership marriages are happier overall than those in marriages with more conventional divisions of labor, they also suggest what some may view as one potential downside: spousal homogamy seems to be related to decreased sexual activity within marriage (Gottlieb 2014).

In dramatic contrast to the assertions of Gilligan (1982) and her followers that women are differently hard-wired for empathy, compassion—and better parenting (Gilligan 1982)—sociologist Risman’s (1998) study found that both actively parenting married fathers and single fathers demonstrate parenting skills similar to those of mothers (Risman and Johnson-Sumerford 1998, pp. 23–40). A national study of the changing American workforce found that working mothers spent slightly less time with their children and working fathers slightly more on workdays than they had in the past; on non-workdays both mothers and fathers spent increased time with children, with the increase among fathers slightly greater than among mothers (Bond et al. 1998).

¹¹This is a report on studies showing that “the divorce rate for people 50 and older has doubled in the past two decades.”

Gay, Lesbian, Bisexual, and Transgender Jews and Their Families

Gay, lesbian, bisexual, transgender, and queer (GLBTQ) Jews comprise about 7 % of American Jews, according to a recent study by Cohen et al. (2009). The same study reported that 31 % of self-reported GLBTQ Jews are married or partnered, and another 9 % are raising their own children (Cohen et al. 2009, pp. 154–166). National studies of American populations have repeatedly shown that Jews are extraordinarily liberal regarding societal acceptance of homosexual individuals and families. The Pew *Portrait of Jewish Americans* (2013), for example, reported that 82 % of America’s Jews say homosexuality “should be accepted by society”: that percentage increases to 89 % of Jews age 18–49 and 89 % of Jewish college graduates. The Pew authors note, “compared with Jews, the general public is far less accepting of homosexuality (57 %).” In the general population, Republicans are much less accepting than Democrats, but “Jewish Republicans are more accepting of homosexuality compared with Republicans in the general population (51 % vs. 39 %)” (Lugo et al. 2013, p. 101).

Increasingly the partnerships, marriages, and families GLBTQ Jews create are being acknowledged by and incorporated into American Jewish institutions. The Reconstructionist movement and the Reform movement’s Central Conference of American Rabbis (CCAR) approved the marriages of GLBT Jews in the mid-to-late 1990s. The Conservative movement’s Rabbinical Assembly (RA) Committee on Jewish Law and Standards affirmed in 2006 that marriage between two Jewish men or two Jewish women “have the same sense of holiness and joy as that expressed in heterosexual marriages.” Two formal ceremonies to sacralize such marriages were proposed by that committee in 2012. These Conservative-authored same-sex wedding ceremonies are based on traditional Jewish wedding ceremonies but omit some of the language and blessings, and these ceremonies are not called *kiddushin* (Sales 2012), the ancient ceremony consecrating the contract whereby a Jewish bridegroom acquires a bride. Although the official stance of most streams within Orthodoxy is that open GLBTQ behavior is contrary to biblical and Jewish law, in recent years a number of programs and events under Modern Orthodox auspices have made it clear that Orthodox practitioners feel more connected to their gay co-religionists than might have been surmised from official platforms, including a controversial 2009 panel discussion at the Yeshiva University Tolerance Club and Wurzweiler School of Social Work which reportedly attracted 800 people,¹² and several enthusiastically received panels at conferences of the Jewish Orthodox Feminist Alliance (JOFA).

A fascinating new study by Jonathan Krasner (in Fishman [forthcoming](#) 2015) interviewed 44 Jewish same-sex couple families with children and found that most

¹²December 22, 2009, YU Tolerance Club and Wurzweiler School of Social Work hosted an event entitled, “Being Gay in the Orthodox World: A Conversation with Members of the YU Community,” moderated by Rabbi Yosef Blau.

of his subjects “agreed that the Jewish community was hospitable to LGBTQ people.” Many of Krasner’s subjects put enormous emphasis on creating authentic Jewish families, a process which played itself out somewhat differently with two-woman and two-man couples. Jewish women were more likely to express concern that their children be genetically Jewish: “Jewish background was among the most oft-cited criteria by participants in the study, second only to a clean medical history.” Some gay male subjects, who were themselves halachically observant, “mentioned halakhic considerations among the factors that they considered when choosing a [egg] donor and [gestation] surrogate,” but most of the American Jewish men were not so concerned with genetic or halakhic aspects of donor choice. Israeli-born subjects, however, spoke in “more tribal” terms, and rejected female donors that were Jewish by conversion or did not have Jewish mothers (Krasner in Fishman [forthcoming](#) 2015). A similar study of gay and lesbian Jewish couples in Israel by Koren (in Fishman [forthcoming](#) 2015) found that typical Israeli pronatalism extends to LGBTQ couples. While only 25 % of Israeli lesbian couples and 7 % of Israeli gay couples are raising children, these couples generally aim for more children per family than their American counterparts, consistent with the fertility differences in heterosexual couples noted above. As Koren reports: “this phenomenon has been growing, and some even describe it as a unique sub-culture that is developing in Israel and specifically in Tel Aviv” (Koren in Fishman [forthcoming](#) 2015).

Jewish communal acceptance drew many of Krasner’s subjects closer to Jews and Judaism, and was influential within intermarried LGBT Jewish households as well. As Krasner summarizes: “a significant minority of non-Jewish subjects stated that their [own] religion’s negative attitudes toward homosexuality made them more receptive to their Jewish partner’s arguments in favor of raising their children as Jews.” However, not surprisingly, “those families who attempted to find a home within the Orthodox community generally had a more negative experience” (Koren in Fishman [forthcoming](#) 2015).

Interfaith Jewish Families and Gender

Intermarriages—marriages between a Jew and a non-Jew—among younger American Jews today are about equal for men and women: Among Jews age 25–49, 40 % of men and 40 % of women were married to non-Jews.¹³ (In contrast among those age 50 and over, 27 % of men and 19 % of women were married to non-Jews.) Conversionary marriages—in which a born non-Jew converts into Judaism and becomes a “Jew by choice,” to use a popular phrase—have decreased over the past 30 years, although women are still somewhat more likely to convert into Judaism

¹³This section of the paper draws on data from Fishman, Sylvia Barack, and Daniel Parmer. 2008. *Matrilineal ascent/patrilineal descent: The growing gender imbalance in contemporary Jewish life*. Waltham: Cohen Center for Modern Jewish Studies; and Fishman, Sylvia Barack. 2012. *Fathers of the faith? Three decades of patrilineal descent*. Jerusalem: JPPI Annual Assessment.

than are men. The *Pew Portrait of Jewish Americans* found that intermarriage rates have been fairly constant since the late 1990s, as intermarriages characterize 55 % of Jews marrying in the late 1990s, and 58 % of those who married from 2000 until 2013. “The survey also suggests that intermarriage is much more common among Jewish respondents who are themselves the children of intermarriage. Among married Jews who report that only one of their parents was Jewish, fully 83 % are married to a non-Jewish spouse. By contrast, among married Jews who say both of their parents were Jewish, 37 % have a non-Jewish spouse.”

An economic dimension of intermarriage between Jews and non-Jews has been evident for some time, as part of the larger acculturation and integration of American Jews. In the early decades of the twentieth century, intermarriage was directly related to educational and occupational achievement and was most common among well-educated Jewish males. Ambitious American Jewish men like influential art critic Clement Greenberg who “pined for higher social status” often saw intermarriage to Christian “beautiful and well-born women” as the gateway to upward socio-economic status and emblems of “a higher realm of freedom” (Siegel 1998, p. 8). But in dramatic contrast, since the 1990 NJPS and continuing through NJPS 2000-01 and more recent studies, intermarriage is now inversely related, that is more common among Jews with lesser levels of educational and occupational achievement, and least common among the most well-educated and affluent Jews. This author’s 1999–2001 interviews with intermarried men and women illuminated the motivation of some, such as a Jewish father, working as a bouncer in a local bar in a working-class neighborhood on the North Shore of Boston, who explained that he quickly abandoned dating Jewish women in his single days, because, according to his recollection, “All they cared about was what I did for a living, how much money I made.” In contrast, as a steady blue-color worker he said, “I was a prince,” for his Catholic wife and her family. (The couple decided to raise the daughter as a Catholic and the two boys as Jews) (Fishman 2001).¹⁴ Similarly, working with NJPS 2000-01 data¹⁵ the Hartman and Hartman (2009) demonstrated that “both men and women with strong Jewish identity, especially ethnic identity, are more likely to have a managerial, business, or professional occupation” compared to intermarried Jews (Hartman and Hartman 2009, p. 191). More recently, that inverse relationship between educational-economic status and intermarriage is seen in the Pew study, which reported that the lowest percentages of college graduates and households making over \$150,000 per year are found among “Jews of no religion” and intermarried families, while the highest percentages are found among Modern Orthodox Jews (Lugo et al. 2013).

¹⁴This study is based on 254 original in-depth interviews conducted by the author and her research team in the greater Boston, MetroWest, New Jersey, Atlanta, and Denver metropolitan areas in 1989–1999. The research was supported by the American Jewish Committee and implemented by researchers at Brandeis University. An expanded and revised analysis of these data was published as *Double Or Nothing?* op. cit.

¹⁵The National Jewish Population Survey 2000-01 was conducted by the United Jewish Communities (UJC), Lawrence Kotler-Berkowitz et al. 5,148 respondents were interviewed. See www.jewishdatabank.org for more information.

Gender is also relevant to the internal dynamics within intermarried households. In an analysis of marriages with only one Jewish parent I conducted with Parmer (Hartman and Hartman 2009; Fishman and Parmer 2008) we found that even though they intermarry at equal rates, American Jewish men and women do not behave similarly in regards to Jewishness when they are intermarried. This is especially true of families with a Jewish father and a non-Jewish mother who identify as Reform Jews. Jewish women married to non-Jewish men are far more likely to raise Jewish children, than are Jewish men married to non-Jewish women. This is true especially of Jews who identify as Reform, even though the Reform movement's "Patrilineal Descent" ruling in 1983 has "presumed" that children of Jewish fathers are Jewish unless they are actively being raised in another religion (Fishman 2012–2013; Fishman and Parmer 2008). The studies cited above, including both statistical and qualitative research, show that Reform Jewish men who marry non-Jewish women are often deeply ambivalent about their Jewishness, and might be considered the "weak link" in American Jewish life today. The lack of Jewish connections in families with Jewish fathers and non-Jewish mothers is apparent in life cycle and social network aspects as well as religious aspects of Jewishness.

Most recent studies corroborate the differences between the behaviors of intermarried Jewish men and women. Ira Sheskin and Harriet Hartman, for example, utilizing interviews and city studies conducted since 2000, conclude that "women who intermarry are much more likely to maintain a Jewish identity than men," and to report that they are raising their children as Jews (Sheskin and Hartman *forthcoming* 2015).¹⁶ Some scholars are now working with data from the Pew study that may indicate the weakening of these gender differences among the most recent marriages, those which took place from 2000 to 2011; this weakening, if it proves to be so, calls for further study and analysis.

The Jewish ambivalence of American Jewish fathers who marry non-Jewish women may be one significant reason that college students who come from intermarried families are far more likely to identify themselves as Jews if they have a Jewish mother rather than a Jewish father. Sax's 2002 study of America's Jewish college freshmen showed that those with Jewish mothers were more than twice as likely to identify as Jews as those with Jewish fathers: of those freshmen with a Jewish mother and a non-Jewish father, 38 % identified as Jews. Of those with a Jewish father and a non-Jewish mother, 15 % identified as Jews (Sax 2002, p. 227).

¹⁶Two data sets are employed in Sheskin and Hartman's paper to provide quantitative data more recent than NJPS 2000-01. The first includes data from 56 communities on intermarriage rates and variables that may be related to explaining variations in intermarriage rates by community. The second is the "Decade 2000" data set, which combines the results of 22 local Jewish community studies conducted by Sheskin as the principal investigator between 2000 and 2010. It includes the results of 19,800 20-min interviews, and is a random sample of 547,000 Jewish households in the 22 communities.

Jews who marry non-Jews are statistically likely to have weak Jewish connections before they intermarry, according to a 2007 Brandeis study (Saxe et al. 2007). For many intermarried couples, religious issues do not become particularly intense until their first child is born. Such couples often assume that religion is not very important in their lives, and that their romantic feelings for each other can conquer their religious differences—until they face the prospect of their children being involved with ritual circumcisions or baptisms! The Fishman-Parmer study demonstrated that intermarried fathers in particular often exhibit little concern that their children be actively connected to Jewishness—although many are profoundly uncomfortable with the thought that their children would be raised as or consider themselves to be Christian. Jewish men married to non-Jewish women are more likely to oppose what they see as “too much” Christian behavior, rather than to support Jewish behavior (Fishman and Parmer 2008). While McGinity (2012) suggests that male indifference to Jewish cultural transmission is the result of “the tenacity of traditional gender roles”—“the presence of men at places where Jewish identity is nurtured (at home, the community center, the school, the synagogue) is more limited” (McGinity 2012, pp. 12–13)¹⁷—much of the data suggest a deeper and more systemic phenomenon.

One vivid symbol of the extraordinary differences in the ways in which intermarried men and women behave and experience Jewishness is their widely differing commitment to the ritual circumcision of a male child—the Jewish *brit milah*. Ritual circumcision is still virtually universal among inmarried Jewish parents who affiliate with any wing of American Judaism, including Reform parents. (NJPS 2000-01 data show only “just Jewish/ secular” inmarried parents report about one in five not providing their male children with a *brit milah*.) However, among the intermarried population the picture is very different. In intermarried families with Jewish fathers, 61 % of intermarried Reform men report that their male children have not had a *brit milah*. The figures for intermarried Reform women are exactly opposite: 69 % of women report their sons have had a *brit milah*. Intermarried Jewish men’s comparative lack of commitment to the *brit milah* is perhaps surprising because popular psychological theories say that fathers want their sons to be like them (Fishman and Parmer 2008). However, my previous study based on in-depth interviews with 254 geographically diverse informants (2001) (Fishman 2004) revealed that while intermarried American Jewish women often take upon themselves the responsibility to raise Jewish children—with or without the cooperation of their non-Jewish husbands, in contrast many Jewish fathers are not willing to battle with their non-Jewish wives over the issue of providing ritual circumcisions for their sons or Jewish education for their children.

It should be noted that conversionary families—that is, families in which one spouse is a born Jew and one spouse converted into Judaism—continue to resemble

¹⁷ See also McGinity’s books. 2009. *Still Jewish: A history of women and intermarriage in America*. New York: NUY Press; and *Marrying out: Jewish men, intermarriage, and fatherhood*. Forthcoming 2014. Bloomington: Indiana University Press.

inmarried Jewish families rather than intermarried families. Working with a merged data set from Jewish metropolitan studies completed since 2000, Ira Sheskin and Harriet Hartman demonstrated the ways in which the performance of Jewishness is similar in unmarried and conversionary households:

If actions speak louder than words, our results should put to rest such questions. The pattern is clear: conversionary in-married households resemble 2 born/raised Jewish households much more than they resemble intermarried households. To take just a few examples: 18% of conversionary in-married households are Just Jewish compared to 20% of 2 born/raised in-married households and 58% of intermarried households. 87% of conversionary in-married households always/usually attend a Passover Seder compared to 89% of 2 born/raised in-married households and 56% of intermarried households. 60% of conversionary in-married households are synagogue members compared to 54% of 2 born/raised in-married households and 18% of intermarried households. 47% of conversionary in-married households have had an adult visit Israel compared to 66% of 2 born/raised in-married households and 24% of intermarried households. Finally, 43% of conversionary in-married households donated to the local Jewish Federation in the past year, compared to 50% of 2 born/raised in-married households and 16% of intermarried households (Sheskin and Hartman [forthcoming](#) 2015).

14.2 Gender and American Judaism

“New” Jewish Men and Women

In most segments of the American Jewish community today, historical patriarchal Jewish public religious and communal structures and behaviors have been transformed. How are contemporary American Jewish gender roles constructed differently from traditional Jewish societies? Manliness in traditional Jewish societies was constructed through male Jews accepting familial, communal, and religious obligations: marriage, paternity, ritual piety, public prayer, sacred text study, societal responsibilities, and—usually—some breadwinning as well. Within historical Jewish societies, women were “free”—not obligated. Women were not expected to engage in sacred study or participate in rituals such as communal prayer with strict time schedules. Women were, instead, expected to “serve as facilitators” so that men might meet their religious “‘obligation’ to serve as performers, which in turn reinforced the facilitator/ performer dichotomy in the family, social, and political realms,” historian Rosman (2007, p. 150) emphasizes.

Not inconsequentially, in taking on these obligations, ordinary Jewish men also acquired status and authority. As Sztokman (2011) points out, contemporary Orthodox societies present a very similar bundle of social and religious responsibilities for men, into which they are socialized from boyhood onward (Sztokman 2011, pp. 31–68). In traditional Jewish societies boys move from one benchmark to another in liturgical performances: leading in the concluding songs of the Sabbath morning service before bar mitzvah age, chanting from the Torah scroll at the bar mitzvah itself, and taking occasional stints in leading services or

reading from the Torah, in preparation for doing so at an ufruf, as a bridegroom at services immediately prior to the wedding—all of them activities off-limits to girls and women.

Some argue that these and other traditional Jewish law and social mores were (and are) structured to domesticate male aggression and libido. Partially to accomplish this goal, rabbinic texts urged marriage in early adulthood for young men and traditional Jewish societies looked upon unmarried males with suspicion. For hundreds of years, Jewish culture preferred the non-violent, scholarly, and in many ways passive (but not asexual or celibate) male, as Boyarin (1997) and others assert, and male power “was redefined as the power of the mind and intellect....spiritual resistance,” in Aviva Cantor’s words. Meanwhile, “women’s enabler role was to facilitate it and to accept exclusion from it.” In contrast to many patriarchal cultures, within Ashkenazi Jewish communities, breadwinning “was gender neutral in most periods of Jewish history” (Cantor 1994, p. 5).

Encounters with modernity disrupted these traditional Jewish constructions of maleness and femaleness which imposed primary religious responsibilities upon men. Eventually, American Jewish men and women adopted the American assumption that women are innately more spiritual and religious than men, while men are innately more skeptical and detached. As Stark (2002) articulates the supposedly universal assumption, “By now it is so taken for granted that women are more religious than men that every competent quantitative study of religiousness routinely includes sex as a control variable” (Stark 2002, pp. 495–507, 496). While some researchers assert innate psychological leanings are the basis for female religiosity, others suggest differential socialization creates gender differences, arguing: “men are assigned [by society] roles that are more instrumental than socio-emotional and thus are less concerned with problems of morality,” but women are socialized to be more relational in their development and more inclined toward religiosity (Nelson and Potvin 1981, pp. 268–285).¹⁸ The theoretical assumption that women are innately more religious than men has led scholars and most policy makers to virtually ignore the huge gender role shifts in American Jewish life. After all, their attitude seems to be, if greater religiosity is universally “hard wired” into women, how can strategies to increase male involvement make a difference? However, male disinterest in religion and religious culture is neither universal nor inevitable, an important recent study shows. Sullins (2006) uses international data revealing that in religions other than Christianity—especially Judaism and Islam—men are often equally or more religious than women. Sullins comments: “worldwide there is no measure of religiousness on which Jewish females score higher than Jewish males. Jewish men report significantly higher rates of synagogue attendance and belief in life after death than do Jewish women; otherwise there is no sex difference in religiousness among Jews” (Sullins 2006, pp. 838–880, 844 and 846).

¹⁸Cited in Nelson, Hart, and R. M. Potvin. Gender and regional differences in the religiosity of protestant adolescents. *Review of Religious Research* 22(3): 268–285.

Foundational Changes in Jewish Education for Females

Jewish education for girls and women is the gendered change that made all the other gendered religious changes possible, although the ordination of female rabbis discussed below has perhaps attracted the most public attention. In traditional Jewish communities, religious law prescribed that fathers must see that their sons—but not their daughters—be instructed in “Torah,” usually understood to mean classical Judaic texts. Orthodox girls as a group began to receive substantive Jewish education in (all-female) classroom settings after Sarah Schnirer created the Bais Yakov schooling system in Poland in 1917. Thereafter some level of Judaic study for girls gradually became normative, but, despite a few exceptions, rigorous text study for girls and women was neither a widespread aspiration nor a societal reality. Within Orthodox congregations, and until the 1950s when Bat Mitzvah ceremonies first began to proliferate in many Conservative congregations, fewer Jewish girls than Jewish boys acquired liturgical competence in Hebrew because young men but not young women were expected to participate in public prayer services. While Reform Judaism and later Conservative Judaism brought mixed seating into their sanctuaries and abandoned the language of gendered difference, women were not active religious leaders within either type of congregation, as both laymen and laywomen typically comprised a passive audience-style congregation. Additionally, within Orthodoxy it was considered immodest for women to hold public Jewish communal positions.

However, by the 1960s these historical patriarchal religious assumptions among American Jews were well on the way to widespread transformation. Even within Orthodox communities, it had become unthinkable even in non-coed schools that girls would not receive substantial Judaic education. The subjects girls studied were considered by teachers, students, and parents to be “inferior” to the Talmudic curriculum of boys, and may well be construed to consist of a curriculum that made them “educated but ignorant,” in anthropologist Tamar El Or’s (1994) pungent phrase. Sociological theory has long argued that each society constructs its own hierarchical understandings of which activities are more or less valuable and worthwhile, and in Orthodox societies the Talmud that was learned by boys and men was considered to have greater value than the potpourri of biblical, ethical, ritual, quasi-historical and other materials that were taught to girls. Additionally, girls and boys were taught different study styles: Several observers have noted that yeshiva boys emulated scholarly men by studying in dynamic, argumentative dyads—the *khavruta* pedagogical model—while girls often sat passively taking notes on the wisdoms imparted by their teachers. Nevertheless, today the image of girls and young women in serious study, bent over Hebrew texts, has become a commonplace in the world’s two largest Jewish communities, the United States and Israel. In terms of social psychology, the normalization of the visual imagery of the studying girl was an important contributory element in the eventual acceptance of women’s high level rabbinic text study, historically referred to as *lamdanut*, and women’s *lamdanut* made possible a whole range of socio-religious reversals.

Today there is little gender difference in types and years of Jewish education received for American Jews under age 35, according to the Sheskin Decade 2000 data set, and in their study of *Gender and American Jews*, Hartman and Hartman (2009) note that in NJPS 2000-01 study gender differences “have almost disappeared” among Orthodox and Conservative Jews age 18–44 (Hartman and Hartman 2009, p. 146). In the non-Orthodox world, a gender gap has emerged: girls are much more likely than boys to continue with Jewish education into their teen years, after the ages at which bat and bar mitzvah would have taken place. This is significant because of the powerful association of education in the teen years with adult Jewish connections. Boys who don’t participate in some form of Jewish education with peers as teenagers may grow into adults with lower levels of Jewish ethnic capital than girls who do continue with Jewish education as teenagers (Fishman 2007, pp. 181–210).¹⁹

The Emergence of Female Rabbis

In the late 1960s and early 1970s, profound social changes sweeping through America powerfully affected American Judaism. The replacement of the “melting pot” ideology by the rise of ethno-religious particularism gave young Jews permission to explore those aspects of life that made Jewishness distinctive. Within the Reform movement—especially among its female members—renewed interest in Jewish texts and rituals once considered outmoded began to percolate. Influenced by second wave feminism, Reform women pressed for genuine equality in Reform religious life, and demanded the abolition of distinctions between men and women in religious and communal leadership. In 1972, the Reform movement was the first American Jewish movement to ordain a female rabbi, followed in 1974 by the Reconstructionist movement. Conservative women, many of whom were the products of intensive Conservative educational systems, including Camp Ramah, where they attained liturgical skills, formed a group called Ezrat Nashim in 1972 that advocated for women’s equal participation and leadership roles. The Conservative movement ordained its first female rabbi in 1985. Other rabbinic “firsts” for women followed, illustrating in their own way not only the fluidity of gender roles but also other kinds of boundary crossings: in 1985 Deborah Brin was ordained as the first openly lesbian female rabbi and in 1988 Stacy Offner became the first openly lesbian rabbi hired by a mainstream Jewish congregation, Temple Shir Tikvah in Minneapolis. In 1994, Laura Geller became the first female rabbi heading a major metropolitan congregation, Temple Emanuel in Beverly Hills.

Beginning with the early to middle 1970s, while Reform and Conservative women were advocating for the ordination of female rabbis, the first Women’s

¹⁹Statistical information in this chapter is drawn from NJPS 2000-01, analyzed in Phillips, Benjamin, and Sylvia Barack Fishman. 2006. Ethnic capital and intermarriage: A case study of American Jews. *Sociology of Religion* 67(4): 487–505.

Tefilla Groups—all-female Orthodox worship and Torah-reading services—were beginning in several American and Israeli communities. Para-rabbinical roles began to be created by liberal Orthodox schools and institutions in the following decades; for example, some Orthodox congregations hired female “Community Educators” or “Interns” who served quasi-rabbinic roles. In Israel, female legal advocates, *Toanot* (s. *Toenet*) received formal credentials from educational institutions like Nishmat in Jerusalem and became active in difficult divorce cases. Israeli *Yoatzot* (s. *Yoetzet*), female ritual advisors for women concerning religious behaviors connected with Jewish family law received similar credentials. Although they were first viewed with suspicion by some male rabbis when they began actively advising Orthodox women, *Yoatzot* and *Toanot* eventually garnered appreciation by many in the Orthodox rabbinate, who began to believe that female rabbinic advisors might actually increase levels of piety among Orthodox women.

The existence of these Israeli cadres of women trained in rabbinical texts and competently performing aspects of rabbinical functions were one factor foreshadowing the creation of an American Orthodox rabbinical seminary for women, Yeshivat Maharat, which graduated its first rabbi, Rabba Sara Hurwitz in 2009. It had gradually become obvious that women were capable of mastering rabbinical legal texts. But the use of the term “Rabba”—Hebrew for female rabbi—generated vociferous controversy in the Orthodox community. As Yeshivat Maharat moved toward the ordination of three women at its inaugural graduation ceremony on June 16, 2013, the Orthodox Rabbinical Council of America (RCA) reissued a statement from 2010: “We cannot accept either the ordination of women or the recognition of women as members of the Orthodox rabbinate, regardless of the title.” The school’s leaders, including Rabbi Avi Weiss, founder of the Modern Orthodox Yeshivat Chovevei Torah as well as Yeshivat Maharat, and rabbi of the Hebrew Institute of Riverdale in the Bronx, decided to call all successive graduates “Maharat,” an acronym for *Manhiga Hilkhaitit Rukhanit Toranit* (female leader of Jewish law, spirituality, and Torah), instead of “Rabba” (Ungar-Sargon 2013).

Growing Numbers of Women Aspire to Rigorous Text Study

High level female learning—*lamdanut* for women—did not become a cultural ideal even after basic Torah education for girls became the norm for observant Jews in the 1950s and 1960s, both in Israel and in North America. However, as women’s Judaic activism emerged and defined itself against the generic global backdrop of second wave feminism in the late 1960s and early 1970s, both women and educators began to aspire to the possibility of providing women with access to rigorous Jewish study opportunities. These new opportunities for girls and women to acquire the intellectual tools to engage in rabbinic study were created during the same time period that American Jewish women were exploring diverse new roles in Jewish religious and liturgical settings. Some American women took advantage of educational innovations being offered in Israel, such as the non-denominational Pardes Institute of

Jewish Studies in Jerusalem, a coeducational program offering men and women the opportunity to engage in the study of classic Jewish texts in an open environment, which opened its doors 1973. In 1976 Rabbi Chaim Brovender founded the Bruria Beit Midrash, initially attended by a few American university students seeking the intellectual skills to engage in Talmud study; Bruria—or “Brovender’s,” as it was colloquially referred to, was the first post-high school Orthodox institution that trained female students to wrestle with Talmudic texts within the *khavruta* dyad. In the United States, the Orthodox Stern College for Women (Yeshiva University) started including Talmud classes in the 1980s. Drisha, an innovative adult women’s learning environment under Orthodox leadership opened a full time study program in 1984, and in 1992 created a credentialing program said to parallel rabbinic ordination. Most of the women who studied at Drisha in the 1980s and 1990s did not aspire to the rabbinate, but rather to high level knowledge of rabbinic texts. Indeed, many university students who wanted to upgrade their Judaic studies skills attended classes at Pardes in Israel or at Drisha in New York.

Meanwhile, increasing numbers of women enrolled in the Judaic studies departments and programs that were proliferating on American college campuses in the later decades of the twentieth century. (For a listing of such programs, see Chap. 22 in this volume.) These programs, together with opportunities provided in liberal rabbinical seminaries and other institutions, gave women the ability to acquire the intellectual skills to read, understand, and analyze rabbinic materials, including the Talmud, in a setting outside the traditional yeshiva world. These academic settings added new elements to the mix: all the tools of *Wissenschaft des Judentums* (the historical, critical, and analytical study of Jewish civilization, culture and texts), including placing textual materials in their socio-historical contexts, and trying to understand how those contexts influenced the men who contributed their opinions to the corpus of rabbinic texts. This academic approach interrogates the Talmud and other rabbinic literature through the lenses of history, sociology, political theory, psychology, economics, literary analysis, and—more recently—gender theory.

Centers and Organizations Focusing on Jews and Gender

It is a sign of the times that at least three new non-profit educational institutions focusing on Jews and gender were initiated in the mid-1990s: JWA, HBI, and JOFA. JWA, the Jewish Women’s Archive (www.jwa.org), which “documents Jewish women’s stories, elevates their voices, and inspires them to be agents of change,” according to the JWA website, opened in 1995, founded by Gail Reimer Twersky. The JWA produces attractive educational materials that can be downloaded for free, including posters, exhibits, an online Encyclopedia of Jewish Women, book and film guides, and other materials.

HBI, The Hadassah Brandeis Institute (www.brandeis.edu/hbi/), an academic research center initially endowed by Hadassah, the Women’s Zionist Organization

of America was founded at Brandeis University in 1977 by Shulamit Rheinharz. Dedicated to promoting fresh ways of thinking about Jews and gender worldwide, HBI supports three book series which have transformed many aspects of the field of Judaic studies, invites Scholars in Residence and Artists in Residence to the HBI offices at Brandeis, distributes yearly research grants to Jewish women's studies scholars around the world, and runs international conferences and lecture series. JOFA, The Jewish Orthodox Feminist Alliance (www.jofa.org), -also founded in 1997, "has grown from a small group that gathered around founding President Blu Greenberg's kitchen table into a professionally staffed, international alliance," according to its website. JOFA runs international conferences that typically attract more than 1,000 participants, produces The JOFA Journal featuring essays, as well as print and taped educational materials on specific halakhic issues affecting women, sponsors local and regional programs and JOFA "campus fellows," and advocates for the expansion of the roles of Jewish girls and women in a broad variety of settings.

Women as Brokers of Traditionalism in American Reform Judaism

Reform Jewish women became a powerful force in the revitalization of adult Jewish educational venues in the 1970s, 1980s, and 1990s. Responding to new opportunities for women precipitated by Jewish feminism, Reform women were energized by the opportunity to learn Hebrew liturgy and to read Torah; women purchased ritual garments such as *kippot* (skull caps) and *talitot* (prayer shawls)—many of which had not been utilized in their classical Reform congregations, demanding the opportunity to have adult Bat Mitzvah ceremonies and to use their new skills and ritual items. The re-traditionalism of Reform Judaism was also affected by experiences of younger Reform rabbis in Israeli educational institutions and society, but it is fair to say that sociologically, Reform women became the "brokers" of a dynamic rediscovery, re-legitimation, and revitalization of Jewish rituals and ceremonies within the Reform movement.

A Reversed Gender Imbalance

Compared to traditional, historical Jewish societies, in many ways the Jewish gender imbalance has flipped 180° in contemporary American Judaism, affecting both the broad general Jewish laity and Jewish religious and communal leadership. As Hartman and Hartman (2009) quantify the "significant gender differences" (NJPS 2000-01) that exist today: women express stronger religious beliefs than men, stronger (tribalistic) attachment to Jewish people than men, and a greater tendency than men to express "being Jewish" as being active in the current Jewish

community and practices.” That male/female divide is especially pronounced among Reform Jews (Hartman and Hartman 2009, p. 138). The “feminization” of almost every aspect of non-Orthodox American Jewish life means that girls and women outnumber their male counterparts as worshippers and in Jewish educational settings from childhood through the teens and throughout adult life. Interviews reveal that Jewish activities have less value and seem less appealing to Jewish boys and men. Jewishness itself seems less compelling and meaningful to Jewish men, and Jews—male and female—are similarly less attractive to them. American Jewish women are also more engaged than American Jewish men in the “peoplehood” aspects of Jewishness: visiting Israel, seeing Israel as very important, having mostly Jewish friends, wanting to marry a Jewish husband and to raise Jewish children (Fishman and Parmer 2008).

Men’s decreased interest in Jews and Judaism sometimes goes hand-in-hand with an ambivalence toward creating Jewish households and raising Jewish children, discussed previously. This is evident in boys’ precipitous departure from Jewish education in their teen years, and in less male synagogue attendance, organizational involvement, participation in adult learning, Jewish cultural activities, and Jewish rituals among non-Orthodox American Jews. Jewish women have increasingly assumed prominent public religious and communal roles, while men’s pursuit of these roles has declined (Hartman and Hartman 2009, pp. 133–138). This feminization of Judaism can be regarded partially as a form of assimilation into American norms. Regardless of the explanations one proposes, the fact is that a cluster of gendered changes is one primary characteristic that makes the spectrum of American Judaism distinctive.

Independent Minyanim

Gender considerations also play an important role in the creation of Independent Minyanim, worship and study communities that exist independently of the congregations created by the denominational movements. The concept of independent worship communities has a strong precedent in the 1960s and 1970s, when groups of rebellious young Jewish leaders founded experimental worship communities called Havurot in reaction to what they then saw as an unspiritual and overly materialistic and pro forma institutional Jewish world. Havurot, much like today’s Independent Minyanim, emphasized an egalitarianism which expanded to include women, and urged innovative approaches to passionate prayer in a non-institutional structure with lay-led services. Today’s Independent Minyan leaders delineate between the Havurot and Independent Minyanim, arguing that Havurot did not emphasize rigorous mastery of liturgical and textual materials, according to Kaunfer (2010) depicting the creation of Mechon Hadar, a leading Independent Minyan in Manhattan (Kaunfer 2010, p. 95).

Independent Minyanim can be divided into two types: (1) those that are similar to Orthodox environments, and (2) those that have more in common with

Reconstructionist or Reform values and mores. Although different experiences motivate the leaders of the Independent Minyanim movement, many perform traditional—some of them virtually Orthodox—services conducted with egalitarian principles. Indeed, Kaunfer explicitly says that their davening (prayer chanting) sounds “just like Orthodox if your eyes are closed,” with the firm proviso that egalitarianism is a sacred principle in the Independent Minyanim movement. Rabbi Ethan Tucker, co-founder of Machon Hadar institute, explains, “There are any number of people who, by all rights, would just be in a Modern Orthodox synagogue if certain trends with women or interactions with the larger Jewish and non-Jewish society had played out in a different direction than they did.” Tucker adds that “if the gender nut were really cracked in Orthodoxy such that you wouldn’t join or not join an Orthodox synagogue because of gender, if that could be taken off the table—I think you’d have a lot of people who would say, ‘Great. I’m signing up for this.’” Tucker says, “I think it boils down to gender, nothing more, nothing less.”

Partnership Minyanim

A specialized, Modern Orthodox subset of the Independent Minyanim phenomenon emerged with the creation of congregation Shira Hadasha in Jerusalem, in which men and women are separated, usually by a halakhic mekhitza divider, but girls and women lead all parts of the service and Torah reading except for the Amidah and other prayers for which women’s leadership is explicitly proscribed by rabbinic law. Partnership Minyanim are reported to provide intense worship experiences, with leaders who report that they are committed to halakha (rabbinic law) and Orthodoxy, and are also committed to the enterprise of enabling women to experience prayer deeply and intimately.²⁰ Today, about two dozen Partnership Minyanim currently operate in the US, Israel, and Australia, but more may exist because new congregations of this type open frequently, but are not always registered in international counts. They are prevalent enough—and attractive enough to large numbers of well-educated Orthodox yeshiva graduates, as well as a multi-generational, broad spectrum of Jews from other backgrounds—to garner their own condemnations from some official rabbinic bodies and individuals, who attempt to delegitimize them as authentic Orthodox places of worship. However, they have also garnered support from rabbis such as Israel’s Daniel Sperber, a professor of Talmud at Bar-Ilan University, who has written extensively on the halakhic permissibility of Partnership Minyanim.

²⁰For a complete description of the creation of Shira Hadasha and its goals, see: Hartman, Tova. 2007. *Feminism encounters traditional Judaism: Resistance and accommodation*. Waltham: Brandeis University Press/University Press of New England.

Sacralization of Female Life Cycle Events

All civilizations, societies, and religions have devised rituals and ceremonies to mark passages in the lives of their citizens and adherents. Participants find these observances meaningful for many reasons, but perhaps the most important is that they legitimate not only the life cycle event itself but also the individual whom it affects. Although Jewish societies created meaningful ceremonies to sanctify life-cycle events of Jewish males—the *brit milah* ritual circumcision and naming ceremony, the celebratory bar mitzvah coming of age and entering religious obligatedness, the wedding *kiddushin* in which the bridegroom signs the document and utters the words that acquire a wife, the mournful chanting of the kaddish prayer with which generations of Jewish males mourned departed loved ones surrounded by a minyan prayer quorum community—Jewish girls and women found many of life's most profoundly moving events unmarked by formal communal and ceremonial responses. However, over the past few decades, these lacunae have been filled in most American Jewish religious environments. Jewish ceremonies and naming celebrations for newborn girls, prayers to sacralize the childbearing process, bat mitzvah services and celebrations that are now ubiquitous in American Jewish communities across denominational lines, and meaningful roles for brides in their own Jewish weddings have become the norm for many American Jews. American Jewish women bereaved of loved ones—and the men among whom they worship—now often assume that their mourning process can include women's public recitation of kaddish in a synagogue service. American Jews—male and female—frequently assume a level of Jewish religious involvement for women which is not shared among some Jewish communities in other countries.

Visual Images of Gender in Judaism: Wardrobe and Place

The semiotics of maleness and femaleness in American Jewish worship environments has changed profoundly as a result of many girls and women moving into spaces previously reserved for males, such as Torah services and sacred study halls, and wearing symbolic ritual clothing long associated with men at prayer. It is now acceptable and customary for women in American Conservative, Reform, and other liberal wings of United States Judaism to wear *kippot* (skullcaps, yarmulkes) and prayer shawls (*talit* s, *talitot* pl/ Hebrew) at prayer services. Recently a Modern Orthodox day school made headlines when it gave female students permission to wear *tefillin* (phylacteries) at morning prayers (phylacteries are not worn at Shabbat or holiday services) (Clark 2014). In Israel, powerful challenges to the imagery of gender often make their own headlines, and have strong links to gender changes among American Jews: For example, the first women's Torah service at the Western Wall (*Kotel*) was convened in December, 1988 by the late American Orthodox feminist leader Rifka Haut, among others; that enterprise turned into the organization

Women of the Wall, WOW, which facilitates arrangements for a group of women praying at the Western Wall, often wearing prayer shawls and reading from a Torah scroll. WOW, whose current leader is Reform Rabbi Anat Hoffman, includes women of diverse Jewish backgrounds and is not affiliated with any wing of Judaism; its leaders and participants come from the United States, Israel, and other Jewish communities. WOW is sometimes misunderstood or disparaged by both secular and religious Israelis as a foreign import. As Raday (2009) reports about a recent Israeli court action involving WOW: “Popular reaction...was also hostile. The religious right was predictably vicious in its response. However, even [Israeli] academics, intellectuals, and journalists generally committed to a liberal point of view demonstrated an overt hostility to the women....[claiming that] their actions were a ‘provocation.’” In contrast, among American Jews WOW has garnered some of its leadership and widespread general support. Many American Jews see WOW as a matter of simple equality and as symbolic of broader battles against sexism in Israeli society.²¹

14.3 Social, Political, and Religious “Backlash”

The social transformations in understandings of gender and the family this chapter highlights have made many observers uncomfortable. Reactionary political parties and movements aim to restore old gendered power hierarchies—or to invent new ones, discouraging freedoms such as women’s access to birth control and young people’s access to secular education, and campaigning against legalizing gay and lesbian marriage (Stevenson 2012; Blow 2012).²² Their fear is that the breakdown of traditional gender roles implies the breakdown of what they perceive as the normative Western family—two heterosexual parents raising children. This “push back” has been initiated by stakeholders fearful of losing power and also by grass roots lay people who find the societal shifts and changes around them deeply decentering and disturbing. Fearing social chaos, some reject a liberal ethos in which, in American politician Rick Santorum’s words, “it comes down to freedom and it comes down to sex.”

Economic factors are also salient both in the liberalization of gender roles and the backlash against this liberalization. The often-invoked Talmudic dictum that a woman would prefer to be married to any man at all, no matter how flawed, rather than to be unmarried—is partially an economic observation. When the economic

²¹Raday’s “Women of the Wall” provides a thoughtful history. See also Fishman, Sylvia Barack. 2001. Comparative reflections on modern orthodoxy and women’s issues. *Edah Journal* 1/2(June); and Chestler, Phyllis, and Rivka Haut, eds. 2002. *Women of the wall: Claiming sacred ground at Judaism’s holy site*. Woodstock. Numerous journalistic accounts of the Women of the Wall appear regularly in the Israeli and American Jewish press.

²²Stevenson, Richard W. 2012. Social issues return to dominant role in national debate. *The New York Times*, February 5; and Blow, Charles M. 2012. Santorum and the sexual revolution: At war with the 1960s. *The New York Times*, March 3.

and social price of being unmarried is unbearably high, women may tolerate an unappealing marital prospect, marriage at an inappropriate time in their lives, or a difficult marriage to achieve and maintain a married state. However, when the negative economic and social consequences of remaining single are ameliorated because unmarried and divorced women can support themselves and are socially accepted, the potential “marriage price” in terms of personal autonomy can appear more onerous.

Social economist Robert Cherry proposes elaborate mathematical economic models to illustrate the manner in which economic factors can drive the desirability or undesirability of marriage for particular social groups. As women earn more and men earn less, the price of marriage can seem off putting to both men and women. Women’s enfranchisement can thus be realistically perceived as contributing to falling marriage rates, to late marriage, and to low fertility. This is the reason that social conservatives speaking from either religious or political realms often oppose the expansion of women’s opportunities. In the US, conservative politicians from Dan Quayle onward have linked the prominence of successful working women—who can support themselves, and can choose to have babies without benefit of marriage—to the decline of conventional families (Cherry 1998, pp. 27–49).²³

Evidence from historical and some contemporary societies and from some foundational religious texts, including classical Jewish texts, offer powerful prooftexts illustrating the widespread control of men over women—especially over women’s sexual and reproductive activities—in patriarchal communities.²⁴ In Christian Evangelical, radical Islamist, and some *haredi* societies, women’s public prominence is vehemently opposed because, to some, it symbolizes the decline of the traditional family. While *haredi* societies forbid women from public speaking in mixed company, most do not discourage labor force participation in the same way that some Christian and Muslim religious leaders discourage women from working outside the home. The economic issues are complicated in those *haredi* (ultra-Orthodox Jewish) societies where women are often the only wage earners in the family. However, because in many modern *haredi* communities women are expected to work, other measures are employed to ensure women’s compliance with expected family and social behavior. For example, women’s workplaces are carefully supervised, especially as regards Internet access (Neriya-Ben Shahar 2008, unpublished PhD Thesis). Opposing loss of traditional gendered lifestyles (as well as loss of their

²³Cherry also cites interesting comparative research on marriage rates among Black American families: “Robert Mare and Christopher Winship (1991) and David Ellwood and David Rodda (1991) both find that 20 % and 15 %, respectively, of the decline in the black female marriage rate between 1970 and 1980 was the result of the decline in the employment of black men”(42).

²⁴Men are given responsibility for and authority over women’s sexual and reproductive activities in the Hebrew Bible, for example, where female children belong to the father, who transfers ownership of each girl to a bridegroom following prescribed protocols. The Talmudic Tractate Kiddushin stipulates that a woman may only achieve the status of emancipation—of being responsible for herself, *konah et atzmah* (literally “buys” herself)—through three methods: being divorced by her husband, becoming a widow through a husband’s death, or simply outlasting her father and being a grown woman when he dies.

own power) some *haredi* rabbis have ruled that Orthodox women should not pursue higher secular education, use the Internet without supervision, or drive cars, and that they should strictly avoid taking on new public religious roles. Nevertheless, restrictions connected to *haredi* women and labor force participation are not always workable, especially in the American context.

Exaggerating Gender Distinctions in Haredi Societies

Energetic attempts to bolster traditional families by reinforcing traditional gender roles are also palpably evident in *haredi* societies. Today, leaders in many such communities vocally espouse policies that are demonstrably more rigid than American Jewish Orthodox religious norms decades ago. For example, sisters and wives may be forbidden to sing traditional Sabbath songs at the table with men present—a stringency that was unheard before the current escalation of gendered *khumrot* (strict rulings). Both boys and girls are carefully socialized from childhood onward toward distinct gender roles, underscoring gender differences through wardrobe, ceremonies, and public articulation as well as through traditional religious distinctions. Today, more than a few decades ago, young boys in numerous “yeshivish” communities start wearing broad brimmed black felt hats when they approach bar mitzvah age, performing maleness in a very visible way. These hats fulfill several numerous symbolic tasks, including creating a powerful uniformity in the male image, and signaling to onlookers the particular brand of right-wing Orthodoxy to which that particular group of boys and men adhere.

Boys and girls are completely separated from a very early age in *haredi* schools and worship environments, and boys receive intensive formal and informal education in which their maleness is an overt and discussed factor. Boys and their fathers typically attend services together week after week, year after year. At those services, benchmarks such as very young boys opening the ark of the Torah, pre-bar mitzvah boys leading hymns at the end of the worship service, preparing bar mitzvah boys learning how to put on *tefillin* (phylacteries) and donning their new black hats, and bar mitzvah boys reading from the Torah scroll, are embedded in social communities, and social approval from the family and the community at large is palpable. Communal awareness and reinforcement of religious benchmarks is a sustained longitudinal process, providing significant emotional rewards for taking on the religious and social obligations of expressions of maleness approved in *haredi* environments, leading up to and including marriage and parenthood. Conversely, the freedom of choice so prized in wider American society seems far less salient and important (and perhaps not completely attainable) in *haredi* society. Perhaps most important, through gendered socialization into *haredi* constructions of maleness, Judaism becomes an essential part of the masculinity of each boy and man.

A strategy for Orthodox female gender role indoctrination and rejection of Western norms widely used in the US, other Diaspora communities, and Israel is to place ever-increasing emphasis on female modesty. Exaggerated modesty has the

side effect of erasing individualism in wardrobes. (To be fair, individual expression is not encouraged in male wardrobes either.) Some *haredi* women internalize these prescriptions and ratchet them up a notch, inventing new expressions of “modesty” beyond those required by the rabbis of their communities, eagerly separating themselves from the world of men. Indeed, this value has been so thoroughly internalized by pious women in (Muslim and) *haredi* Jewish societies that women have often gone beyond the directives of male clergy, adopting an exclusively black and white wardrobe, voluminous shape-hiding cloaks (Block 2011, pp. 32–55), and in a few cases even burqas. As Lea Taragin demonstrates, for many *haredi* young women today *tzniut* (modesty) has become the new female virtue of choice (Taragin in Fishman forthcoming 2015). These ever-escalating wardrobe restrictions have the intended consequence of discouraging self-expression in clothing choice, much like the boys’ black hats. Again, it is important to emphasize that these are relatively new developments: only a few decades ago, far more variation and individualism were evident in female wardrobe choices even in devoutly Orthodox American communities.

14.4 Conclusion: Studying and Supporting Adaptations of Traditional Models

Today, over a half century since Betty Friedan and other second wave feminists launched a social revolution that caused many Jewish and non-Jewish Americans to rethink conventional gender roles, increased fluidity in gender roles affects not only personal lives but also American Judaism, both in liberal American Jewish communities and in traditionalist communities, as this chapter has demonstrated. To an extent not always fully appreciated, gender role construction emerges as a powerful symbol of American Jewish social and religious changes but also of resistance to those very changes. Jewish gender roles in contemporary America reflect American norms and assumptions far more than historical Jewish patterns, but there has been little discussion of the implications of these changes for American Jewish life today. This study of transformations of gender role construction in American Jewish life has revealed several areas that may be of concern to observers of the Jewish community.

One largely unstudied dimension of gender change is the decline in male connectedness to expressions of Jewishness. This gendered decline, which is already evident in the teen years, has profound implications for the future of American Jewish life. In a longitudinal study of four generations of 350 American families, Evangelical Christian Vern L. Bengston (2014) and two colleagues found that parental “modeling”—parents who articulated their beliefs, acted on those beliefs on a regular basis, and fostered a warm, interactive relationship with their children—enhanced the transmission of religious culture and commitments. When both spouses share one faith and “model religiosity,” and when fathers provide “warmth, affirmation,” and “emotional bonding,” religious cultures are vibrantly internalized

by their children, according to *Families and Faith: How Religion Is Passed Down Across Generations*. In the transmission process, fathers who are committed to religion and their families matter most: “For religious transmission, having a close bond with one’s father matters even more than a close relationship with one’s mother,” Bengston asserts (Oppenheimer 2014). The implications of Bengston’s findings for the American Jewish community, in which a segment of the male population appears disinterested in Jewishness and/ or has delegated the Jewish guidance of the family exclusively to the wife/ mother, is troubling.

The challenges this chapter identifies emerge not from increased Jewish involvements by girls and women, but rather from the diminishing involvement of a significant group of Jewish boys and men, which creates its own negative momentum. This is a reversal of gender role construction in traditional patriarchal historical Jewish communities in which men were the “signifying Jews.” To understand how these communities enculturated generation after generation of males to care deeply about Jewishness, it is instructive to analyze the very effective socialization into male gender role Judaic connections observable in *haredi* communities. As noted above, within *haredi* environments, many emotional rewards exist for adopting the religious and social obligations of approved expressions of maleness, leading up to and including marriage and parenthood. Through gendered socialization into *haredi* constructions of maleness, Judaism becomes an essential part of the masculinity of each boy and man. Taking on responsibilities for religious obligations and for wives and children brings the personal reward of authority within the family and demonstrations of approval within the larger *haredi* society.

In contrast, in non-*haredi* environments, especially those in which there are few benchmarks and rewards during the maturation process and only ambivalent or sporadic social rewards during adulthood, Judaism is experienced as being only marginally connected to masculinity. Within today’s liberal American—and American Jewish—societies, the concept of the “head of the household” (the *ba’al habayit* in Jewish articulations) is all but defunct. Thus, delegating Judaism to women is plausible in these environments. Although other contributing factors exist, including transformations in women’s gender role construction and lifestyle choices, contemporary male ambivalence toward traditional gender role construction contributes to extended singlehood, delayed marriage, delayed childbearing, and unwanted infertility in American Jewish lives.

An evolving test case of blended American liberal male gender role construction and Jewishness may be provided by Modern Orthodox communities, which juxtapose aspects of the *haredi* and secular American worlds: In Modern Orthodox synagogues Judaic maleness is gradually indoctrinated and socially approved in ways very similar to the *haredi* model, but girls and boys socialize together before and after services, at home, at school, and in their leisure time. Modern Orthodox parents expect high performance both in Judaic and secular subjects at school from both boys and girls. Moreover, involvements with American cultural maleness via participatory and spectator sports, for example, are often encouraged or even facilitated by Modern Orthodox communities. As Lefkowitz (2014) points out in an insightful essay on “The Rise of Social Orthodoxy,” American Modern Orthodoxy

coalesces systemic aspects of liberal American and traditional Jewish gender role construction. Lefkowitz asserts, Modern Orthodox Jews “have found themselves fully immersed in debates centered around the two great cultural fault lines of our generation: women’s rights and gay rights.” He notes the “burgeoning” of partnership synagogues, the emergence of a few women’s rabbinical schools, and the permission given to female students to put on *tefillin* in two New York area Orthodox high schools, and provides evidence of openness to homosexuals as individuals and couples. At the same time, Lefkowitz asserts, drawing on data from the New York 2011 study, Modern Orthodox Jews “are more engaged in broad Jewish communal life than either the haredim or the less observant but much more numerous Conservative and Reform communities,” as evidenced in participation in JCC programs, Jewish museum visits and cultural events, use of the Internet for Jewish purposes, and attachment to the State of Israel. This strong emphasis on communal connections leads Lefkowitz to propose new nomenclature: “Social Orthodox,” rather than “Modern Orthodox” (Lefkowitz 2014).

As this chapter has noted, both men and women question the payoffs for marital abridgements of freedom in a newly fluid personal world. Journalistic accounts such as Slaughter’s (2012) asserting “Why Women Still Can’t Have It All” sell newspapers, magazines, and books, and are much read and much discussed. Many women are fearful that they will have to make choices between meaningful and satisfying work, loving spousal relationships, and parenthood during the years when conception and gestation are easiest. They decide to pursue their careers first, and marriage and children later. At the same time, many men—including many Jewish men—postpone commitments because they are fearful of having their personal freedoms abridged by commitments to a spouse and children. Additionally, many men feel particularly sensitive about the financial responsibility of supporting a family, even in this age of two-paycheck households. While women often described delaying childbearing because of career considerations, many men were “particularly worried about the financial burden of parenthood,” according to Michelle Shain’s interviews (Shain in Fishman forthcoming 2015). Greater understanding of the gendered way in which non-Orthodox American Jewish males and females relate to various aspects of Jewishness may inform the creation of innovative strategies to enhance Jewish connections for each cohort.

This chapter concludes by urging focused scholarly attention on critically important models of what I have called partnership marriages. Journalist Winerip (2013) asserts in “A Man’s View on ‘Having It All’” that from his own experiences in a two career family with four children that successful families happen when both fathers and mothers are committed to making sacrifices so that they can “be there” for each other and for their children:

I had to be selective about the reporting positions I took, and I earned that freedom by working so hard there was no question I was working so hard. My balancing act didn’t feel hard because I love what I do. I’d put in a few hours, wake the four, make lunches and get them on the bus. Then I’d work until they came home, oversee activities, cook dinner, and monitor homework. When they became teenagers—a hormonal storm a parent absolutely must tend to in person—I’d enforce curfews, police the drinking, eyeball the friends (Winerip 2013, p. 11).

No doubt many women (and perhaps fewer men) can identify with Mr. Winerip's juggling act, but the fact is that this thought-provoking model of how to actually make the partnership marriage juggling act work has attracted little scholarly attention.

Much can be learned from the partnership families flourishing in many Jewish communities, and yet, astonishingly, the community itself has shown little interest in how these families are formed, how they function, and what they need from the community. The aspiration to create a family unit that accommodates two professional careers is associated with Jewish inmarriage. Significantly, American Jewish men and women who do not fit this typical American-Jewish pattern of high educational and occupational achievement and instead have lower levels of secular education and career achievement are much more likely to be intermarried than their highly educated Jewish brothers and sisters. A potentially interesting model is provided by the numerous Modern Orthodox American two-career families with children who illustrate in their quotidian lives how to manage (albeit no doubt variously and imperfectly) the Jewish juggling act. Few if any studies have explored the question of whether families in other wings of Judaism and in the non-denominational or secular Jewish community can adapt to their own preferences the existential model provided by men and women who marry in their 20s, achieve extraordinarily high levels of education and prestigious careers, and raise Jewishly-educated children above a demographic replacement level.

A study of Jewish marital and parental "best practices" would be revealing. Critical information could be revealed through new research on the question of how to support both traditional and innovative forms of Jewish family life, for the greater satisfaction of both individuals and society. Existing research already shows that there are measures which can help: Douthat (2013) points out that "policies that make it easier to climb the economic ladder would make it easier to raise a family as well," and that "evidence from countries like Sweden and France suggests that reducing the ever-rising cost of having kids can help fertility rates rebound" (Douthat 2013). Significantly, the Israeli data are similar: Sergio DellaPergola's work shows that women were more concerned with details of child care as they considered having additional children, while men were most worried about being overwhelmed financially (DellaPergola in Fishman [forthcoming](#) 2015). The research cited by Douthat, Shain, and DellaPergola suggests that policies that assist with the financial, childcare, and Jewish educational challenges of today's families may enhance positive directions in Jewish fertility.

Indications exist that such "family education" or "family marketing" would reach receptive audiences. Despite extraordinary changes, many aspects of the traditional Jewish family appear to have enduring appeal. One may consider the remarkable flowering of partnership marriages, which appear to be unusually stable, and to nurture productive children and adults. One may consider the powerful evidence of women's entrepreneurial spirits and determination in working to achieve parenthood even when confronted by the physical challenges of infertility, and even in the face of the conflicting demands of high power careers and parenthood or in the absence of men. One may consider the striking traditionalism and familism of

many married or partnered gay and lesbian Jewish couples. Thus, even within an environment displaying an intersecting network of gendered changes, Jewish men and women of diverse lifestyles exhibit a powerful attachment to what might be called “Jewish family values.”

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Chapter 15

National Affairs: January 1, 2013 to March 31, 2014

Ethan Felson

Partisan gridlock reached a fevered pitch as President Obama's signature healthcare reform act neared implementation and skepticism grew about the president's leadership. Efforts to reform the nation's gun laws and immigration system failed. The Supreme Court struck down a federal ban on recognition of same sex marriage in a case involving the surviving partner of a Jewish lesbian couple. A renewed attempt to reboot the peace process between Israel and the Palestinian authority, negotiations with Iran regarding nuclear weapons, and negotiations with Syria regarding chemical weapons tested the patience of some Jewish groups that were increasingly wary of the president.

Meanwhile, the schism between Jewish groups and their mainline Protestant counterparts gained national attention. The movement to impose boycotts, divestment and sanctions (BDS) on Israel gained some slight momentum, if not from actual victories, then by taking center stage at academic and church gatherings.

15.1 The Political Arena

Obama Inaugurated for Second Term

President Barack Obama was inaugurated for a second term on January 21, 2013. Leading rabbis participated in the inaugural service held in Washington DC's National Cathedral on January 22, 2013. They each read texts based on the theme of "Faith in America's Future." Rabbi Julie Schonfeld, President of the Rabbinical Assembly, read from Psalm 116, including the inspirational phrase "the Lord watches over the innocent." Mindful of the national debate over gun control in the

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aftermath of the recent murder of 20 children (and 6 adult staff members) at an elementary school in Connecticut, she added “and calls upon us to watch over the innocent.” Union for Reform Judaism (URJ) President Rabbi Rick Jacobs opted to use the gender neutral “Holy One” instead of “Lord” when reciting the assigned priestly blessing.¹

Administration Changes

The nomination of former Senator and Democratic party presidential nominee John Kerry to replace Hillary Clinton as Secretary of State was greeted warmly. The headline in the Jewish Telegraphic Agency (JTA) proclaimed “Jews and pro-Israel Community Warm to Prospect of a Secretary of State John Kerry.”² Israeli Prime Minister Benjamin Netanyahu told the *Jerusalem Post* that “Kerry has considerable experience and is a known supporter of the security of the State of Israel.”³

A bruising battle erupted in the Jewish community over President Obama’s nomination of former Senator Chuck Hagel to serve as Secretary of Defense. The Republican Jewish Coalition (RJC) led the charge against Hagel, pointing to several pro-Israel letters that Hagel had declined to sign when he represented Nebraska in the US Senate. Detractors also pointed to a 2006 interview with Aaron David Miller, during which Hagel reportedly stated that “[t]he Jewish lobby intimidates a lot of people,” adding that he was “not an Israeli senator.”

Anti-Defamation League (ADL) director Abraham Foxman opined that Hagel would not be his “first, second, or third choice” for the position, citing his Senate record on Israel and that “sentiments he’s expressed about the Jewish lobby border on anti-Semitism.”⁴ American Jewish Committee (AJC) head David Harris recalled a 1999 letter to then Russian leader Boris Yeltsin on rising anti-Semitism signed by 99 senators with Hagel the only one absent. Harris said “his documented positions, in fact, have been contrary to the Obama Administration’s to date—on Iran sanctions, on a credible military option against Iran, on Hezbollah as a terrorist group, on the special nature of the US-Israel relationship, etc.”⁵

¹ Kampeas, Ron. 2013. Jewish Democrats low key, grateful and inauguration. *Jewish Telegraphic Agency*. www.jta.org/2013/01/22/news-opinion/politics/jewish-democrats-low-key-grateful-at-second-inauguration#ixzz2zLzSAZdn

² Kampeas, Ron. 2012. Jews and pro-Israel community warm to prospect of a Secretary of State John Kerry. *Jewish Telegraphic Agency*. www.jta.org/2012/12/24/news-opinion/politics/jews-and-pro-israel-community-warm-to-prospect-of-a-secretary-of-state-john-kerry

³ Krieger, Hilary. 2012. PM lauds Kerry nomination for US secretary of state. *The Jerusalem Post*. www.jpost.com/International/PM-lauds-Kerry-nomination-for-US-secretary-of-state

⁴ Golderg, J.J. 2013. How the Chuck Hagel fight changed the American Jewish landscape in Washington. *The Daily Beast*. www.thedailybeast.com/articles/2013/08/20/chuck-hagel-and-the-israel-lobby.html

⁵ Rubin, Jennifer. 2012. More trouble for Hagel. *The Washington Post*. www.washingtonpost.com/blogs/right-turn/wp/2012/12/19/more-trouble-for-hagel/

Hagel defended himself, noting that he had consistently refused to sign letters to foreign leaders. A well-financed media campaign against Hagel capitalized on his foreign policy views and his opposition to gay rights.⁶ Senate Republicans waged a filibuster, a first for the Defense position. Senate Democrats, however, were able to secure the votes of a few Republicans to overcome the filibuster. Hagel was confirmed by a vote of 58-41.

The Zionist Organization of America (ZOA) got far less traction in its opposition to the appointment of Samantha Power to be US Ambassador to the UN. Power won praise from the ADL, the Jewish Council for Public Affairs (JCPA), and Israeli Ambassador Michael Oren for her stance on human rights and her efforts to defend Israel at the 2001 UN World Conference Against Racism in Durban, South Africa. The ZOA, however, felt that Power was not deserving of confirmation because “she is viscerally hostile to Israel, regards it as a major human rights abuser, even committing war crimes, and would like to see the weight of American military and financial power go to supporting the Palestinian Authority, not Israel.”⁷ She was confirmed by the Senate by an 87-10 vote. Powers replaced Susan Rice who was named National Security Advisor. AJC welcomed the Rice nomination calling it “an inspired choice,” awarding her with the agency’s Distinguished Public Service Award.⁸ Rice had been embroiled in a controversy over remarks she made immediately after an attack on the US consulate in Benghazi Libya in which three Americans including the US Ambassador, were killed.

President Obama named Janet Yellen to head the Federal Reserve. She is the first woman and the third consecutive Jewish person in the role, following Alan Greenspan and Benjamin Bernanke. The appointment gave fodder to conspiracy theorists. *Veterans Today*, generally considered to be an anti-Semitic publication, lamented that “[t]here is reason to be concerned about having Jews run the US economy.”⁹ The anti-Zionist publication *Mondoweiss* was disturbed instead by Obama’s appointment of Stanley Fischer to serve as Federal Reserve Vice Chairman. A native of Rhodesia/Zimbabwe, Fischer holds dual citizenship in the US and Israel, where he was governor of the Bank of Israel and chief economist at the

⁶Rutenberg, Jim. 2013. Secret donors finance fight against Hagel. *The New York Times*. www.nytimes.com/2013/01/27/us/politics/secret-donors-finance-fight-against-hagel.html?pagewanted=all&_r=0

⁷Klein, Morton. 2013. ZOA opposes Obama Nominee Samantha Power For U.N. Ambassador. *Zionist Organization of America*. <http://zoa.org/2013/06/10203453-zoa-opposes-obama-nominee-samantha-power-for-u-n-ambassador/>; Klein, Morton. 2013. More reasons to oppose Obama’s nomination of Samantha Power as U.N. Ambassador. *Zionist Organization of America*. <http://zoa.org/2013/06/10203586-more-reasons-to-oppose-obamas-nomination-of-samantha-power-as-u-n-ambassador/>

⁸American Jewish Committee. 2013. AJC welcomes appointment of Susan Rice as President Obama’s National Security Adviser. *PR Newswire*. www.prnewswire.com/news-releases/ajc-welcomes-appointment-of-susan-rice-as-president-obamas-national-security-adviser-210268171.html

⁹Johnson, Bob. 2013. Yellen to be nominated as third consecutive Jewish Federal Reserve Head. *VeteransToday*. www.veteranstoday.com/2013/10/24/yellen-to-be-nominated-as-third-consecutive-jewish-federal-reserve-head/

World Bank. *Mondoweiss* founder and co-editor Phil Weiss wrote “I don’t want a citizen of Israel (and a strong supporter of that militant country) in a US policy-making position.”¹⁰

Jacob Lew, an Orthodox Jew, who had been President Obama’s chief of staff, was his nomination to serve as Secretary of the Treasury. The Senate confirmed Lew by a 71-26 vote. After a brief sojourn heading up Jewish outreach for the 2012 Obama campaign, former National Jewish Democratic Council director Ira Forman landed a role as US Special Envoy of the Office to Monitor and Combat Anti-Semitism. His predecessor, former JCPA executive Hannah Rosenthal left to head the Milwaukee Jewish Federation.

Other Obama nominees did not fare as well in the Senate. Senate Republicans blocked an unprecedented number of Obama nominations by using Senate rules requiring 60 out of 100 votes to invoke cloture to break a filibuster. On November 21, 2013 there were 59 executive and 17 judicial nominees awaiting confirmation. Senate Democrats voted 52-48 to eliminate the use of the filibuster for executive branch nominations and judicial nominations other than those for the Supreme Court. The move was warmly welcomed by Sammie Moshenberg, Washington Director of the National Council of Jewish Women (NCJW), who called the change a “bold move to end this extraordinary obstruction—obstruction that has been tantamount to a judiciary ‘shutdown’.”¹¹ Republican Senate Majority Leader Mitch McConnell of Kentucky warned that Democrats would regret the move “a lot sooner than you think,” predicting it would motivate Republican voters to recapture the upper house.

113th Congress Sworn in

The number of Jews elected to the 113th Congress and sworn in on January 3, 2013 dropped to levels not seen since 1997. Ten Jews were elected to the Senate and 22 were elected to the House of Representatives. Among them, Rep. Eric Cantor (R-VA), the Majority Leader, was the only Republican. The rest included four newcomers: Lois Frankel (D-FL), Alan Grayson (D-FL), Alan Lowenthal (D-CA), and Brad Schneider (D-IL). The Senate has 11 Jews, including four who were re-elected in 2012: Ben Cardin (D-MD), Diane Feinstein (D-CA), Bernie Sanders (I-VT), and Michael Bennet (D-CO), who is often listed as Jewish because his parents are Jewish, although he does not identify as such.

¹⁰Weiss, Phillip. 2013. Should dual citizen of US/Israel be vice chair of our Federal Reserve Bank? *MondoWeiss*. <http://mondoweiss.net/2013/12/citizen-federal-reserve.html>

¹¹Moshenberg, Sammie. 2013. Changing the Senate rules – Not nuclear at all. *National Council of Jewish Women*. www.ncjw.org/insider/client/index.cfm/2013/11/21/Changing-the-Senate-Rules--Not-Nuclear-After-All

Off-Year Election

The City of Los Angeles elected Eric Garcetti as Mayor, the first Jew to serve in the role. The son of a Christian Mexican-American father and a Jewish mother, Garcetti was sworn into office on June 30, 2013. For the remainder of the year, America's three largest cities had Jewish mayors with Rahm Emanuel serving in Chicago and Michael Bloomberg completing a 12-year tenure in New York City. Two veteran but sex-scandal plagued Jewish politicians, Anthony Weiner and Eliot Spitzer, made highly-publicized unsuccessful bids for New York Mayor and Comptroller, respectively. The mayoralty went to Bill DeBlasio instead with Scott Stringer earning the Comptroller seat. San Diego's Jewish mayor, Bob Filner, resigned after an onslaught of sexual harassment charges, including several from current and former staff members.¹²

15.2 The International Arena

Israeli Election and Presidential Visit

Israelis went to the polls on January 22, 2013, the day after President Obama's second inauguration. Prime Minister Benjamin Netanyahu was able to secure enough Knesset seats to assemble a governing coalition led by his Likud party, which had merged with the rightist Yisrael Beiteinu party. The surprise showing of the election was from former news anchor Yair Lapid's centrist Yesh Atid party. The coupling of the two enabled Netanyahu to give the cold shoulder to a handful of religious parties, setting the stage for mandatory military service for previously exempt *Haredi* students.

The re-elections of both Netanyahu and Obama meant the continuation of a drama marked by close bonds between the countries and governments they represented, but frosty relations between the two leaders. Perfunctory congratulations aside, little evidence suggested that a thaw was in the offing.¹³

The American and Israeli leaders met in Jerusalem while the President was on a much publicized 3-day visit to the Middle East. Pundits gave the president high marks for his Israel visit March 20–22, 2013, erasing lingering criticism for failing to visit the Jewish state despite traveling to Cairo early in his presidency. In addition to Netanyahu, Obama met with President Shimon Peres and visited Yad Vashem, the Holocaust museum, where he stated: “[h]ere on your ancient land, let it be said for

¹² Lipin, Howard. 2013. Filner resigns, council OKs exit deal. *U-T San Diego*. www.utsandiego.com/news/2013/Aug/23/filner-resigns/

¹³ Rudoren, Jodi. 2012. Netanyahu rushes to repair damage with Obama. *The New York Times*. www.nytimes.com/2012/11/08/world/middleeast/netanyahu-rushes-to-repair-damage-with-obama.html

all the world to hear, the State of Israel does not exist because of the Holocaust, but with the survival of a strong Jewish state of Israel, such a Holocaust will never happen again.”¹⁴ The move was an explicit endorsement of a condition that Israelis had added to their negotiating demands: a recognition not just of Israel’s right to exist, but also of its status as a Jewish state.

Obama spoke directly to students at Israeli universities. Observers noted that the move signaled Obama’s recognition that young people may be important advocates for concessions to Palestinians that would be necessary in the peace negotiations the president sought to jumpstart. In an address focused on security, peace, and prosperity, the president told the students “[y]ou—the young people of Israel—must now claim the future.”¹⁵ He also met with Palestinian Authority (PA) President Mahmoud Abbas before travelling to Jordan, where he met with King Abdullah and visited the ancient city of Petra.

Israeli-Palestinian Peace Talks

Former US senator and presidential candidate John Kerry replaced Hillary Clinton as secretary of state on February 1, 2013. High on his list of priorities was a peace deal for Israelis and Palestinians. Talks between the parties had collapsed early in the first Obama administration. Kerry felt that peace was possible if he could get the parties into the same room, a feat he felt was possible due to his longstanding relationship with Israeli Prime Minister Benjamin Netanyahu and friendship with key figures on both sides.

Kerry secured an endorsement from the Arab League for a formula of economic incentives for the Palestinians and security assurances for the Israelis.¹⁶ Each of the parties agreed to make a concession before the talks began. For the Palestinians, it was foregoing plans to seek international recognition of a Palestinian state, including membership in international bodies such as the International Criminal Court. For the Israelis, it was the release of 104 longtime Palestinian prisoners serving sentences for crimes that had resulted in the deaths of 55 Israeli civilians, 15 soldiers, a tourist, and numerous Palestinians who had allegedly collaborated with Israel.¹⁷

¹⁴ The White House. 2013. President Obama’s middle east trip. *The White House*. www.whitehouse.gov/middle-east-trip-2013

¹⁵ Khalaili, et al. 2013. Israeli students reflect on Obama’s speech. *The New York Times*. www.nytimes.com/interactive/2013/03/22/world/middleeast/students-respond-obamas-speech.html?ref=passover&_r=0

¹⁶ Gordon, Michael, and Jodi Rudoren. 2013. Amid praise, hope on talks for peace in mideast. *The New York Times*. www.nytimes.com/2013/07/18/world/middleeast/arab-league-endorses-kerrys-plan-for-resuming-peace-talks.html

¹⁷ Haas, Amira, and Gili Cohen. 2013. The price of peace talks || Who are the 104 Palestinian prisoners Israel will free for peace talks? *Haaretz*. www.haaretz.com/news/diplomacy-defense/premium-1.538523

Throughout the year, Secretary Kerry held a series of meetings with Jewish community leadership to keep them apprised of his efforts. In June, he spoke to the AJC where he sought Jewish support for his efforts to restart peace talks.¹⁸

Jewish groups welcomed the July 2013 resumption of talks slated to start on July 29 and last for 9 months. The Conference of Presidents of Major American Jewish Organizations (CoP) statement noted that the talks bring “hope of new opportunities to move towards a peaceful resolution and an end of the conflict that has taken such a heavy toll.”¹⁹ The CoP hoped that the talks would yield an end to anti-Israel incitement by Palestinians along with a “just and lasting peace, and not lead to just another state in the decades old war against Israel.”²⁰

David Makovsky of the Washington Institute for Near East Policy, who would soon join the Kerry negotiating team, told *The New York Times*, “He’s gotten them into the pool. Right now they’re in the very shallow end, and they’re going to have to swim in deeper waters—and they can be treacherous. It’s still an achievement that he got them into the pool.”²¹

In an August meeting at the White House, Kerry appealed to a group of almost two dozen Jewish leaders representing a spectrum that included JStreet and the Orthodox Union. Asking for their support, he called peace a “strategic imperative.” He also conveyed frustration with Israeli settlement expansion. In a theme that would continue, Kerry admonished the group that Israel would face “negative consequences” if the talks failed²² and that he feared for Israel’s future if the negotiations did not end in a peace agreement.²³

Despite an order of secrecy, leaks regarding the content of negotiations became the order of the day as talks progressed. The parties spoke publically about their stances on perennial issues such as borders, settlements, Palestinian right of return, Jerusalem, water rights, and seemingly newer controversies, such as the presence of

¹⁸ JTA. 2013. Jewish leaders endorse Kerry’s push for peace. *The Times of Israel*. www.timesofisrael.com/jewish-leaders-endorse-kerrys-push-for-peace/

¹⁹ Conference of Presidents. 2013. Conference of Presidents leaders: Renewed middle east negotiations offer new opportunities towards resolution of Israeli-Palestinian conflict. *Conference of Presidents of Major American Jewish Organizations*. www.conferenceofpresidents.org/news/press/2013/jul29/conference-presidents-leaders-renewed-middle-east-negotiations-offer-new

²⁰ Ibid.

²¹ Gordon, Michael, and Jodi Rudoren. 2013. Kerry achieves deal to Revivie mideast talks. *The New York Times*. www.nytimes.com/2013/07/20/world/middleeast/kerry-extends-stay-in-mideast-to-push-for-talks.html?_r=0

²² Wilner, Michael. 2013. Kerry to US Jewish leaders: Peace is “strategic imperative”. *The Jerusalem Post*. www.jpost.com/Diplomacy-and-Politics/Kerry-to-Jewish-leaders-Peace-is-strategic-imperative-322558

²³ Shimoni Stoil, Rebecca. 2013. Kerry tells US Jewish leaders he fears for Israel’s future if no peace deal. *The Times of Israel*. www.timesofisrael.com/kerry-indyk-meet-with-us-jewish-leaders-at-white-house/

Israeli troops in a future Palestinian state and Israeli demands that Palestinians embrace Israel “as a Jewish state.”²⁴

As the year progressed, hopes dimmed that the talks would result in an agreement by April 2014—the expiration of the 9-month window—and attention turned to whether the parties would agree to a “framework” from which they could conclude the negotiations.

Kerry fired a series of warning shots that seemed to place responsibility for the breakdown on the Israelis. Speaking to Israel’s Channel 2 on November 6, Kerry said “[t]he alternative to getting back to the talks is the potential of chaos.” He asked “[d]oes Israel want a third intifada?”²⁵ On February 1, 2014, Kerry reminded a meeting of the Munich Security Conference that the anti-Israel delegitimization campaign is “building up” with talk of boycotts, questioning rhetorically “are we all going to be better with all of that?”²⁶ The message was not well received in Jewish circles. ADL’s Foxman fired back with a strongly worded letter that Kerry’s talk might create “a reality of its own” which “makes it more, not less, likely that the talks will not succeed,” that “Israel will be blamed, and that “boycotts will ensue.”²⁷

As the April 29, 2014 deadline for a “framework agreement” neared, Palestinians placed blame on Israel for announcing the expansion of the Jerusalem neighborhood of Gilo, which lies beyond the 1967 border but which was nonetheless expected to remain in Israel in any negotiated settlement.²⁸

The Israelis balked at the scheduled release of 26 additional prisoners since the Palestinians had not offered tangible concessions on the right of return, recognizing Israel as a Jewish state, or confirming that a final agreement would put an end to the conflict. In April, Palestinians applied for membership in 15 international conventions, a move they had agreed not to make at the start of negotiations; and on April 23, the Palestinian Authority announced a unity agreement between the Fatah party,

²⁴Tait, Robert. 2013. Israel ‘proposes separation barrier as border’ as hopes for peace talks fade. *The Telegraph*. www.telegraph.co.uk/news/worldnews/middleeast/israel/10428164/Israel-proposes-separation-barrier-as-border-as-hopes-for-peace-talks-fade.html; Ravid, Barak. 2013. Abbas: Peace deal will mean end of Palestinian demands of Israel. *Haaretz*. www.haaretz.com/news/diplomacy-defense/1.543125; Abu Toameh, Khaled. 2013. Palestinian authority: We won’t allow Israeli security presence in W. Bank. *The Jerusalem Post*. www.jpost.com/Middle-East/Palestinian-Authority-We-wont-allow-Israeli-security-presence-in-W-Bank-329072; AFT. 2013. Palestinians, Israelis discuss water in latest peace talks. *Ynet News*. www.ynetnews.com/articles/0,7340,L-4444201,00.html; Lazaroff, Tovah. 2013. Netanyahu rejects Palestinian right of return to Israel. *The Jerusalem Post*. www.jpost.com/Diplomacy-and-Politics/Netanyahu-rejects-Palestinian-right-of-return-to-Israel-329895

²⁵Keinon, Herb. 2013. Kerry warns of third intifada, Israel’s isolation, if peace talks break down. *The Jerusalem Post*. www.jpost.com/Middle-East/Kerry-extends-his-stay-in-Mideast-says-significant-progress-made-in-some-areas-of-peace-talks-330912

²⁶Kerry, Hon. John. 2014. Remarks at Munich security conference. *U.S. Department of State*. www.state.gov/secretary/remarks/2014/02/221134.htm

²⁷ADL. 2014. ADL issues open letter to John Kerry. *Anti Defamation League*. www.adl.org/press-center/press-releases/israel-middle-east/adl-issues-open-letter-to-john-kerry.html

²⁸Sharkansky, Ira. 2014. Which side is frozen in the status Quo? *The Jerusalem Post*. <http://blogs.jpost.com/content/which-side-frozen-status-quo>

which governed the PA in the West Bank, and Hamas, which ruled in Gaza. Such agreements have failed several times in the past.²⁹ Regardless, it was the final nail in the coffin for the current round of talks, which the Israelis suspended the next day.

Iran

The drama over peace talks occurred as another set of negotiations, this one over Iran's nuclear ambitions, played on the deepest fears and anxieties of Israel and its supporters. The worry was well placed in light of 8 years of incendiary words and deeds by Iranian leader Mahmoud Ahmadinejad, including Holocaust denial, threats to "wipe Israel off the map," and financial support for the terrorist groups Hamas and Hezbollah.

On January 1, 2013, President Obama signed the National Defense Authorization Act for the fiscal year 2013 which further expanded sanctions against Iran's energy, shipping, and financial sectors. In his 2013 State of the Union address, the president warned Iranian leaders that time for a diplomatic solution to the standoff was running out and, in a thinly veiled threat of military action, a multinational coalition stood ready to "do what is necessary to prevent them from getting a nuclear weapon." He went a step further on his trip to Israel in March, saying that "America will do what it must to prevent a nuclear armed Iran."

Western leaders felt the sanctions were working as hoped, wreaking havoc on the Iranian economy. The loss of oil revenue, including a European Union embargo, and economic isolation resulted in a 50 % inflation rate and a sharp drop in Iran's currency. Sanctions were also credited with the election in June 2013 of the "relatively moderate" Hassan Rouhani as Iran's new president.³⁰ Rouhani, a cleric, projected a more moderate image to the west than his predecessor.

The five permanent members of the UN Security Council plus Germany, a cohort known as the P5+1, saw the economic situation and the Rouhani election as an opening. The group had been in direct negotiations with the Iranian regime. President Obama reached out to Rouhani by telephone, establishing the first direct conversation between an American and Iranian leader since the ouster of Iran's Shah in 1979.³¹ Afterward, Obama announced that he and Rouhani had instructed their negotiating teams to work diligently toward an agreement. Rouhani told a news conference that he hoped that an agreement on nuclear issues might be reached.

²⁹ Beaumont, Peter. 2014. Fatah and Hamas agree landmark pact after seven-year rift. *The Guardian*. www.theguardian.com/world/2014/apr/23/plo-hamas-agree-unity-pact-form-government

³⁰ Katzmark, Kenneth. 2014. Report on Iran Sanctions. *Congressional Research Service*. www.fas.org/sgp/crs/mideast/RS20871.pdf

³¹ Mason, Jeff, and Louis Charbonneau. 2013. Obama, Iran's Rouhani hold historic phone call. *Reuters*. www.reuters.com/article/2013/09/28/us-un-assembly-iran-idUSBRE98Q16S20130928

Talk of a diplomatic deal was not well received in Jerusalem. Israeli Prime Minister Netanyahu took to the airwaves, telling CBS's Face the Nation that the Obama administration was pursuing "a very bad deal."³² Speaking at the Jewish Federations of North America (JFNA) General Assembly (GA) in Jerusalem, Netanyahu implored American Jews to lobby against any such deal.³³

On November 24, 2013, Iran's leaders accepted a 6-month interim deal with the P5+1. As reported, Iran would halt the expansion of its nuclear program, dilute its high grade uranium from 20 % to 5 %, and allow an extensive inspection regime. In exchange, Tehran would receive a temporary respite from certain sanctions valued at \$7 billion. Netanyahu called the agreement a "historic mistake" that made the world "a much more dangerous place."³⁴ More hawkish members of Congress seized on the opportunity to propose increased sanctions, a move both proponents and opponents agreed might scuttle the deal. They were bolstered by reports that the sanctions relief could amount to as much as \$20 billion³⁵ Democrats tried to preserve space for negotiations, proposing a nonbinding resolution that rebuked Iran for its flouting of past agreements and threatened that "all options" would remain on the table should the diplomatic track fail.³⁶ House Republicans rejected the approach and sought legislation calling for an end to all Iranian uranium enrichment, a position which the Obama administration said would lead to Iran rejecting the deal.

The Jewish reaction to the deal was decidedly mixed. AJC's David Harris said "a diplomatic solution is unquestionably the preferred approach to resolving the Iranian nuclear issue," but numerous questions remained and "tangible deeds, not poetic words, will ultimately determine whether Iran has embarked on a new path of cooperation and compliance, or is pursuing the same aggressive and destabilizing policies, which pose such a threat to regional and global security, simply wrapped in new packaging."³⁷ JCPA's Rabbi Steve Gutow similarly said "though Iran has done little to deserve our trust, diplomacy is preferable to military action." B'nai B'rith International (BBI) felt the deal did not go far enough—a sentiment echoed by Rabbis Marvin Hier and Abraham Cooper of the Simon Wiesenthal Center, who told the *Algemeiner* that "sanctions had the Ayatollahs on the ropes" and negotia-

³² Kaplan, Rebecca. 2013. Netanyahu: Failed nuke talks with Iran were leading to "a very bad deal". *CBS News*. www.cbsnews.com/news/netanyahu-failed-nuke-talks-with-iran-were-leading-to-a-very-bad-deal/

³³ Reuters. 2013. Benjamin Netanyahu tells Jewish federations to block Iran nuclear deal. *The Jewish Daily Forward*. <http://forward.com/articles/187383/benjamin-netanyahu-tells-jewish-federations-to-block-iran-atomic-deal>

³⁴ Booth, William. 2013. Israel's Netanyahu calls Iran deal 'historic mistake'. *The Washington Post*. www.washingtonpost.com/world/israel-says-iran-deal-makes-world-more-dangerous/2013/11/24/e0e347de-54f9-11e3-bdbf-097ab2a3dc2b_story.html

³⁵ Harel, Amos. 2013. Israeli officials: U.S. admits Iran will get \$20b from sanctions relief. *Haaretz*. www.haaretz.com/news/diplomacy-defense/1.562824

³⁶ Alberta, Kim, and Stacy Kaper. 2013. Hoyer delays Cantor resolution on Iran. *National Journal*. www.nationaljournal.com/congress/hoyer-delays-cantor-resolution-on-iran-20131212

³⁷ AJC. 2013. AJC comments on interim deal with Iran. *American Jewish Committee*. www.ajc.org/site/apps/nlnet/content3.aspx?c=7oJILSPwFfJSG&b=8478375&ct=13418649¬oc=1

tions with Iran would prove similar to those that failed to stop North Korea's path to a nuclear weapon.³⁸ ADL's Abraham Foxman pointed to "deep concern about flaws in the agreement" given Iran's record of non-compliance but pledged it would work to promote a "final agreement which ensures Iran is incapable of building a nuclear weapon."³⁹

The American Israel Public Affairs Committee (AIPAC) backed Netanyahu and called for additional sanctions. In a memo to supporters, AIPAC wrote that "Congress has provided the leverage to spur Iran to seek talks; now it must press the administration to negotiate a verifiable agreement that will prevent Iran from ever building nuclear weapons. Congress must also legislate additional sanctions, so that Iran will face immediate consequences should it renege on its commitments or refuse to negotiate an acceptable final agreement."⁴⁰

In a series of conference calls, White House officials tried to convince Jewish leaders of the wisdom of a negotiated path with the hope of forestalling additional Iran sanctions that might undermine a negotiated deal.⁴¹

AIPAC had the support of Congressional Republicans led by Sen. Mark Kirk (R-IL) and several prominent Democrats, including Senate Foreign Relations Committee chairman Robert Menendez (D-NJ). In the opposite corner, JStreet, the dovish lobby group, backed the president and strongly opposed the sanctions effort, calling the bill "entirely superfluous" and potentially "immensely damaging."⁴²

Senate Majority Leader Harry Reid (D-NV) refused to bring the sanctions bill to a vote.⁴³ Ten Senate committee chairs agreed with his stance and penned a letter to Reid opposing sanctions, noting an intelligence assessment from December 2013 that "new sanctions would undermine the prospects for a successful comprehensive nuclear agreement with Iran."⁴⁴ President Obama, in his State of the Union address,

³⁸ Efun, Dovid. 2013. American Jewish leaders censure nuclear deal; Lauder says no way Iran will honor agreement. *The Algemeiner*. www.algemeiner.com/2013/11/24/american-jewish-leaders-censure-nuclear-deal-lauder-says-no-way-iran-will-honor-agreement/

³⁹ Anti-Defamation League. 2013. ADL deeply concerned about flaws in Iran nuclear accord. *Anti-Defamation League*. www.adl.org/press-center/press-releases/israel-middle-east/adl-deeply-concerned-about-flaws-iran-nuclear-accord.html

⁴⁰ Gerstein, Josh. 2013. AIPAC urges new Iran Sanctions. *Politico*. www.politico.com/politico44/2013/11/aipac-urges-new-iran-sanctions-178352.html; AIPAC. 2013. Memo: US must prevent a nuclear capable Iran. *AIPAC*. www.aipac.org/~media/Publications/Policy%20and%20Politics/AIPAC%20Analyses/Issue%20Memos/2013/11/AIPAC%20Memo%20-%20US%20Must%20Prevent%20a%20Nuclear%20Capable%20Iran.pdf

⁴¹ Political Ticker. 2013. Administration tries to reassure American Jewish groups. *CNN*. <http://politicalticker.blogs.cnn.com/2013/11/25/administration-tries-to-reassure-american-jewish-groups/>

⁴² J Street Blog. 2013. J street strongly opposes introduction of senate Iran Sanctions bill. *J Street*. http://jstreet.org/blog/post/j-street-strongly-opposes-introduction-of-senate-iran-sanctions-bill_1

⁴³ Wilner, Michael. 2013. AIPAC demonstrates muscle, then partially retreats on Iran. *The Jerusalem Post*. www.jpost.com/Iranian-Threat/News/Republicans-demand-vote-in-Senate-on-Iran-sanctions-340667

⁴⁴ Johnson, Senator Tim, et al. 2013. December 18, 2013 letter to majority leader Harry Reid. *United States Senate* via *The Huffington Post*. <http://big.assets.huffingtonpost.com/chairmanletter.pdf>

made clear that, while sanctions had brought Iran to the table, additional measures were only called for if talks with Tehran failed.⁴⁵

In the end, the AIPAC-backed sanctions bill came close—garnering the support of 59 Senators, including 13 Democrats—but not enough to break a filibuster. Senate Republicans, eager to score points before the midterm election, pressed for a vote. AIPAC broke with the Senate Republicans and opposed the vote, issuing a statement that “stopping the Iranian nuclear program should rest on bipartisan support.”⁴⁶ The retreat was a rare setback for the powerful AIPAC, evoking memories of past disappointments, including US sales of AWACS surveillance planes to Saudi Arabia during the administration of Ronald Reagan in the 1980s and a debacle the next decade when President George H. W. Bush objected to a \$10 billion loan guarantee package for Israel in a dispute over settlement-building in occupied territories.⁴⁷

Egypt

In his first year in office, Egyptian President Mohammed Morsi and his Muslim Brotherhood-led government failed to deliver on promises of economic revitalization and increased freedom. He consolidated power through government shakeups and arrests of journalists and others who “insulted the president.” These moves sparked deep anti-government sentiment throughout Egypt, including attacks on Brotherhood headquarters and facilities. On June 30, 1 year after he was sworn into office, millions of Egyptians protested in Cairo and other locations throughout Egypt. And on July 3, Egypt’s military ousted Morsi in what many regarded as a coup. Adly Mahmoud Mansour was sworn in as acting president.

The shift left Western leaders in a bind. On the one hand, Morsi had come to power through an open and democratic election process, supported by the US, in the early part of the Arab Spring. On the other hand, he shepherded a constitution that strengthened the role of Islam in Egyptian law, mandating that the “principles of Shariah” law as understood by Sunni Muslim jurisprudence would govern Egypt.⁴⁸

⁴⁵ White House, Office of the Press Secretary. 2014. President Barack Obama’s State of the Union Address. *The White House*. www.whitehouse.gov/the-press-office/2014/01/28/president-barack-obamas-state-union-address

⁴⁶ Crittinden, Michael. 2014. Question on Iran Sanctions still complicates senate. *The Wall Street Journal*. <http://blogs.wsj.com/washwire/2014/02/26/question-on-iran-sanctions-still-complicates-senate/>

⁴⁷ Spetalnik, Matt, and Jeff Heller. 2014. AIPAC seeks to regain footing after Iran Sanctions debacle. *Reuters via the Huffington Post*. www.huffingtonpost.com/2014/02/28/aipac-iran-sanctions_n_4872913.html

⁴⁸ Fayed, Shaiima, and Yasmine Saleh. 2012. Egypt’s contentious Islamist constitution becomes law. *Reuters*. www.reuters.com/article/2012/12/26/us-egypt-politics-idUSBRE8BL03X20121226

Jewish leaders were particularly distrustful of Morsi, who had been recorded calling Jews “bloodsuckers” and the descendants of “apes and pigs.”⁴⁹

More difficult to accept was the manner in which Morsi was removed from power. For its part, the Obama administration stopped short of calling the removal a “coup” to avoid triggering an automatic cutoff of aid required by American law and that Israelis viewed as integral to their 1979 treaty with Egypt. *The New York Times* reported that Israeli diplomats around the globe were lobbying foreign ministers to continue support for the military government, fearing the chaos that might ensue in its absence.⁵⁰ They were backed by American Jewish leaders, including AJC’s David Harris, who said, “US and European aid to Egypt isn’t a gift and it isn’t a favor. It’s a strategic investment in the fight against terror and extremism, in the stability of the most populous Arab state, and in regional peace.”⁵¹

Ultimately, the US delayed the sale of several pieces of advanced military equipment and withheld \$260 million in economic assistance for the general Egyptian budget, but left intact aid for health care, education, counterterrorism programs, and border security in the Sinai, which borders the volatile Gaza Strip and Israel itself.⁵²

Syria

Violent unrest in Syria dating back to the 2011 Arab Spring escalated, taking over 150,000 lives according to the British-based Syrian Observatory for Human Rights.⁵³ The UN, claiming a lack of access, stopped counting casualties in July 2013 when the death toll stood at 100,000.⁵⁴

The war-weary American public offered little support for military intervention in the Syrian conflict. Although there was no love lost for the brutal Syrian dictator Bashar al-Assad, his enemies included Islamist elements that might pose an even greater threat to Israel and regional stability than the Assad regime.

⁴⁹ Kirkpatrick, David. 2014. Morsi’s Slurs against Jews stir concern. *The New York Times*. www.nytimes.com/2013/01/15/world/middleeast/egypts-leader-morsi-made-anti-jewish-slurs.html

⁵⁰ Rudoren, Jodi. 2013. Israel escalating efforts to shape Allies’ strategy. *The New York Times*. www.nytimes.com/2013/08/19/world/middleeast/israel-puts-more-urgency-on-shaping-allies-actions.html?pagewanted=all

⁵¹ AJC. 2013. AJC calls for continued aid to Egypt. *AJC* via *PRNewswire*. www.prnewswire.com/news-releases/ajc-calls-for-continued-aid-to-egypt-220249391.html AJC Statement, August 19, 2013.

⁵² Gordon, Michael, and Mark Lander. 2013. In Crackdown response, U.S. temporarily freezes some military aid to Egypt. *The New York Times*. www.nytimes.com/2013/10/10/world/middleeast/obama-military-aid-to-egypt.html?adxnnl=1&ref=middleeast&adxnnlx=1400429241-nGy7wuWdFACgb+LKeRJKZA

⁵³ Evans, Dominick. 2014. Death toll in Syria’s civil war above 150,000: Monitor. *Reuters*. <http://www.reuters.com/article/2014/04/01/us-syria-crisis-toll-idUSBREA300YX20140401>

⁵⁴ Heilprin, John. 2014. UN decides to stop updating Syria death toll. *The Huffington Post*. www.huffingtonpost.com/2014/01/07/un-stops-updating-syria-death-toll_n_4554226.html

President Obama had stated in August 2012 that he did not support military engagement in Syria, but that the use of chemical weapons could cause him to reconsider. “We have been very clear to the Assad regime, but also to other players on the ground, that a red line for us is we start seeing a whole bunch of chemical weapons moving around or being utilized,” he said. “That would change my calculus.”⁵⁵

The President’s red line remark took center stage 1 year later. A drumbeat of rumors that Assad had been using chemical weapons became too loud to ignore. On August 21, 2013, rockets containing the deadly chemical agent Sarin were fired into the Damascus suburb of Ghouta. Hundreds of Syrians died. The use of chemical weapons just 40 miles from Israel’s Golan Heights sent shockwaves through Jerusalem and Washington. Calling the Syrian attack an “assault on human dignity,” President Obama announced on August 31 that he now supported US military action against the Syrian regime.⁵⁶

Not wanting to frame the case against Syria as a pro-Israel move, Jewish groups at first stood on the sidelines,⁵⁷ as did Israeli PM Netanyahu, who implored his cabinet to stay silent on the matter.⁵⁸ However, AIPAC and Jewish groups soon entered the debate at the request of the Obama administration, which sought support for Congressional authorization.

AIPAC sent lobbyists to the Hill and issued a statement supporting a Congressional grant of authority to the president to make military strikes against Syria.^{59,60} The CoP said American intervention was a matter of “moral imperative” and a “vital national security” interest.

The Congressional debate was upended by news on September 10 that Russia had brokered a deal to put Syria’s chemical weapons under international control, avoiding the need for US military intervention. In an echo of its support for a negotiated settlement with Iran, the Administration embraced the Russian effort.

Jewish groups, who were as untrusting of leaders in Damascus as they were with those in Tehran, continued to call for Congressional authorization of a military strike to maintain a threat of credible military action against Syria.

⁵⁵The White House. 2012. Remarks by the President to the White House Press corps. *The White House*. www.whitehouse.gov/the-press-office/2012/08/20/remarks-president-white-house-press-corps

⁵⁶Miller, Jake. 2013. Obama Seeks Syria Strike with congress approval. *CBSNews*. www.cbsnews.com/news/obama-seeks-syria-strike-with-congress-approval/

⁵⁷Kampeas, Ron. 2013. With deal struck, pro-Israel groups suspend lobbying for Syria strike. *JewishTelegraphicAgency*. www.jta.org/2013/09/16/news-opinion/politics/pro-israel-groups-suspend-lobbying-for-syria-strike-authorization

⁵⁸Keinon, Herb. 2013. PM implores ministers not to speak about Obama’s decision on Syria. *The JerusalemPost*. www.jpost.com/Diplomacy-and-Politics/PM-implores-ministers-not-to-speak-about-Obamas-decision-on-Syria-324970

⁵⁹Wilkie, Christina. 2013. AIPAC strongly urges congress to back Syria strike. *The Huffington Post*. www.huffingtonpost.com/2013/09/03/aipac-syria-_n_3862369.html

⁶⁰AIPAC. 2013. AIPAC Statement on Syria resolution. AIPAC. <http://www.aipac.org/learn/resources/aipac-publications/publication?pubpath=PolicyPolitics/Press/AIPAC%20Statements/2013/08/AIPAC%20STATEMENT%20ON%20SYRIA%20RESOLUTION>

US negotiations with Russia led to an agreement on September 14. Soon after, AIPAC, AJC, JCPA and others agreed to suspend lobbying for military intervention.⁶¹ Under the US-Russian agreement Syria's chemical arsenal would be dismantled by the middle of 2014. Refusal to comply would result in action by the UN Security Council which unanimously adopted Resolution 2118 formalizing the method by which the weapons would be destroyed.

Boycotts, Divestment and Sanctions Aimed at Israel

The pro-Palestinian Boycott, Divestment and Sanctions (BDS) movement moved into high gear. Initially launched at the UN World Conference Against Racism in Durban, South Africa in 2001, the movement seeks to portray Israel as an "apartheid" state deserving international isolation. The movement has focused on spheres where pro-Israel voices are in shorter supply, particularly liberal churches, unions, and academic associations in Europe and the US.

Success in passing resolutions was not always their goal. By raising the specter of BDS, they often shifted the debate to whether BDS is an appropriate strategy to pressure Israel, leaving as a given Israeli culpability in the conflict.⁶² Among the symbols of their movement is the Caterpillar Corporation, which they target for divestment because the company's equipment has been used to construct Israeli settlements in the West Bank and the security barrier which winds through the disputed area, as well as to raze Palestinian homes. Another symbol is Rachel Corrie, an American activist who died in 2003 when she placed herself outside the line of sight of a bulldozer that was clearing a field in the West Bank from which missiles had been fired upon Israel. BDS advocates painted a conflict in which Israel was represented by a powerful machine capable of causing death and Palestinians by a young woman who paid the ultimate price, a drama of powerful occupation vs. non-violent resistance.⁶³ A play based on the Rachel Corrie story was performed in Jerusalem⁶⁴ and small theaters throughout the US. BDS advocates routinely ignore Palestinian culpability and, at times, the actual roles of the corporations they targeted. Caterpillar maintained that it did not armor or weaponize its equipment,

⁶¹ Kampeas, Ron. 2013. With deal struck, pro-Israel groups suspend lobbying for Syria strike. *Jewish Telegraphic Agency*. www.jta.org/2013/09/16/news-opinion/politics/pro-israel-groups-suspend-lobbying-for-syria-strike-authorization

⁶² North Coast Coalition for Palestine. 2012. Toolkit for boycotts, divestment and sanctions. *EndTheOccupation.org*. www.endtheoccupation.org/downloads/Veolia_ToolKit_NCCP.pdf

⁶³ Rudoren, Jodi, and Danielle Ziri. 2012. Court Rules Israel is not at fault in death of American activist. *The New York Times*. www.nytimes.com/2012/08/29/world/middleeast/court-rules-israel-wasnt-at-fault-in-rachel-corries-death.html?_r=0

⁶⁴ Goldenberg, Tia. 2013. Play about slain activist Rachel Corrie opens in Jerusalem. *The Times of Israel*. www.timesofisrael.com/play-about-slain-activist-rachel-corrie-opens-in-jerusalem/

which it sold to the US through the foreign military sales program, nor was it responsible for its products' end use.

BDS in Churches

At its 2013 Churchwide Assembly, the Evangelical Lutheran Church in America (ELCA), the second largest US mainline Protestant denomination, rejected calls for boycott and divestment and instead embraced “positive investment” in the Palestinian economy.⁶⁵ The church resolved that there is a “clear distinction between constructive investment and divestment. Divestment singles out one side for censure...and is highly problematic from legal and fiduciary perspectives.”⁶⁶ The ELCA joined other mainline denominations backing positive investment, including the United Methodist Church, the Episcopal Church, and the United Church of Christ. The Presbyterian Church (USA) (PCUSA) also supported positive investment, although its leaders continued to press for divestment after its narrow defeat in 2012.

Jewish groups lambasted the PCUSA for promoting *Zionism Unsettled*, a congregational resource developed by the church's Israel/Palestine Mission Network (IPMN). The document compared Zionism to Nazism and branded Zionism a “heresy,” a “pathology,” and the sole root of the Israeli-Palestinian conflict.

Rabbinical Assembly chief Rabbi Julie Schonfeld said that by “denying the Jewish right to a homeland, describing the founding of Israel and the Holocaust as similar and analogous historical events, and failing to acknowledge the many complex layers of Middle Eastern history that underlie this conflict, *Zionism Unsettled* and its publishers, the IPMN, have abandoned their mission as people of faith to act with honesty and goodwill to advance the cause of peace.”⁶⁷ URJ President Rabbi Rick Jacobs concluded that “the unmistakable premise of this document is that Israel should not exist, that the Jewish people don't deserve a homeland as do other peoples and that a just compromise can't be realized.”⁶⁸

Auburn Theological Seminary President Rev. Dr. Katharine Henderson, a Presbyterian, called the PCUSA resource “a polemic that reduces the complex and multiple narratives of Israelis and Palestinians through a single lens: the problem of

⁶⁵ ELCA Assembly News. 2013. ELCA assembly acted on Israel and Palestine proposals and more. ELCA assembly news. <http://blogs.elca.org/assemblynews>

⁶⁶ Peace Not Walls. 2013. Developments in ELCA engagement with Israel/Palestine. *ELCA*. http://download.elca.org/ELCA%20Resource%20Repository/PNW_Development_And_Actions.pdf

⁶⁷ The Rabbinical Assembly. 2014. Rabbinical assembly condemns publication *zionism unsettled*. *The Rabbinical Assembly*. www.rabbinicalassembly.org/story/rabbinical-assembly-condemns-publication-zionism-unsettled

⁶⁸ Jacobs, Rick. 2014. Commentary: What the Presbyterians got wrong on Israel. *Religion News Service*. www.religionnews.com/2014/04/01/commentary-presbyterians-got-wrong-israel/

Zionism.” Doing that, she said, undermines “the legitimacy of the state of Israel” and renders the document an expression of “demonization, distortion and imbalance.”⁶⁹

BDS in Academic Associations

Eager to find some success, BDS activists placed significant emphasis on academic associations. The prominent American Public Health Association (APHA) rejected a boycott resolution by a 3-1 margin, but a series of smaller bodies gave the BDS movement a taste of success. The Association for Asian American Studies (AAAS) endorsed a boycott of Israeli universities on April 20.⁷⁰ With only 10 % of its members present, the group unanimously voted in favor of a resolution that it said comported with the association’s mission, which includes advancing “a critique of US empire.”⁷¹ Jewish groups criticized both the content and the process that the AAAS followed.⁷²

Soon after, attention turned to the somewhat larger American Studies Association (ASA), where a boycott resolution had strong support. More than 500 ASA members attended a pro-BDS panel program entitled “ASA Open Discussion: The Israeli Occupation of Palestine.” The ASA National Council voted to recommend that its larger membership adopt a resolution calling for a boycott of Israeli academic institutions and scholars. Ironically, the resolution to boycott Israeli academia was couched in a language of academic freedom, pointing to restrictions on West Bank Palestinians that, by extension, impacted students and teachers there. The Israel Action Network (IAN), a joint strategic initiative of the JCPA and JFNA, said that “ASA leaders ‘stacked the deck’ with sessions on the Israeli-Palestinian conflict that had little-to-no balanced opposing view,” calling into question the “academic integrity” of the group. Twenty percent of the 3,854 eligible ASA members voted on the resolution, adopting it by a 2-1 margin.⁷³

⁶⁹Kampeas, Ron. 2014. Auburn Seminary head on Presbyterian Zionism guide: ‘Demonization, distortion and imbalance’. *Jewish Telegraphic Agency*. <http://www.jta.org/2014/02/18/news-opinion/united-states/auburn-seminary-head-on-presbyterian-zionism-guide-demonization-distortion-imbalance#ixzz339D6kOmr>

⁷⁰Redden, Elizabeth. 2013. A first for the Israel Boycott? *Inside Higher Ed*. www.insidehighered.com/news/2013/04/24/asian-american-studies-association-endorses-boycott-israeli-universities#sthash.R7IIMXTZ.dpbs

⁷¹Association for Asian American Studies. 2013. Resolution to support the Boycott of Israeli Academic Institutions. *Association for Asian American Studies*. www.aaastudies.org/content/images/files/aaas%204_20_13%20-%20conference%20resolution%20to%20support%20the%20boycott%20of%20israeli%20academic%20institutions.pdf

⁷²Anti-Defamation League. 2013. ADL to Association for Asian American Studies: Don’t Boycott Israel. *Anti-Defamation League*. www.adl.org/israel-international/anti-israel-activity/c/adl-urges-association-for.html#.U1VYaKhdWS0

⁷³American Studies Association. 2014. ASA members vote to endorse Boycott of Israeli Academic Institutions. *American Studies Association*. www.theasa.net/from_the_editors/item/asa_members_vote_to_endorse_academic_boycott/

The New York Times reported on December 17 that the ASA vote signaled that “a movement to isolate and pressure Israel that is gaining ground in Europe has begun to make strides in the United States.”⁷⁴ The *NYT* coverage drew even greater attention to the next academic association to debate a boycott, the Modern Language Association (MLA), which boasts 30,000 members, significantly eclipsing the other groups.

In January 2014, the MLA rejected a resolution commending the ASA boycott and condemning what proponents called “attacks and intimidation” of ASA members. However, the MLA delegate council, by a 60-53 vote, advanced a resolution to its Executive Council criticizing Israel for “denials of entry to the West Bank by US academics” traveling to Palestinian universities—restrictions the IAN said were “reasonable security measures that would be expected by any other country” and would not be needed “but for terror attacks against Israelis.”⁷⁵ The vote came after a raucous and lengthy debate between those who viewed the measure as a stand for human rights and those who indicated the association was singling out Israel and relying on faulty information.⁷⁶ In March 2014, the Executive Council, without endorsement, approved sending the measure to the full membership where it needed a majority vote with a quorum of at least 10 % of the body’s eligible members.

Cary Nelson, an English professor at the University of Illinois at Urbana-Champaign, emerged as a leader of the anti-boycott movement. Nelson had served as president of the American Association of University Professors (AAUP) from 2006 to 2012. He told *Inside Higher Ed* that “the great tragedy of all efforts to criminalize Israel is that they undermine efforts to get Palestinians their own West Bank state, the only realistic goal for the region.”⁷⁷

While professors debated boycotts, their higher-ups put their feet down. More than 250 university presidents endorsed statements rejecting a boycott of Israel.⁷⁸ More controversial was legislation offered in the US Congress and several states to condemn anti-Israel boycotts or penalize academic associations that embraced them.

In Congress, the Protect Academic Freedom Act (HR 4009) was introduced by House Chief Deputy Whip Peter Roskam (R-IL) and Rep. Dan Lipinski (D-IL).

⁷⁴ Perez-Pena, Richard, and Jodi Rudoren. 2013. Boycott by academic group is a symbolic sting to Israel. *The New York Times*. www.nytimes.com/2013/12/17/education/scholars-group-endorses-an-academic-boycott-of-israel.html?_r=0

⁷⁵ Israel Action Network. 2014. Israel action network Applauds rejection of anti-Israel emergency resolution by modern language association – Urges executive council to reject resolution unfairly Singling out Israel. *JFNA/JCPA Israel Action Network*. <http://israelactionnetwork.org/wp-content/uploads/2014/01/MLA-Statement-1.12.14-.pdf>

⁷⁶ Jaschik, Scott. 2014. Taking Israel to task. *Inside Higher Ed*. www.insidehighered.com/news/2014/01/13/mla-delegate-assembly-narrowly-votes-criticize-israel#sthash.KW1qtrmL.dpbs

⁷⁷ Jaschik, Scott. 2014. Israel vote goes forward. *Inside Higher Ed*. www.insidehighered.com/news/2014/03/14/mla-council-forwards-controversial-measure-israel-membership-vote#sthash.Eu2M74uf.dpbs

⁷⁸ Jacobson, William. 2014. List of Universities rejecting academic boycott of Israel (Update – 250!). *Legal Insurrection*. <http://legalinsurrection.com/2013/12/list-of-universities-rejecting-academic-boycott-of-israel/>

The bill would cut federal funds for academic institutions that boycott Israel. The bill failed to get the support of AIPAC, ADL, or other major national groups.⁷⁹ Among the handful of supporters for the measure was former Ambassador Michael Oren, who told *The Jewish Press* that the bill “represents the first legislation that defends Israel against discriminatory boycotts which impede rather than advance the peace process and that seek to deny Israelis the right to free speech on American campuses.”⁸⁰

The New York State Senate adopted a measure to cut funds to institutions that boycott countries or institutions with which the state had formal partnerships, a group which included Israel. The measure had the strong backing of the Jewish Community Relations Council of New York (JCRC) but did not enjoy support from at least two national groups represented in the JCRC, AJC and ADL. AJC’s Stephen Bayme told *The Forward* that the bill was “a constraint on academic freedom” that was turning away allies needed to fight boycotts.⁸¹ The measure languished in the Assembly where it was opposed by the state university system, academic associations, and the ACLU. Anti-boycott legislation was also considered in Florida, Illinois, and Maryland, among others. In Pennsylvania, a resolution condemning academic boycotts passed the state House of Representatives in Harrisburg.

The BDS movement also played out on college campuses across the country, with Israel Apartheid Week activities occurring at around two dozen campuses. Students debated divestment resolutions at dozens of campuses. Two schools in the University of California (UC) system, Berkeley and San Diego, adopted resolutions in 2013 calling for divestment or a review of holdings in companies such as Caterpillar, General Electric, and Boeing because of sales to Israel. UC Irvine had adopted a similar stance in 2012. Five other UC schools rejected divestment; Davis, Los Angeles, Riverside, Santa Barbara, and Santa Cruz. Elsewhere, student government divestment resolutions passed at Oberlin College, but failed at Cornell University, Loyola University, San Diego State University, Stanford University, the University of Michigan in Ann Arbor, and the University of New Mexico.⁸²

⁷⁹ Gray, Rosie. 2014. Major Jewish groups won’t back Boycott bill. *Buzzfeed*. www.buzzfeed.com/rosiegray/major-jewish-groups-wont-back-boycott-bill

⁸⁰ Marcus, Lori Lowenthal. 2014. House bill to slap financial penalties on anti-Israel Boycotts. *The Jewish Press*. www.jewishpress.com/news/house-bill-to-slap-financial-penalties-on-anti-israel-boycotts/2014/02/06/

⁸¹ Nemes, Hody. 2014. Bill targeting Israel Boycott bounces back in New York State — and Nationally. *The Jewish Daily Forward*. <http://forward.com/articles/192424/bill-targeting-israel-boycott-bounces-back-in-new/?p=all>

⁸² UCLA Daily Bruin. 2014. Student government divestment decisions over the years. *UCLA Daily Bruin*. http://dailybruin.com/images/2014/04/4.28.News_Divestment.jpg

15.3 The Domestic Arena

Obamacare

By almost all accounts, the most controversial domestic policy initiative remained President Obama's signature health care reform law, formally known as the Patient Protection and Affordable Care Act, but known to most as the ACA or Obamacare. Serious technical problems plagued the rollout of websites on which Americans were to sign up for health insurance by the mandated deadline of March 31, 2014. Despite the problems, most national Jewish groups were neutral or supportive of the law, with more progressive agencies playing an active role in promoting it.

The National Council of Jewish Women (NCJW) led a "Jewish Community Day of Action for Health Care" on February 18, 2014, using social media and other tools to call on Jewish organizations, congregations, and leaders to enroll the uninsured. NCJW's CEO Nancy Kaufman told *The Forward* that "access to affordable and comprehensive healthcare is fundamental for living a long and healthy life... Our goal for community education is non-partisan and apolitical. Our aim is to make sure that as many people as possible have the opportunity to enroll in affordable healthcare that best suits their individual needs and budget."⁸³

Support for the ACA, however, was not unanimous. RJC chief Matt Brooks said the law was deeply flawed, causing Americans to lose their existing coverage, face higher costs under new plans, and lose access to their existing physicians and hospitals. In December, he warned that "as the truth about Obamacare becomes clearer, it will be Democrats at the ballot box next year that really feel the pain."⁸⁴ Three months later, he wrote, "Obamacare supporters pretend that if every person has a health insurance plan, then they are getting the health care they need. That is simply not true."⁸⁵

Contraception Mandate

One of the most contentious parts of the health care law was a mandate that insurance plans cover the cost of contraceptives. Some conservatives strenuously objected to the requirement, which fell on employers with more than 50 employees. Two such companies, Hobby Lobby and Conestoga Wood Specialties, each owned by devout Christians, sued, arguing that for-profit corporations have religious rights

⁸³ Jewish Telegraphic Agency. 2014. Jewish groups sign up people for Obamacare. *The Jewish Daily Forward*. <http://forward.com/articles/193015/jewish-groups-sign-up-people-for-obamacare/>

⁸⁴ Brooks, Matt. 2013. Brooks: Obamacare comes into painful focus. *Republican Jewish Coalition*. www.rjqhq.org/2013/12/brooks-obamacare-comes-into-painful-focus/

⁸⁵ Brooks, Matt. 2014. Obamacare offers health insurance, not health care. *JNS*. www.jns.org/latest-articles/2014/3/17/obamacare-offers-health-insurance-not-health-care#.U2b7vKhdWSo

under the Free Exercise clause of the First Amendment and the Religious Freedom Restoration Act (RFRA). Included among those rights, they said, was the right to have their “sincere religious beliefs” accommodated by exempting them from the requirement to provide several FDA-approved contraceptives in their self-funded insurance plans.

The Orthodox Union (OU) had welcomed a 2012 compromise that provided such an exemption to houses of worship and offered some protections for religious employers, but the OU still objected to the overall policy. On January 28, 2014, the organization joined an amicus brief before the US Supreme Court to protect what they termed a “religious right” to object, asserting that business owners should not be forced to subsidize that which violates their religious beliefs. The OU called for “the broadest protections for rights of conscience in the face of government coercion to the contrary.” Noting that Jews may not theologically object to contraception in the same way as the plaintiff, Jews “have the same stake in guaranteeing the most robust protection for religious freedom.” The brief argued that a decision against the owners would cause “a particularly harmful impact” on those “who observe Jewish ritual laws in operating individual or family-owned businesses.”^{86,87} The brief was authored by Nathan Lewin on behalf of the National Jewish Commission on Law and Public Affairs. The OU was joined in the brief by Agudas Harabbanim, Agudath Israel of America, National Council of Young Israel, Rabbinical Alliance of America, Rabbinical Council of America, and Torah Umesorah.

On the other side, a coalition of religious groups submitted a brief opposed to granting for-profit corporations an exemption from the mandate. Included were seven Jewish groups (ADL, Bend the Arc, Hadassah, Jewish Women International (JWI), NCJW, the Reconstructionist Rabbinical College, and URJ). The brief argued that accommodating religious employers would “undermine, not promote” religious liberty in an increasingly diverse America by allowing employers to impose their beliefs on employees who hold different moral and religious views on contraception. They wrote that the RFRA does not extend to for-profit corporations “which are legally and practically distinct from the individual owners who hold religious beliefs about contraception.”

The AJC and JCPA also filed a brief in support of the government. The brief, which was written by AJC general counsel Marc Stern, argued that the mandate is constitutional because it serves a compelling government interest in advancing public health and women’s equality—and that it would be impossible in a diverse nation to accommodate all religious objections.⁸⁸ The government’s mandate ultimately

⁸⁶OU Advocacy Center. 2014. Orthodox Union supports religious liberty challenge to Obamacare ‘Contraceptives Mandate’. *OU Advocacy Center*. <http://advocacy.ou.org/2014/orthodox-union-supports-religious-liberty-challenge-obamacare-contraceptives-mandate/>

⁸⁷Diament, Nathan. 2014. Why the Orthodox Union supports religious exemptions to the contraception mandate. *Tablet*. www.tabletmag.com/scroll/160928/why-the-orthodox-union-opposes-the-contraception-mandate

⁸⁸American Jewish Committee, Jewish Council for Public Affairs. 2014. Brief Amicus Curiae of American Jewish committee and Jewish council for public affairs in support of the government,

promotes women's health "in the least restrictive means available." The brief did not argue that for-profit businesses lacked protections.

The Supreme Court heard arguments on March 25, 2014. In oral arguments, Justice Samuel Alito echoed the concerns of the more conservative religious groups, questioning whether a kosher or halal slaughterhouse would have a right to seek accommodation from a legislative ban on methods of ritual slaughter. Court watchers were surprised to see Justice Stephen Breyer, a reliable liberal on church-state issues, appear to side with Alito that a group of butchers would lose their Free Exercise rights simply by coming together "under the corporate form." A decision was expected in June 2014.

Budget Showdown and Shutdown

Congressional bickering over the budget resulted in an automatic "sequestration" of both defense and domestic spending in March 2013. Without a budget in place, House members affiliated with the conservative Tea Party wing of the Republican Party tried to link adoption of a budget to the ACA. They voted dozens of times to rescind the ACA in the House, which they controlled. Democrats blocked companion measures in the Senate, which they controlled. The showdown reached a climax as the ACA neared full implementation in 2014. With a government shutdown looming, William Daroff, Vice President for Public Policy at JFNA, warned of a "drastic and severe" impact on federation-affiliated agencies that assist the elderly and people in need.⁸⁹ The Reform movement's Rabbi David Saperstein said the shutdown was the result of a "blatant disregard for struggling and working families" and that "partisan brinksmanship in Congress has jeopardized the vital safety net programs that millions rely on, including aid to struggling new mothers and their children—a service used by half of all infants in America."⁹⁰ On October 1, 2013, more than 800,000 federal employees were furloughed and federal parks and "non-essential" programs were closed. The shutdown lasted 16 days, the third longest in history. It concluded with the signing of an interim appropriations bill on October 17, 2013.

Bruised by the shutdown, Congressional leaders from both parties came together in December to adopt a budget that restored some of the funds that had been cut as a result of sequestration. Jewish groups praised the bipartisan cooperation that led

Sebelius vs. Hobby Lobby. *American Jewish Committee, Jewish Council for Public Affairs*. www.becketfund.org/wp-content/uploads/2014/01/13-35413-356tsacAmericanJewishCommittee.pdf

⁸⁹Guttman, Nathan. 2013. Jewish leaders Fret about impact of government shutdown. *The Jewish Daily Forward*. <http://forward.com/articles/184947/jewish-leaders-fret-about-impact-of-government-shu/>

⁹⁰URJ. 2013. Reform movement condemns government shutdown. *URJ*. http://blogs.rj.org/blog/2013/10/01/reform-movement-condemns-government-shutdown/?utm_source=Twitter&utm_medium=referral&utm_content=ShutdownStatement&utm_campaign=RAC

to the compromise, but criticized Congress for failing to fund several programs, including benefits for the long-term unemployed. JFNA's Daroff warned that "millions of individuals will be left out in the cold, in despair."⁹¹ JCPA's Gutow said that the unemployment cut would "make it harder, if not impossible, for millions to pay their bills or stay in their homes, and we as a nation cannot be okay with passing a budget that condemns others to poverty."⁹²

Guns

In the aftermath of the horrific murder of 20 first-graders and six educators at an elementary school in Newtown, Connecticut, in December 2012, Jewish groups came together with uncommon consensus to support reform of the nation's gun laws. The 2013 JCPA Plenum unanimously adopted a resolution sponsored by an unprecedented 20 national and local member agencies, including all four of the religious streams. Among the sponsors were JCRCs in Connecticut, Colorado, and Arizona—states where mass shootings had occurred. The resolution noted threats posed to the Jewish community and that the policy umbrella group refused "to accept a dystopian environment where schools, houses of worship, community centers, shopping malls, theaters, and other venues are either in lockdown mode or where more guns are considered the preferred solution for public safety." The policy called for respect for Second Amendment rights, increased security in certain public places, legislation to limit access to "the most dangerous weapons and high capacity ammunition," background checks, sale tracking, registration and licensing, and safe storage requirements. The policy also called for mental health funding and a serious national conversation about violence in media and video games.⁹³

Jewish groups lobbied Congress, bolstered by polls showing that a majority of Americans backed stricter gun laws and an overwhelming segment favored mandatory background checks,⁹⁴ although they came up empty handed as the National Rifle Association and other pro-gun groups succeeded in blocking any action. Rabbi Julie Schoenfeld called the lack of progress a "spectacular failure."

⁹¹Kampeas, Ron. 2013. End of congress' year brings odd reversal on Jewish priorities. *Jewish Telegraphic Agency*. www.jta.org/2013/12/17/news-opinion/politics/reviewing-congressional-year-jewish-groups-see-hope-in-budget-agreement

⁹²Jewish Council for Public Affairs. 2013. Budget deal abandons millions of unemployed. *Jewish Council for Public Affairs*. http://engage.jewishpublicaffairs.org/blog/comments.jsp?blog_entry_KEY=7102&t=

⁹³Jewish Council for Public Affairs. 2013. JCPA resolution on a comprehensive approach to preventing mass violence. *Jewish Council for Public Affairs*. http://engage.jewishpublicaffairs.org/t/1686/blog/comments.jsp?blog_entry_KEY=6872&t=

⁹⁴Newport, Frank. 2013. Americans wanted gun background checks to pass senate. *Gallup*. www.gallup.com/poll/162083/americans-wanted-gun-background-checks-pass-senate.aspx; Lee, Trymaine. 2013. Poll: 9 in 10 Americans STILL support gun background checks. *MSNBC*. www.msnbc.com/the-last-word/poll-9-10-americans-still-support-gun

By the end of 2013, public support for gun measures waned as did activism in the Jewish community. However, interest was again sparked by the April 13, 2014 shooting murders of three individuals outside the Jewish Community Center of Greater Kansas and a nearby Jewish retirement community. The gunman was a 73-year-old neo-Nazi leader.

Immigration

Hopes were high that Congress might enact long sought reforms to the nation's immigration system. Surveys showed that the Hispanic vote had grown to 10 % of the electorate in the 2012 election and conservative pundits opined that the Republican party needed to embrace measures it had opposed for years in order not to alienate that growing constituency.⁹⁵ Writing in *Commentary*, Jonathan Tobin said that continued opposition was both bad policy and would “haunt the GOP for years to come” because the electorate will view the party as intolerant.⁹⁶

The Hebrew Immigrant Aid Society (HIAS) launched a “We Were Strangers, Too” coalition backed by dozens of groups including ADL, AJC, BBI, Hadassah, JCPA, Jewish Labor Committee, NCJW, along with the Conservative, Reconstructionist and Reform, movements. They called for reform that would promote family re-unification, create a pathway to citizenship for undocumented immigrants, address migrant workers' rights, provide support services to immigrants, and balance border protection/enforcement measures with economic development and individual rights.⁹⁷ Twenty-four Jewish groups sitting in the Jewish Social Justice Roundtable also campaigned for the reform.

A group of eight Senators, four from each party, introduced the Border Security, Economic Opportunity, and Immigration Modernization Act of 2013.⁹⁸ The Senate passed the measure on June 27, 2013 by a 68-32 vote. Its fate in the Republican-led House was uncertain.

Violence Against Women Act

Among the few bright spots for Jewish groups in the legislative year was the expansion of the Violence Against Women Act (VAWA), adding protections for undocumented immigrants, LGBT people, and Native American women.

⁹⁵Tobin, Jonathan. 2014. The immigration imperative. *Commentary*. www.commentarymagazine.com/2014/01/28/the-immigration-imperative-reform-republicans/

⁹⁶Id.

⁹⁷We Were Strangers, too. About Us. *We Were Strangers Too/Hebrew Immigrant Aid Society*. <http://wewerestrangerstoop.wordpress.com/about/>

⁹⁸U.S. Senate. 2013. Bill summary and status – S.744. *The Library of Congress – THOMAS*. <http://thomas.loc.gov/cgi-bin/bdquery/z?d113:S.744>

Passage had been far from assured. Leading Jewish groups urged Congress to reject a House Republican version that did not include many of the expanded protections. JWI said the Republican version “undercuts VAWA’s historic successes and endangers victims of violence.” The Religious Action Center of Reform Judaism (RAC) said it prioritized “some victims over others.” An NCJW statement said the version included “damaging provisions that roll back years of progress.”⁹⁹ Among the measure’s other supporters were JFNA, JCPA, BBI, and Bend the Arc.

Voting Rights

Voting rights has become a highly contentious and partisan issue in recent years with liberals generally objecting to restrictions such as requirements for photographic identification that conservatives said were necessary to prevent election fraud. The Supreme Court dealt liberals a sharp blow on June 25, 2013 when it ruled in *Shelby County v. Holder* to strike down the 1965 Voting Rights Act’s mechanism that required some states to “preclear” voting changes to prevent discriminatory voting measures. The ADL called the decision a “major setback” to 50 years of progress in civil rights.¹⁰⁰ Rabbi David Saperstein said the ruling “effectively overturns the nation’s longstanding commitment to protect the voting rights of all citizens.”¹⁰¹ Also objecting were the AJC, JCPA, and NCJW. The groups called on Congress to enact legislation to protect voting rights. Jewish groups warmly welcomed the introduction of legislation to “update” the Voting Rights Act to reinstate protections stripped by the court. The AJC held a daylong conference in DC focused on voting rights and the pending legislation. Wade Henderson, President and CEO of the Leadership Conference on Civil and Human Rights, told those gathered that by “joining in this campaign for voting rights, we are reclaiming that legacy of blacks and Jews working together to make a difference.”¹⁰²

⁹⁹ Kampeas, Ron. 2012. Jewish groups oppose GOP act on violence against women. *Jewish Telegraphic Agency*. www.jta.org/2012/05/17/news-opinion/politics/jewish-groups-oppose-gop-act-on-violence-against-women

¹⁰⁰ Anti-Defamation League. 2013. ADL: Voting rights act decision “A major setback to civil rights.” *Anti-Defamation League*. www.adl.org/press-center/press-releases/supreme-court/adl-voting-rights-act-decision-major-setback-to-civil-rights.html

¹⁰¹ Religious Action Center of Reform Judaism. 2013. Reform movement condemns Supreme Court ruling in voting rights case. *Religious Action Center of Reform Judaism*. <http://rac.org/Articles/index.cfm?id=23212>

¹⁰² American Jewish Committee. 2014. AJC hosts major national conference on voting rights Act. *American Jewish Committee*. www.ajc.org/site/apps/nlnet/content2.aspx?c=7oJILSPwFfJSG&b=8479733&ct=13666309

Interfaith: Catholic

The octogenarian Pope Benedict XVI became the first leader of the world's 1.1 billion Catholics to resign in more than 600 years. Jewish groups waited anxiously for the announcement of his replacement, nervous that several of the contenders had strained relationships with the Jewish community or Israel. Their fears were not realized. Jewish groups reacted with universal warmth to the news that Cardinal Jorge Mario Bergoglio of Argentina would assume the role. Bergoglio enjoyed very close ties to the Jewish community in Buenos Aires, where he attended Rosh Hashanah services at a synagogue in 2007 and where he spoke out forcefully against anti-Semitism and Holocaust denial. As a cardinal, he earned praise for standing in solidarity with the Jewish community after the 1994 bombing of the AMIA Jewish community center in Buenos Aires and calling for justice in its aftermath. Bergoglio and his friend Rabbi Abraham Skorka held a series of public talks on faith and public affairs issues that were memorialized in a book, *Sobre el Cielo y la Tierra* (On Heaven and Earth). Rabbi David Rosen, the AJC director of interfaith affairs, told JTA that the new pope was a "warm and sweet and modest man."

Taking the name Francis, the new pope soon spoke of his views on Jews and Judaism, declaring that God has never abandoned his covenant with Israel. He praised Jews for "keeping their faith in God" despite centuries of persecution and "terrible trials," including the Holocaust. He reaffirmed Judaism as the "holy root" of Christianity.¹⁰³

Pope Francis unsurprisingly embraced positive Catholic-Jewish relations. Speaking in June 2013 to 30 Jewish leaders from the International Jewish Committee on Interreligious Consultations, he stated that "due to our common roots" a "Christian cannot be anti-Semitic!"

The pope also pointed to the 1965 Vatican declaration *Nostra Aetate*, stating that "the fundamental principles expressed by the Declaration have marked the path of greater awareness and mutual understanding trodden these last decades by Jews and Catholics."¹⁰⁴ International Jewish Committee for Interreligious Consultations (IJCIC) chair Betty Ehrenberg offered that "Pope Francis will be an outstanding influence on Catholic-Jewish relations."¹⁰⁵

¹⁰³ Palmieri-Billig, Lisa. 2013. Rome's chief rabbi commends Pope on Judaism comments. *The Jerusalem Post*. www.jpost.com/Jewish-World/Jewish-News/Romes-chief-rabbi-commends-pope-on-Judaism-comments-326201

¹⁰⁴ The Huffington Post. 2013. Pope Francis on Jewish-Catholic relations: Christians "cannot be anti-Semitic!". *The Huffington Post*. www.huffingtonpost.com/2013/06/24/pope-francis-jewish_n_3491461.html

¹⁰⁵ Savage, Sean. 2013. Pope Francis: True Christians cannot be anti-Semitic. *Charisma Magazine*. www.charismamag.com/blogs/standing-with-israel/18987-pope-francis-true-christians-cannot-be-anti-semitic

Interfaith: Mainline Protestants

Relations with several historic churches known as Mainline Protestants have suffered in recent years over differences related to the Israel-Palestinian conflict, especially moves by the Presbyterian Church (USA) (PCUSA) to pursue divestment from corporations that supply products to the Israeli military.

Jewish groups maintained a suspension, started in 2012, of longstanding dialogue with the denominations. The breakdown occurred after 15 Christian leaders sent a letter to Congress accusing Israel of gross human rights violations and calling for Congress to reconsider aid to Israel. Included among the signatories were the heads of the PCUSA, United Church of Christ, and the United Methodist Church, denominations that were longtime participants in a policy dialogue focused on Middle East concerns known as the Christian-Jewish roundtable as well as a more recent theological dialogue.

Jewish groups attacked the church letter in communications and statements.¹⁰⁶ The ADL called the letter and the lack of notification about it a “serious breach of trust” and pulled out of an upcoming Roundtable meeting, saying that “the blatant lack of sensitivity by the Protestant dialogue partners we had been planning to meet with has seriously damaged the foundation for mutual respect.” Other Jewish groups followed suit, calling for a summit of senior leaders of the denominations and agencies that had been in longstanding relationship.¹⁰⁷ Included in that leadership group were the chief professionals of the ELCA, United Methodist Church, PCUSA, United Church of Christ, and their umbrella, the National Council of Churches (NCC). The Episcopal Church, which was also a longstanding member of the Roundtable, had declined to join the letter to Congress.

The Christian leaders initially balked at the summit request. In a February 5, 2013 letter to the Jewish representatives, ELCA Bishop Mark Hanson said that the Christian roundtable participants would only meet if that meeting was preceded by a day-long meeting of all of the signatories to the church letter focused on its contents. This would include several smaller bodies including the American Friends Service Committee, Mennonite Central Committee, Maryknoll Office for Global Concerns, and other groups that had not been part of any Christian-Jewish dialogues.¹⁰⁸

The Jewish groups rejected the request, responding that they did not feel “broadening the group by engaging new parties who are not already involved in this relationship is the place to start.”¹⁰⁹ In a May 31, 2013 letter to the Jewish agencies, the

¹⁰⁶ Anti-Defamation League. 2012. ADL pulls out of Jewish-Christian dialogue to protest anti-Israel letter signed by mainline protestant leaders. *Anti-Defamation League*. <http://adl.org/press-center/press-releases/interfaith/adl-pulls-out-of-jewish-christian-dialogue.html>

¹⁰⁷ Goodstein, Laurie. 2012. Church appeal on Israel angers Jewish groups. *The New York Times*. www.nytimes.com/2012/10/21/us/church-appeal-on-israel-angers-jewish-groups.html?_r=0

¹⁰⁸ Hanson, Mark. 2013. February 5 letter from Bishop Mark Hanson to Jewish representatives. *On File with Author*.

¹⁰⁹ Felson, et al. 2013. April 11, 2013 Letter from Jewish agencies to Bishop Mark Hanson signed by Ethan Felson, JCPA, Rabbi Noam Marans, AJC and Rabbi David Sandmel, URJ and CCAR. *On File with Author*.

Christian groups conceded that “[a]t this point, we can see that it is very important to first accept your request for a leadership meeting, so that we can first speak as long-time friends and dialogue partners.”

After a suspension of almost 18 months, the leaders of seven Jewish agencies and seven Christian bodies¹¹⁰ held an off-the-record leadership summit in New York, announcing afterward that they would restart the suspended dialogues.¹¹¹

Interfaith Evangelical

Relations with Christians on the other end of the theological and political spectrum were in far better shape. The vast majority of America’s roughly 80 million Evangelical Christians¹¹² remain strong supporters of Israel. Eighty-two percent of Evangelicals believe that God gave the land of Israel to the Jews, more than twice the number of Jews who hold that view.¹¹³ A Pew Research Center survey found that 46 % of white Evangelicals felt that the US is not sufficiently supportive of Israel, compared with 31 % of Jews.¹¹⁴ Only one-in three Evangelicals felt a two-state solution was viable, contrasted with six-in-ten Jews. Christians United for Israel remained the largest pro-Israel Christian group, boasting 1.6 million members, hosting 415 events nationwide, and mobilizing its membership through a well-attended Washington conference and more than 1.2 million social media followers on Facebook.

This support notwithstanding, cracks were beginning to show in Evangelical attachment to Israel. Polls and anecdotal evidence showed younger Evangelicals were questioning the political orthodoxy of prior generations on issues such as same sex marriage, a weathervane indicating a potential leftward shift. A growing number are also stepping back from the reflexive support for Israel that has been a hallmark of Evangelicals for decades. A small but increasingly organized cadre of Evangelicals is now highly critical of Israel, something with which pro-Israel groups must contend. Several hundred gathered for the biennial “Christ at the Checkpoint” conferences at Bethlehem Bible College. Robert Nicholson wrote in *Mosaic* maga-

¹¹⁰ Represented were the leaders of American Jewish Committee, Anti-Defamation League, B’nai B’rith International, Central Conference of American Rabbis, Jewish Council for Public Affairs which hosted the meeting, Rabbinical Assembly; Union for Reform Judaism, and United Synagogue of Conservative Judaism; Christian Church (Disciples of Christ), Evangelical Lutheran Church in America, National Council of Churches; Presbyterian Church (USA), United Church of Christ and United Methodist Church.

¹¹¹ Markoe, Lauren. 2014. Protestant and Jewish leaders try to Mend Rift. *Religion News Service*. www.religionnews.com/2014/04/23/protestant-jewish-leaders-try-mend-rift/

¹¹² The Pew Forum. 2008. U.S. Religious landscape survey. *The Pew Forum*. <http://religions.pewforum.org/reports> (Evangelical Christians are 26.3 % of the population of approx. 313 million Americans).

¹¹³ Lipka, Michael. 2013. More white evangelicals than American Jews say God gave Israel to the Jewish people. *Pew Research Center*: www.pewresearch.org/fact-tank/2013/10/03/more-white-evangelicals-than-american-jews-say-god-gave-israel-to-the-jewish-people/

¹¹⁴ Id.

zine that “the reality is that today’s Christian Zionism cannot be taken for granted. For one thing, not all evangelicals do support Israel. For another, more alarming thing, a growing minority inside the evangelical world views the Jewish state as at best tolerable and at worst positively immoral, a country that, instead of being supported on biblical grounds, should be opposed on those same grounds.”¹¹⁵

A bigger point of contention with evangelical Christians stemmed from efforts to proselytize Jews, particularly through funding of groups affiliated with “Messianic Judaism.” These groups operated in large bodies such as Jews for Jesus, and in more loosely affiliated churches throughout America, often housed in storefront locations with Hebrew names and clergy who held themselves out as rabbis. The major Jewish denominations each rejected these efforts as a disguised arm of Christianity. Messianic groups took heart in the Pew Study (see Chap. 2 in this volume) finding that 34 % of American Jews believe that “a person can be Jewish if they believe that Jesus was the messiah.”¹¹⁶ Mitch Glaser, president of the messianic Chosen People Ministries, said the findings demonstrated that “hundreds of thousands of Jewish people in the United States are now open to the concept that you can be Jewish and believe in Jesus”¹¹⁷ Jewish leaders disagreed, noting that the respondents were more likely commenting on the religious question of whether someone born to a Jewish mother remained Jewish even absent belief in Judaism itself. They contrasted the 34 % result with findings that far greater majorities believed an atheist remained Jewish (68 %) and a non-observer of the Jewish Sabbath (94 %). They also pointed to the fact that more observant Jews were likely to answer yes to the question.”¹¹⁸

Messianic Jews scored big when the Messianic Jewish Bible Institute in Dallas secured former President George W. Bush as the keynote speaker for their annual fundraiser on November 14, 2013. ADL’s Foxman expressed “disappointment” in the news, which was broken by *Mother Jones* magazine in a story that described the Institute as a “proselytizing group whose stated goal is to convert Jews to Christianity.” Foxman called on Bush to rescind his appearance, noting that the former president has an “abiding love and respect for Israel and the Jewish people.”¹¹⁹ The speech went forward as planned, but behind closed doors. JTA Washington Bureau chief Ron Kampeas penned an article in the *Times of Israel* under the

¹¹⁵Nicholson, Robert. 2013. Evangelicals and Israel what American Jews don’t want to know (but Need to). *Mosaic*. <http://mosaicmagazine.com/essay/2013/10/evangelicals-and-israel/>

¹¹⁶Pew Research Center. 2013. A portrait of Jewish Americans. *Pew*. <http://www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/>

¹¹⁷Treiman, Daniel. 2013. Christian missionary troubled, heartened by Pew Jewish survey. *Jewish Telegraphic Agency*. www.jta.org/2013/10/11/news-opinion/the-telegraph/christian-missionary-troubled-heartened-by-pew-jewish-survey

¹¹⁸See fn. 116, supra. (Jews of No Religion 47 %; Ultra-Orthodox 35 %, Modern Orthodox 33 %, Conservative 28 %, Reform 25 %.)

¹¹⁹Posner, Sarah. 2013. George W. Bush to raise money for group that converts Jews to bring about second coming of Christ. *Mother Jones*. www.motherjones.com/politics/2013/11/george-w-bush-jews-for-jesus-messianic-jewish-bible-institute

questioning title: “Has the Time Come to Accept Messianic Jews?” Mainstream acceptance did not appear to be forthcoming.¹²⁰

LGBT Concerns

The seismic shift on gay and lesbian rights continued in America and in most segments of the Jewish community. According the Pew Research Center, 83 % of American Jews now support granting same sex couples the right to marry.¹²¹

Seven additional states legalized same-sex marriages in 2013 (Delaware, Hawaii, Illinois, Minnesota, New Jersey, New Mexico, and Rhode Island), bringing the US total to 17 states plus DC. Bernard Cherkasov, a gay Jewish man born in Azerbaijan, served as director of Equality Illinois, the group leading the charge in the Prairie State. In Minnesota, Rabbi Michael Adam Latz was a leading advocate, appearing at press conferences with his daughters and partner, soon to be legally-recognized husband.¹²² Straight Jewish allies were also out front in states including JWI President Susan Turnbull in Maryland and Rhode Island JCRC leader Maxine Richman.

The biggest headline of the year came on June 26, 2013, when the Supreme Court struck down the 1996 Defense of Marriage Act’s (DOMA) restriction on federal recognition of non-heterosexual marriages on grounds that it violated the US Constitution’s Due Process Clause and Fifth Amendment. The case, *Windsor v. United States*, involved a Jewish couple, Edie Windsor and her late wife Thea Spyer. Spyer’s family had fled from the Netherlands to escape from the Nazis when she was age eight. She was expelled from Sarah Lawrence College for kissing another woman but went on to earn her Ph.D. in psychology. She and Windsor met in 1965 and married in Canada in 2007.¹²³ When Spyer died from multiple sclerosis in 2009, Windsor paid an estate tax of more than \$363,053. She would have been exempt from the tax as a surviving spouse had the federal government recognized their marriage. Windsor was represented by a Jewish attorney, Roberta Kaplan of Paul, Weiss, Rifkind & Garrison. Both belong to New York’s Congregation Beth Simchat Torah (CBST), which bills itself as the world’s largest LGBT synagogue.¹²⁴

¹²⁰ Kampeas, Ron. 2013. Has the time come to accept Messianic Jews? *The Times of Israel*. www.timesofisrael.com/has-the-time-come-to-accept-messianic-jews/

¹²¹ Jones, Robert, et al. 2014. Survey | A shifting landscape: A decade of change in American attitudes about same-sex marriage and LGBT issues. *Public Religion Research Institute*. <http://publicreligion.org/research/2014/02/2014-lgbt-survey/>

¹²² The Associated Press. 2013. Rabbi Michael Latz, Michael Simon. *The Associated Press*. <http://bigstory.ap.org/photo/rabbi-michael-latz-michael-simon>

¹²³ Weddings/Celebrations. 2007. Thea Spyer and Edith Windsor. *The New York Times*. www.nytimes.com/2007/05/27/fashion/weddings/27spyer.html

¹²⁴ Kampeas, Ron. 2013. Edie Windsor’s lawyer and the daughters of Zelophehad. *Jewish Journal*. www.jewishjournal.com/lifestyle/article/edie_windsors_lawyer_and_the_daughters_of_zelophehad

Siding with Windsor, the ADL filed a brief on behalf of several religious, ethnic, and civil rights organizations. The brief argued that religious views of marriage should be kept distinct from a civil understanding of marriage. Joining the ADL brief were Bend the Arc, Central Conference of American Rabbis (CCAR), CBST, Women of Reform Judaism, Hadassah, Jewish Social Policy Action Network, Keshet, NCJW, Truah, and Women's League for Conservative Judaism. The Reconstructionist, Reform, and Conservative movements, along with the Jewish Theological Seminary and Rabbinical Assembly, joined a brief with other religious denominations highlighting the diversity of religious viewpoints on marriage and asserting that religious adherents who embrace same sex marriage "comprise a major part of the American religious landscape."¹²⁵

The AJC submitted a separate brief in which they argued that the court "must protect the right of same sex couples to marry" but must also "protect the right of synagogues, churches, and other religious organizations not to recognize those marriages."

Orthodox Jewish groups remained opposed to same sex marriage, but there were some signs that the ground was shifting, if only slightly. The OU joined a brief filed by the National Association of Evangelicals on a related case involving an anti-gay marriage amendment in California,¹²⁶ but the OU did not join any brief on the Windsor case. Earlier in the year, the orthodox Rabbinical Council of America (RCA) announced that it would no longer support therapy aimed at "converting" young gays to heterosexuality.

After the Windsor decision was released, the OU issued a statement reiterating "the historical position of the Jewish faith" against homosexual relationships and "the institutionalization of such relationships as marriages." At the same time the OU statement acknowledged that "no religion has the right to dictate its beliefs to the entire body politic" and stating that "we do not expect that secular law will always align with our viewpoint." The OU recognized that "[u]ltimately, decisions on social policy remain with the democratic process, and today the process has spoken and we accord the process and its result the utmost respect."¹²⁷

The *haredi* Agudath Israel remained resolute and issued a statement that "society's mores may shift and crumble but eternal verities exist. One is marriage, the union of a man and a woman. Its sanctity may have been grievously insulted by the High Court today, but that sanctity remains untouched."

¹²⁵ Bishops of the Episcopal Church, et al. 2013. Brief of Amici Curiae... in support of Respondent Edith Schlain Windsor. *US Supreme Court, United States of America vs. Edith Schlain Windsor, No. 12-307*. <http://sblog.s3.amazonaws.com/wp-content/uploads/2013/03/Amicus-Brief-of-Bishops-of-the-Episcopal-Church-on-Merits-for-Windsor.pdf>

¹²⁶ National Association of Evangelicals, et al. 2013. Brief of Amici Curiae National Association of Evangelicals et al. *Dennis Hollingsworth et al v. Kristin M. Perry et al*, www.americanbar.org/content/dam/aba/publications/supreme_court_preview/briefs-v2/12-144_pet_amcu_nae-et-al.authcheckdam.pdf

¹²⁷ OU Advocacy Center. 2013. Orthodox Union statement on Supreme Court's DOMA ruling. *OU Advocacy Center*. <http://advocacy.ou.org/2013/orthodox-union-statement-on-todays-supreme-court-rulings/>

15.4 Conclusion

The breakdown of Israeli-Palestinian peace talks could provide the spark for boycott, divestment, and sanctions against Israel, a movement that until now had limited success in mainstream institutions. Deals with Iran and Syria would either prove doves right, that diplomacy could yield results, or would bolster the case of hawks who longed for a more interventionist foreign policy. With Democrats and Republicans more entrenched in partisan politics than ever, the nation now heads toward a midterm election and, the day after it, the sweepstakes to replace a controversial president. Washington gridlock may provide short term benefits to candidates playing it safe, but the lack of progress on core Jewish concerns, from immigration to the environment, may have lasting implications at the ballot box and beyond.

Chapter 16

Jewish Communal Affairs:

April 1, 2013 to March 31, 2014

Lawrence Grossman

16.1 The Year of Pew

It came like a thunderbolt out of the blue.

On October 1, 2013, the Pew Research Center released *A Portrait of Jewish Americans*, the latest installment in Pew's Religion and Public Life Project (for a detailed treatment of the findings see the feature chapter earlier in this volume). It provided the good news that being Jewish was not seen as a stigma: 94 % of American Jews told the pollsters they were proud to be Jewish. But the bulk of the responses, with the exception of those from the Orthodox, seemed to portend a bleak future for the community. Twenty-two percent—32 % of those born after 1980—said they were Jews with no religion; only 7 % had defined themselves that way in 2001. The “no religion” Jews were far less likely than Jews by religion to be involved in the Jewish community or to be raising their children as Jews, and 79 % of married Jews from this group had non-Jewish spouses. Outside the Orthodox community, the fertility rate was 1.7—below the 2.1 replacement level—and 71 % of young non-Orthodox Jews were intermarrying. Furthermore, just 20 % of all children of intermarriage were being raised Jewish and another 25 % “partly” Jewish. That surface cultural markers rather than deeper historical values were coming to define American Jewishness was evident in answers to the question, “What is an essential part of being Jewish?” The 42 % who checked off “Having a good sense of humor” far exceeded the percentages for “Being part of a Jewish community” (28 %) or “Observing Jewish law” (19 %).

The Pew survey marked a watershed in American Jewish demographic research. Previous national surveys were completed in 1971, 1990, and 2000–2001, the first two sponsored by the Council of Jewish Federations and the third by United Jewish

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Communities, both predecessor organizations of The Jewish Federations of North America (JFNA). Whatever their scientific merit, their methodologies and conclusions proved vulnerable to the nitpicking and backbiting that all-too-often characterized the Jewish community's internal politics, and the sharp controversy that greeted the 2000–2001 report, which was beset by technical flaws, convinced the federation world to end its involvement in national surveys. The 2013 version was far different. Conducted by a respected objective, nonpartisan, non-advocacy—and most important, non-Jewish—research center, its findings, though open to criticism, could not be easily dismissed.

Three basic reactions to Pew emerged. The first reaction, found primarily in the organizational establishment, recognized that the community faced serious problems but was confident that expansion and minor modification of existing approaches could address them. Thus Jerry Silverman, president and CEO of JFNA, and Michael Siegal, JFNA's board chair, proposed to answer the Pew challenge with free early-childhood programs, Jewish camping, follow-up with Birthright Israel alumni, and the creation of “Jewish development zones” in five geographical areas “of highest Jewish density in the country” (*Forward*, Nov. 1, 2013).

The second reaction saw the changes in American Jewish life that Pew uncovered not as problems but as the new reality, and urged adapting to them. Thus Paul Golin, associate executive director of the Jewish Outreach Institute, stated flatly that “the one thing the Pew study settled is that promoting endogamy has failed. . . . This genie cannot be put back in the bottle.” The only appropriate response, he argued, was “inclusion and engagement” (*New York Jewish Week*, Jan. 31, 2014). His colleague, JOI Executive Director Rabbi Kerry Olitzky, wrote a book, *Playlist Judaism: Making Choices for a Vital Future*, which argued that young Jews were no longer motivated by what they were told was good for the Jewish community, but by their own personal happiness, making the existing Jewish communal framework obsolete. Just as music listeners could now buy single songs that appealed to them without paying for an entire album, so today's American Jew wanted to be able to choose specific Jewish experiences, said Olitzky, and “doesn't want the Jewish institution to create his or her Judaism” (*Algemeiner*, Jan. 29, 2014).

Proponents of a third point of view, however, thought exactly the opposite—that the tide could be reversed. In early 2014, some two dozen Jewish communal professionals, rabbis and social scientists convened to hear six detailed reports on the implications of the Pew findings and discuss how “to convince large numbers of American Jews that a distinctive Jewish life can have unique value to them.” Gary Rosenblatt, who was there, acknowledged that this would require “passion, knowledge, commitment to the collective, and if not a deep religious faith then at least a desire to be connected to the history, wisdom, homeland and heritage of the Jewish People” (*New York Jewish Week*, Jan. 24, 2014)—a tall order.

Beyond Pew's contribution to the debate over communal policy, its rich detail provided clues to how the demographic transformation of American Jewish life was affecting every aspect of the community: relations with Israel, the religious denominations, organizational life, Jewish education, philanthropy, and culture.

16.2 American Jews and Israel

American Jews Debate Israel Policy

Some 35,000 people walked up Fifth Avenue in New York City in scorching heat on June 2, 2013, marking the annual Celebrate Israel Parade. Its theme this year was “Picture Israel! (The Art and The Craft).” There were 30 floats, 17 marching bands, many children, great enthusiasm, tight security in the aftermath of the Boston Marathon bombings, and—in a municipal election year—a large number of politicians eager to show their affection for the Jewish state. But the upbeat spirit of pro-Israel solidarity concealed deep divisions within the community.

The spectrum of opinions about Israel tended to fall into three categories, and disagreements between them were sometimes acrimonious. One position, often found in religiously Orthodox and politically neoconservative circles, harbored grave reservations about whether Palestinian leaders or the Arab/Muslim world more broadly were ready to accept Israel under any circumstances. These Jews favored a hawkish Israel and opposed territorial compromise. A second position, espoused by the powerful pro-Israel lobby AIPAC (American Israel Public Affairs Committee) and mainstream national Jewish organizations, supported the stated policies of the Israeli and American governments, including an insistence on Israel’s security and a commitment to a two-state solution to the Israeli-Palestinian dispute. A third position, best represented by J Street—formed in 2007 with the tag line “Pro-Israel, Pro-Peace,” and presenting itself as an alternative to AIPAC—criticized the Israeli government for not being seriously interested in a deal with the Palestinians, and urged the US to prod Israel to be more forthcoming. J Street asserted that Israeli intransigence alienated young American Jews, who no longer found any relevance in the community’s established pro-Israel organizations.

Two public incidents demonstrated the depth of passions evoked by the “wars of the Jews” over Middle East policy. The 92nd Street Y in New York City hosted a panel discussion on December 16, 2013, between Jeremy Ben-Ami, president of J Street, David Harris, executive director of the mainstream American Jewish Committee (AJC), and John Podhoretz, editor of the neoconservative *Commentary* magazine. The back-and-forth between Ben-Ami and Podhoretz grew so heated and the reaction of the heavily pro-J Street audience so emotional that Podhoretz walked out. Then, on January 24, 2014, Bill de Blasio, the newly elected mayor of New York, spoke to an AIPAC group at City Hall. While the event was closed to the public, a recording revealed that he promised: “City Hall will always be open to AIPAC. When you need me to stand by you in Washington or anywhere, I will answer the call, and I’ll answer it happily ‘cause that’s my job.” This standard piece of political boilerplate drew the ire of 58 of the city’s Jewish liberals, who signed an open letter to de Blasio that charged, “AIPAC speaks for Israel’s hardline government and its right-wing supporters, and for them alone; it does not speak for us,” and denied that it was the mayor’s job “to do AIPAC’s bidding when they call you to do so.” Among the signatories were not only the executive director of Jewish Voice for Peace, which

favored boycotting Israel, but also such well-known figures as pianist Emanuel Ax, journalist Peter Beinart, and feminist icons Letty Cottin Pogrebin and Gloria Steinem. Two rabbis from the popular nondenominational B'nai Jeshurun synagogue were also on the list of signatories, and a number of longtime members resigned from the congregation in protest. Little more than a year earlier, in December 2012, these rabbis and a third colleague had publicly hailed a UN vote to upgrade Palestine to nonmember observer status, and, after some members complained, apologized for “a tone which did not reflect the complexities and uncertainties of this moment” (see *American Jewish Year Book 2013*: 169).

Alarmed over the divisiveness in the community, the Jewish Community Relations Council of New York organized a task force in 2013 to find methods for convincing Jews with conflicting views on Israel to express their disagreements in a civil manner. In February 2014, it issued a statement that had been in the works for several months about how the city's Jews should conduct the debate over Israel. Pointing to the “communal discord and even acrimony” that sometimes surfaced, the statement called on Jews “to listen with more patience, to hear each other and ourselves with greater clarity, and not to impugn the character and motives of those with whom we disagree.”

In 2013, J Street appeared to be gaining steam. It claimed 160,000 supporters and a collegiate presence, called J Street U, on 50 campuses. The annual J Street fall conference in Washington, attended by 2,800 people, featured a rousing speech from Vice President Joe Biden, representing the administration, and remarks by House Minority Leader Nancy Pelosi and other Democratic political figures. Significantly, J Street was no longer ignored by the Israeli government: Michael Oren, the outgoing Israeli ambassador to the US, and several members of the Israeli Knesset were at the event. And J Street had every intention of penetrating the Jewish establishment, seeking representation on local Jewish community councils and membership in the Conference of Major American Jewish Organizations. J Street's opponents, concerned about the group's rising popularity, produced a film denouncing it called *The J Street Challenge* that was shown at a number of Jewish venues in Florida and, on March 27, 2014, by the Jewish Federation of Greater Philadelphia.

The Pew Research Center's report on American Jews, released during the J Street meeting, seemed to support the contention that certain elements of American Jewry were becoming indifferent to or critical of the Jewish state. While 76 % of Jews by religion felt emotionally attached to Israel, just 25 % of the growing number of Jews of “no religion” did. And while about half of the Jews age 50 and over considered caring about Israel an essential part of being Jewish, only 35 % of those younger than 50 felt that way. The generational divide also showed itself in how Jews viewed the Israeli-Palestinian peace process, the younger age cohort expressing both more optimism about the chances for peace than older Jews and greater criticism of Israel's efforts in that direction. Seven out of ten Jews in the 18–29 age group thought that a peaceful solution was reachable, as compared to 58 % of those age 50 and over. And just 26 % of the younger group thought Israel was making a sincere effort to bring about a peace settlement, while 38 % of older

Jews did. To be sure, higher percentages in all age groups said the Palestinians were not making such an effort.

The mainstream Jewish organizations, though, questioned the significance of the findings. Rabbi Steve Gutow, executive director of the Jewish Council for Public Affairs (JCPA), predicted that as the younger Jews matured they would strengthen connections with Israel and develop a more supportive attitude. Anti-Defamation League (ADL) National Director Abraham Foxman was openly dismissive of grassroots opinion. He asked, "You know who the Jewish establishment represents? Those who care. This [the Pew report] is a poll of everybody. Some care, some don't care." Foxman insisted: "Part of Jewish leadership is leadership. We lead" (*Forward*, Oct. 4, 2013). Despite his insouciance, the Jewish "establishment," and particularly AIPAC, did not have an easy time during 2013–2014 dealing with the American administration on three key Middle East issues: the Syrian civil war; the threat of a nuclear Iran; and Israeli-Palestinian peace talks.

Syria

The ongoing killings and devastation carried out by the forces of President Bashar al-Assad, including the use of chemical weapons against his own people, had aroused expressions of Jewish concern for some time, but there was a reluctance to advocate action. Opinion polls showed a decisive majority of Americans against any further military intervention abroad, and Jews feared being targeted as warmongers, as had happened in the wake of the 2003 invasion of Iraq, when some opponents of the war claimed that Jewish neoconservatives had instigated hostilities for the benefit of Israel.

But this reticence ended in early September 2013, when the Obama administration called on Congress to authorize military action in Syria. At the time, senior government officials held a conference call with national Jewish leaders urging them to support the president, emphasizing that a strike against the Assad regime would benefit Israel by establishing a precedent of US intervention, signaling Iran that it should think twice before continuing its pursuit of nuclear weapons capability. The call succeeded in its purpose of getting mainstream Jewish organizations to speak out publicly and lobby Capitol Hill in favor of military intervention, though Jewish leaders were careful to make the argument in terms of moral necessity and American national interests, not Israel. "Simply put," said the statement issued by AIPAC, "barbarism on a mass scale must not be given a free pass," while AJC executive director David Harris explained that "we want to be certain that a country like Syria cannot use chemical weapons against others with impunity." No other organized ethnic or religious group in the country was asked or volunteered to lend its weight to the president's call.

Somewhat paradoxically, J Street, which was much closer to the administration than AIPAC, refrained from supporting military intervention. J Street issued statements condemning the Syrian regime for its actions but remained silent about the

call for Congress to approve intervention. Reportedly, memories of the Iraq war generated some reluctance within the group to back the dispatch of troops abroad, and the leadership could not reach a consensus.

In a way, J Street had the last laugh. Less than 2 weeks after persuading Jewish organizations to go out on a limb and risk the “warmonger” label to lobby Congress in favor of intervention, the administration, seeing how unlikely Congress was to go along and itself reluctant to act without its authorization, aborted the effort. Instead, it sent Secretary of State John Kerry to Geneva to negotiate with his Russian counterpart, Foreign Minister Sergey Lavrov. They reached an agreement on September 14 to jointly help Syria discard its chemical weapons, leaving the Jewish lobbying effort for military action embarrassingly dangling in the wind. AJC’s annual survey of American Jews, conducted immediately after the Geneva deal, showed little grassroots Jewish interest in the Syrian conflict: 24 % supported the rebels, 11 % backed the Assad regime, and 63 % preferred neither side. Asked about President Obama’s handling of the issue, 59 % approved and 40 % disapproved.

Iran

Dealing with Iran’s nuclear program created greater and more drawn-out difficulties for mainstream Jewish groups. After Iran’s new president, Hassan Rouhani, indicated a desire to begin negotiations on cutting back his country’s nuclear program in return for an easing of the international sanctions that were severely hampering the Iranian economy, AIPAC expressed skepticism. “Pleasant rhetoric will not suffice,” AIPAC declared on September 20, 2013, and urged intensified sanctions if Iran did not take concrete steps to halt its drive for nuclear capability. But the recent example of the administration’s retreat from intervention in Syria raised doubts about the credibility of its assurance that force might be employed should the Iranians refuse to back down. In fact the military option was not only anathema to the American public, but support for it had dropped even within the Jewish community. The AJC annual survey of American Jewish opinion had 52 % in favor of US military action in case diplomacy failed, down significantly from the 64 % who took that position in 2012. And 62 % approved (17 % “strongly”) of the manner in which President Obama was handling the issue.

Toward the end of October, rumors circulated of a deal between Iran and the P5+1 powers (the permanent members of the UN Security Council plus Germany) whereby Iran would suspend the enrichment of uranium—in effect accepting a partial moratorium on its nuclear program—in return for an easing of some international sanctions. On October 29, high administration figures met with representatives of AIPAC, the Conference of Presidents, AJC, and ADL—the Jewish mainstream—and urged them to back off the drive for new sanctions so as to allow diplomacy time to succeed. The Jewish leaders came away with a variety of reactions. The Conference of Presidents noncommittally described the meeting as a “constructive and open exchange”; Abraham Foxman of ADL said he was willing to delay the

introduction of new sanctions legislation for 2 months; AIPAC announced “there will absolutely be no pause, delay or moratorium in our efforts” to ratchet up sanctions; and AJC’s David Harris declared that “as long as there is no clear evidence of Iran’s change of behavior, the sanctions will continue to be tightened.”

On November 10, Israeli Prime Minister Netanyahu, speaking before the General Assembly of The Jewish Federations of North America meeting in Jerusalem, denounced the rumored deal. He claimed that the terms left Iran free to build a nuclear weapon, and urged Jewish leaders present to oppose the pact, emphasizing, “That’s what I expect from every one of you, and I know it’s achievable.” The ADL’s Foxman, who was in the audience, reversed course, telling *The New York Jewish Week* (November 15, 2013) that he was “troubled” by what he had found out about the deal, and urging congressional passage of a new set of sanctions even if that meant challenging the administration.

Gary Rosenblatt reported in *The New York Jewish Week* (November 22, 2013) that unnamed “Jewish leaders” privately expressed frustration that Netanyahu “has made the issue ‘Israel-centric’ when it should be an American cause,” but in public, mainstream Jewish groups generally agreed with the prime minister that the agreement could very well erode the sanctions regime and allow Iran to continue its nuclear program. At the same time, Jewish leaders avoided direct criticism of the American administration and expressed concern about possible weakening of US-Israel ties. David Harris said “everyone’s interests are best served when the US and Israel are on the same page—and right now that is not the case.” The agreement with Iran was signed on November 24, 2013. It was an “interim” deal to remain in effect for 6 months, during which time the parties would seek to achieve a permanent deal. The 6-month countdown would start in January 2014 and end in July 2014. If no permanent agreement was reached by then, the interim arrangement could be renewed for another 6 months.

The Zionist Organization of America (ZOA), representing the hardline right of the Jewish community, compared this to the Munich agreement of 1938 and President Obama to Neville Chamberlain. J Street, in contrast, applauded the administration on the eve of the deal’s announcement and declared its opposition to further sanctions, telling *The New York Jewish Week* (November 22, 2013): “If diplomacy is still viable, we are not going to support additional sanctions that would undermine the current round of diplomacy.... At this point, with Iran apparently appearing ready to make verifiable material concessions, it seems to be not the right moment to risk undermining that dynamic in the negotiations.”

AIPAC and the major mainstream organizations advanced a more nuanced position. With the interim agreement a *fait accompli*, they praised the administration’s efforts and expressed hope that diplomacy would lead to the elimination of the Iranian nuclear threat. But they did not trust the Iranians, and since they believed that it was the economic sanctions that had brought Iran to the table, the Jewish groups argued that increased sanctions might induce its negotiators to show more flexibility. Indeed, the Republican-controlled House of Representatives passed such a bill in the summer of 2013. In the Senate, support grew for a bill sponsored by Senators Mark Kirk (R, IL) and Robert Menendez (D, NJ) designed to hold Iranian

feet to the fire while avoiding any immediate aggressive step that could induce Iran to walk out of the negotiations. The tighter economic sanctions it imposed would take effect only if Iran were found to have violated the terms of the interim agreement or if the talks broke off after the 6-month interim period elapsed. Iran found this unacceptable, and warned it would exit the talks if the bill passed. The American administration also opposed Kirk-Menendez and warned its backers that they were endangering diplomatic progress and setting the stage for war. (The charge of war-mongering was withdrawn after protests from the bill's supporters.) Taking the administration's side was J Street's Jeremy Ben-Ami. In the *Forward* (December 6, 2013), he accused "nearly all the major, old-guard American Jewish organizations" of standing with the Israeli government, seeking "capitulation, not compromise" from Tehran. He said that most American Jews agreed with the president—and J Street—in preferring a diplomatic solution, and warned the mainstream groups that continuing their present course would either convince more and more Jews to "walk away from the issue completely... or they will find new voices that better represent them."

While 59 US senators—16 of them Democrats—signed on to Kirk-Menendez, giving them a majority in that body, President Obama promised to veto the bill, and a two-thirds vote would be required to override. Rabbi Jack Moline, executive director of the National Jewish Democratic Council, accused AIPAC of "strong-arm tactics, essentially threatening people that if they don't vote a particular way, that somehow that makes them anti-Israel or means the abandonment of the Jewish community" (*The New York Jewish Week*, Jan. 17, 2014). But since the Democrats on record supporting the bill said they had no intention of embarrassing their president by bringing it to a vote, AIPAC carried out what reporter Mark Landler called, in *The New York Times* (February 3, 2014), "a tactical retreat," and "stopped pressuring Senate Democrats to vote for the bill." To be sure, neither the legislation's sponsors nor AIPAC admitted surrender, but their effort was stalled, at least for the time being. Landler's piece, titled "Potent Pro-Israel Group Finds Its Momentum Blunted," also cited the embarrassment AIPAC had suffered over the administration's Syria policy to argue that "AIPAC's headaches go beyond Iran."

On February 22, 2014, the *Times* published an op-ed, "Don't Let Up on Iran," by two top AIPAC leaders reiterating the group's backing for Kirk-Menendez. While supporting "the president's diplomatic efforts to prevent Iran from acquiring a nuclear weapon," they nonetheless insisted that "the best chance for success in this purpose lies with continued congressional pressure on Iran throughout the negotiations." However on February 27, J Street and a number of smaller dovish Jewish organizations were among the 40 groups that signed onto a letter initiated by the National Iranian American Council to congressional leaders arguing against any new sanctions legislation while talks were continuing, and urging Congress to refrain from "renegotiating the basic terms of a final agreement." The next day someone identified as "a senior AIPAC official" told the *Wall Street Journal* (Feb. 28, 2014) that the organization would renew its push for sanctions legislation "at a time when it can get the broadest bipartisan support."

Israel, the Palestinians, and Boycotts

At the AJC Global Forum in Washington on June 4, 2013, Secretary of State John Kerry announced a new initiative to solve the Israeli-Palestinian conflict. In his first speech to a Jewish audience since joining the cabinet, Kerry announced his goal of “a negotiated resolution that results in two states for two peoples, each able to fulfill their legitimate national aspirations in a homeland of their own,” and warned: “If we do not succeed now, we may never get another chance.” AJC Executive Director David Harris said: “We can only hope that Secretary Kerry’s urgent call for courageous leadership is heeded, and the Palestinians, missing from the peace table for the past 4 years, will return in good faith to hammer out the tough issues successfully with their Israeli counterparts.” J Street and the Union for Reform Judaism immediately announced their support for the Kerry initiative.

Reflecting the ambivalence and division in Israeli government circles over Kerry’s project, AIPAC waited until July 19, 2013 before offering a “welcome” to the Kerry plan, adding somewhat lukewarmly, “We hope that these discussions will lead to successful negotiations.” Kerry and his diplomatic team launched a frenetic series of meetings with Israeli and Palestinian negotiators in the expectation of producing a deal within 9 months—the target date being April 29, 2014. On October 14, Kerry spoke via video to a closed AIPAC summit in California, urging the organization to counter the influence of right-wing elements in Israel who opposed ceding any land for a Palestinian state and to bolster Prime Minister Netanyahu’s resolve to reach an agreement. He said, “If Prime Minister Netanyahu decides that it is in the best interests of the people of Israel to make reasonable compromises for peace, he will need to know that you have his back” (*Jerusalem Post*, Oct. 14, 2013).

By early February, there was word of possible agreement on a “framework” for peace talks, but, as Ron Kampeas of the Jewish Telegraphic Agency (JTA) reported (February 4, 2014), “Jewish groups have responded by laying low,” taking “a wait-and-see approach.” He noted that while the mainstream organizations “all publicly express support for Kerry’s efforts,” they were not doing any “aggressive lobbying.” Asked by the JTA for its reaction, AIPAC responded, “As we have from the beginning of the process, we continue to support Secretary Kerry’s diplomatic efforts...” Groups outside the mainstream were much clearer about where they stood. The hawkish Zionist Organization of America charged that the administration had become the Palestinians’ “attorney and chief negotiator,” while the dovish J Street accused the Jewish establishment of abetting the Israeli government’s alleged stonewalling of the Kerry initiative.

The American diplomatic push for an Israeli-Palestinian understanding proceeded with the specter of BDS (boycott, divestment, sanctions) hovering in the air. This was a Palestinian-initiated worldwide movement—including among its supporters a sizable number of left-leaning Jews—aimed at delegitimizing Israel in the community of nations. It used the same strategy that had successfully brought down white-supremacist South Africa, accusing Israel of racism and apartheid against the Palestinians. A number of European financial institutions and businesses announced

boycotts of Israeli firms that operated in the West Bank, and several well-known entertainers said they would not perform in Israel. In the US, the American Studies Association voted to sever all ties with Israeli universities, and the annual convention of the Modern Language Association held a session devoted to BDS and passed a resolution condemning the way Israeli border guards treated visiting scholars. The anti-Israel push evident on the campus in turn triggered protests from hundreds of university presidents opposed to academic boycotts. And so when BDS advocates at New York University organized a conference in February 2014 entitled “Circles of Influence: The US, Israel and Palestine,” the invited participants were asked not to tell others, since “press, protesters and public attention” were not wanted.

One particular boycott attempt, aimed at the SodaStream soft-drink company, provoked exceptional controversy. SodaStream, which operated a plant in Ma’ale Adumim, on the West Bank near Jerusalem, hired the well-known actress Scarlett Johansson as a brand ambassador. The international aid organization Oxfam, which she also represented, called on her to quit SodaStream since it profited from the Israeli occupation of Arab lands. Refusing, she quit Oxfam instead, and described the factory in Ma’ale Adumim as a model of coexistence between Jewish and Arab workers. Supporters of Israel, including those associated with J Street, hailed Johansson for standing up to BDS. Among the American Jewish organizations, only the New Israel Fund sought to distinguish between Israel proper, where boycott was inappropriate, and the West Bank, where it was.

In late January 2014, as the pro-Israel community was celebrating the SodaStream victory over international BDS, John Kerry himself added fuel to the boycott fire. Perhaps frustrated by the complex and protracted negotiations, he warned that failure to reach an agreement with the Palestinians could bring Israel face-to-face with an intensified boycott that would severely harm its economy and security. Even though Kerry explained that he was only suggesting what might happen and was certainly not in favor of it, American Jewish organizations expressed outrage. Abraham Foxman of the ADL wrote Kerry that his words created a reality of their own: “Describing the potential for expanded boycotts of Israel makes it more, not less, likely that the talks will not succeed; makes it more, not less, likely that Israel will be blamed if the talks fail; makes it more, not less, likely that boycotts will ensue.”

There was controversy as well over what might be called the opposite side of the BDS coin—whether Jewish communal institutions might support or sponsor activities that cast Israel in a bad light. An example was Theater J, housed at the Washington DC Jewish Community Center, which planned to stage a play in March 2014 called *The Admission*, which centered on alleged atrocities carried out by Israeli troops in the Arab village of Tantura during the 1948 War of Independence. While two previous Theater J productions had triggered some complaints about anti-Israel bias, this time opponents created an organization, Citizens Opposed to Propaganda Masquerading as Art (COPMA), and mobilized to get the play canceled. As reported in the *Forward* (October 18, 2013), COPMA placed newspaper ads and contacted major donors to the Jewish Federation of Greater Washington, which funded the JCC, asking, “Do you want your charitable donations to support

‘radical political theater’ attacking Israel? You have a choice.” Some federation leaders wanted the production to go ahead and argued that the COPMA’s campaign was an infringement on freedom of speech, a position that received support from the Dramatists Guild of America. In the end, the JCC compromised: instead of the planned 34 performances, the play was scaled back to a 16-run “workshop,” and would be balanced with the performance of *Golda’s Balcony*, about the life of Golda Meir. And both would be presented as part of a series of panel discussions and film screenings under the title: “Embracing Democracy: Who Has the Right to Speak for Israel?”

In New York City, two well-known Jewish cultural institutions and a prominent Orthodox day school came under pressure to cancel scheduled lectures due to objections about the speakers’ views on Israel. *New Republic* senior editor John Judis was invited to discuss his new book, *Genesis: Truman, American Jews, and the Origins of the Arab/Israeli Conflict*, at the Museum of Jewish Heritage-A Living Memorial to the Holocaust on February 11, 2014. But his thesis, that Truman actually wanted a joint Jewish-Arab federated Palestine but yielded to Zionist pressure for a Jewish state, aroused complaints, and the invitation was withdrawn. Soon, though, counter-complaints about the withdrawal convinced the museum to issue a new invitation for June 6. Things turned out differently in the case of literary theorist Judith Butler, who backed out of a scheduled engagement to speak at the Jewish Museum on March 6 about Franz Kafka, after protests about the Berkeley professor’s outspoken support for BDS. At Ramaz High School on the Upper East Side of Manhattan, the student political club invited Columbia Professor Rashid Khalidi, a harsh critic of Israel, to address it on February 19, but the headmaster vetoed the idea and met with Khalidi to explain the institutional imperatives that required the Orthodox school to take such a step. The headmaster told the JTA (February 21, 2014) that he was trying to “navigate a delicate political situation.” *The New York Times* reported on February 27 that students had organized a petition protesting the decision.

Hillel International, the Jewish university student network with chapters on over 550 campuses, was involved in a similar controversy. The organization had adopted guidelines in 2010 stating that campus Hillels “will not partner with, house, or host organizations, groups, or speakers that as a matter of policy or practice: deny the right of Israel to exist as a Jewish and democratic state with secure and recognized borders; delegitimize, demonize, or apply a double standard to Israel; support boycott of, divestment from, or sanctions against the State of Israel; exhibit a pattern of disruptive behavior towards campus events or guest speakers or foster an atmosphere of incivility.” In 2012, Harvard Hillel refused a platform to Avrum Burg, the dovish former speaker of the Israeli Knesset, because he did not fit the guidelines—although he did speak on campus—causing enough student resentment to generate the formation of Open Hillel, which described itself as a “student-run campaign to encourage inclusivity and open discourse at campus Hillels.” In less than a year, over a thousand students around the country joined Open Hillel.

Hillel had to confront the issue directly on December 9, 2013—just a few weeks after announcing it would partner with AIPAC to provide Israel programming on campus—when the board of the small chapter at Swarthmore College in Pennsylvania

issued a letter announcing it would ignore the guidelines and “host and partner with any speaker at the discretion of the board.” Eric Fingerhut, a former congressman who had been named president and CEO of Hillel International only a few months before, countered with a firm response insisting that “no organization that uses the Hillel name” could flout its rules. But Joshua Wolfsun, Swarthmore Hillel’s spokesman, told the *Forward* (December 20, 2013) that the tiny chapter was funded by an endowment and thus did not have to satisfy big givers, providing some independence from restrictions imposed by the parent organization. After the Swarthmore group became the first campus Hillel to collectively declare itself an Open Hillel, the Jewish student organization at Vassar College became the second when it declared on February 18, 2014, that it, too, would defy the guidelines and “not exclude organizations, groups, speakers, individuals or events on the basis of political opinion.” Fingerhut responded the same way he had to Swarthmore, saying that any organization using the Hillel name had to abide by its regulations. Neither student group had yet actually invited anyone the guidelines would bar, but Fingerhut’s admonitions stood as a warning.

In early March, Rabbi Bruce Warshal, who had long been active in the South Florida Jewish community and had served on the board of Hillel of Broward and Palm Beach, announced he was resigning from his position on its honorary board in protest of the Hillel guidelines that, he felt, “essentially banned all liberal Jews who love Israel but disagree with the current Netanyahu government.” Sidney Pertnoy, chairman of the board of Hillel International, responded that “no individual is banned from Hillel, and no issue is off limits to our students.” However “those who advocate the destruction of the Jewish people, Jewish values or the Jewish state will not be offered a platform or partnership” (*Florida Sun-Sentinel*, March 4, 17, 2014).

AIPAC Policy Conference

A record 14,000 people braved a severe snowstorm to attend AIPAC’s annual three-day policy conference in Washington, DC, beginning March 2, 2014. With the Israeli-Palestinian negotiations and the standoff over Iran policy looming as key matters of concern, President Obama ramped up the pressure on Israel and its supporters. In an interview with journalist Jeffrey Goldberg just before the policy conference opened, the president warned that Israel had only a small window of opportunity to make peace—“if not now, when”—before the Palestinians would take their case before international tribunals and the US would find it difficult to hold off diplomatic and economic isolation of the Jewish state. As for Iran, Obama reiterated his opposition to new sanctions legislation while the interim talks were going on, and claimed that Tehran still took seriously America’s insistence that “all options are on the table,” including military force.

The conference itself reflected none of the angst that the president’s remarks had evoked. Members of Congress from both parties and leaders of non-Jewish

ethnic and religious organizations expressed their enthusiastic support for Israel. Secretary of State Kerry, representing the administration, assured AIPAC that the United States was committed to Israel's security and described the benefits to Israel of accepting his soon-to-be-released framework for an agreement with the Palestinians. Kerry pledged that Iran would not be allowed to acquire nuclear weapons, assuring AIPAC that "no deal is better than a bad deal." Israeli Prime Minister Netanyahu, after a private White House meeting with President Obama, told AIPAC of his admiration for Secretary Kerry's tireless efforts to bring peace, and blamed the Palestinian side for holding up progress by refusing to accept Israel as a Jewish state and accede to Israel's security concerns. Netanyahu remained adamant on Iran, insisting that its nuclear facilities must be completely eliminated.

The final day of the conference—as always, set aside for mass lobbying on Capitol Hill—passed over the stalled Kirk-Menendez sanctions bill in silence and instead sought to influence the eventual final-status deal with Iran. Two letters from Congress to the president were prepared—one for the House and one for the Senate—asserting the role of the legislative branch in helping shape the provisions of that agreement and notifying the administration that it expected to be informed of and consulted on the progress of the negotiations. AIPAC members visited the offices of legislators to try to convince them to sign. There was a significant difference between the two letters: The House version omitted reference to the substance of any future agreement, while the Senate version specified that "any agreement must dismantle Iran's nuclear program"—reflecting Netanyahu's stance. J Street endorsed the former but not the latter. By March 18, 83 of the 100 senators and 394 of the 435 House members had signed the letters, which were then sent to the White House. While AIPAC supporters claimed victory, skeptics pointed out that the letters were a far cry from the sanctions legislation envisioned earlier, and reflected a weakening of AIPAC's clout.

A second legislative initiative that came out of the policy conference was a lobbying drive to designate Israel a "major strategic partner," enhancing military, cybersecurity and energy cooperation with it, and establishing a visa-waiver agreement. It passed the House with just one dissenting vote on March 5, and Senate consideration was pending.

By all accounts, the AIPAC conference had the usual high degree of energy and pro-Israel enthusiasm. Yet some observers detected a blindness to changes occurring on the American scene. Describing what he called the "AIPAC bubble," Gary Rosenblatt wrote: "J Street? Open Hillel? Massive indifference to Israel's challenges? Not here. A sense that AIPAC has lost the Iran sanctions legislation battle to the White House? Not on the public agenda" (*New York Jewish Week*, March 7, 2014). Ari Shavit, the Israeli journalist and author of the best-selling *My Promised Land*, focused on Netanyahu's AIPAC speech. While acknowledging that he "spoke the truth," Shavit charged that the prime minister was at the same time "disconnected from reality. He has no idea where the new America stands, and he has no idea where young Jews stand. He doesn't understand what's happening at the universities where he himself studied" (*Haaretz*, March 6, 2014).

American Jews and the Jewish State

Relations with its Middle Eastern neighbors were not the only subject of controversy that Israel aroused within American Jewry. There was also a set of issues arising out of very different understandings of religion-state relations in the two countries. Americans tended to take for granted the separation of church and state and the freedom of the individual to make religious choices, but the Israeli system enshrined government establishment of religion whereby ecclesiastical authorities and their institutions (Jewish, Christian, and Muslim) were officially supported by the state, and the only form of Judaism recognized was Orthodoxy. As the great majority of American Jews were not Orthodox, the situation posed a standing danger.

Perhaps the most emotional flashpoint involved prayer at the Western Wall. In November 2013, Women of the Wall (WOW), founded in Jerusalem at the first international Jewish Feminist Conference in 1988 to gain equal status for women at this iconic site, marked its 25th anniversary. Including many Americans and American-born Israeli women and backed by the non-Orthodox Jewish denominations in the US, WOW objected to the segregation of women behind a divider at the wall, seeing this as government-backed Orthodox discrimination. For years, groups of WOW activists had sought to conduct prayer services in the women's section on the first day of each Hebrew month while wearing prayer shawls and tefillin (phylacteries), and reading from a Torah scroll—all barred to women, according to the Orthodox. This led to heated confrontations, police intervention, and even arrests.

Assigned by the Israeli government to devise a compromise solution, Natan Sharansky, a hero of the Soviet Jewry movement who was now head of the Jewish Agency, suggested in April 2013 that a separate egalitarian section be set up at the wall where men and women might pray together as they saw fit. Sharansky hoped that this would settle the dispute and "The Kotel [wall] will once again be a symbol of unity among the Jewish people, and not one of discord and strife." Anat Hoffman, the leader of WOW who was raised in the US, indicated her willingness to compromise and accept the Sharansky plan even though it would not change the gender-segregation status quo outside the new egalitarian space. Rabbi Rick Jacobs, president of the Union for Reform Judaism, said that the issue of the wall was a lower priority for his movement in Israel than Orthodox control over after Jewish marriage, and expressed the hope that once the former was resolved the latter would get appropriate attention. American Orthodox groups, for their part, refrained from criticism. Rabbi Steven Weil, Executive Vice President of the Union of Orthodox Jewish Congregations of America (Orthodox Union), commented that averting conflict could enable Jews to focus on serious threats to the Jewish people "and not expend our energies on intra-Jewish hostility and rancor." Jerry Silverman, president and CEO of The Jewish Federations of North America, announced his support, but at the same time acknowledged the practical and political minefields that would have to be crossed before it could be implemented (*Forward*, April 19, 2013). Silverman's warning was prescient. On April 25, a Jerusalem district court ruled against the enforcement of Orthodox rules at the wall. That convinced Anat Hoffman

to back away from her support of the Sharansky compromise and insist on the right to conduct WOW-style prayer services in the regular women's section.

On August 5, the Israeli government completed construction of a concourse in the archaeological park at Robinson's Arch, at the southern section of the Western Wall but out of sight of the plaza where regular services are held. The plan was to construct a space for mixed-gender prayer there, an arrangement that would maintain the Orthodox status quo at the wall plaza. Even though his original plan would have gone further and created an egalitarian section at the wall, Sharansky indicated his approval. The Reform and Conservative movements in Israel also saw this as a positive move. The WOW board voted 9–2 in early October to accept the Robinson's Arch site, but this set off a split in the movement. Twenty-one WOW activists issued a letter repudiating Robinson's Arch and insisting on the right to pray with prayer shawls and tefillin in the regular women's section at the wall. A number of the dissidents, primarily Americans, quit WOW. Anat Hoffman, though, said that "while we very much respect their opinion, the board made its decision." On March 5, 2014, the breakaway faction issued a letter charging Hoffman with selling out, surrendering their right to pray as they saw fit in the regular women's section. "Enforcing strict Orthodox practice at the Kotel capitulates to and rewards intolerance, disrespect and bullying with territorial hegemony." But Hoffman insisted that the availability of an egalitarian prayer area at Robinson's Arch—which she considered close enough to the wall to be virtually part of it—would produce "a space at the Kotel that reflects the true makeup of the majority of Israelis and Jewish people," a result that "goes far beyond that which the founding mothers of women of the Wall set for themselves in the early years."

Meanwhile, the larger issue of Israel's non-recognition of non-Orthodox forms of Judaism continued to rankle. As Rabbi Uri Regev, head of Hiddush-Freedom of Religion for Israel put it (*Forward*, September 27, 2013): "How can a stable and long-term relationship be established between Israel and the Diaspora when the Israeli government refuses to give those who will make up American Jewry's future an equal place at the table?"

In fact, Israel's chief rabbinate did not even recognize all American Orthodox rabbis, excluding some who were members of the Rabbinical Council of America (RCA), with which the rabbinate had a longstanding partnership. Despite several announced understandings between the two bodies over the years, there were many complaints that chief rabbinate registrars were refusing to accept documents asserting the Jewish identity of American Jews seeking to marry in Israel, if the rabbis who signed them were not on an "approved" list. No one was quite sure what criteria were used to determine who was on or off the list, and the lack of transparency meant that there was no way to know in advance whether any particular rabbi's endorsement would be accepted by the chief rabbinate.

The problem came to a head in October 2013, when it became known that the chief rabbinate had rejected a letter prepared by Rabbi Avi Weiss, one of the best known and most controversial Orthodox rabbis in America, attesting to the Jewish identity of a congregant. A veteran pro-Israel activist and leader of the movement to free Soviet Jews, Weiss led a congregation in the Riverdale section of New York

City that was known for its warm and welcoming atmosphere. He was also the founder of a movement called Open Orthodoxy, which championed closer relations with the non-Orthodox movements, greater engagement with the non-Jewish world, and a more prominent role for women in the synagogue. His innovative program for the ordination of female clergy (given the title Maharat, not rabbi) graduated its first class in 2013.

Weiss launched a lawsuit in Israel to compel the rabbinate to recognize his rabbinic authority, and mobilized his extensive contacts in that country to use their influence on his behalf. Meanwhile, news of the chief rabbinate's rebuff to Weiss drew considerable attention in the Jewish world. "Welcome to the Club, Rabbi Weiss," declared Rabbi Ammiel Hirsch of the Stephen Wise Free Synagogue in New York, noting that American Orthodox rabbis were now getting a taste of the exclusionary treatment that Reform rabbis like himself had long experienced (*New York Jewish Week*, Jan. 17, 2014). At the same time, several prominent members of the RCA, the Orthodox rabbinical organization of which Weiss was a member, publicly defended the chief rabbinate's action against him. The RCA itself issued a statement on January 4 denying "recent assertions" that it had influenced the chief rabbinate to move against Weiss because of his unconventional views, but at the same time declined to come to his defense. Instead, it simply expressed the hope that the Weiss affair could be resolved "in ways that will avoid the problems and embarrassments of these past few weeks." On January 15, the Israeli rabbinate settled the case, notifying Weiss's lawyers that his documents would now be recognized. The next day the RCA sent out another statement announcing a "historic agreement" whereby letters affirming Jewish status written by American Orthodox rabbis would be automatically accepted if accompanied by an RCA endorsement. To be sure, similar agreements had been broken in the past, and the chief rabbinate did not confirm that it had agreed to this one. Rabbi Weiss published an op-ed in *The New York Times* (January 29, 2014) describing how "I was a victim of the Israeli Chief Rabbinate," and arguing, "Coercion and religion do not mix. Religious choice would benefit all."

An article that appeared in the *Washington Jewish Week* soon afterward (February 19, 2014) suggested how deep-rooted the problem was: the RCA itself had apparently helped the Israeli rabbinate delegitimize a conversion performed by its own rabbis. The writer, Karen Brunwasser, had undergone an Orthodox conversion as an infant. Some 30 years later, when she was about to marry in Israel, Brunwasser showed the conversion certificate to a rabbinic registrar, who checked with the RCA in New York and was told that two of the rabbis who signed it, although members of the RCA, had served in synagogues that did not maintain a physical partition between men and women, and hence were of questionable Orthodoxy. The registrar insisted that she undergo a second conversion, which she refused. Only intervention by people with political connections enabled her to get married in Israel.

American Jewish frustration with the operation—and for some, the very existence—of the chief rabbinate reached new heights in 2013 with the conviction of the Ashkenazi chief rabbi for financial crimes and, in July, the election for 10-year terms of two new chief rabbis, Ashkenazi and Sephardi, both sons of previous

holders of the position, who seemed unlikely to favor change. The defeat of the candidacy of Rabbi David Stav for Ashkenazi chief rabbi came as a particularly bitter blow for many American Jews, since Stav, unlike the victors, was an outspoken religious Zionist rather than a Haredi, and had campaigned for systemic reform in the conduct of the rabbinate. The RCA, which had rarely involved itself in Israeli rabbinical elections but had this time expressed its “encouragement and support” for Stav, was particularly disappointed.

The Jewish Federations of North America (JFNA) annual General Assembly, held in Israel in November 2013, devoted considerable attention to the constraints on religious freedom in Israel. In their opening remarks, the husband-and-wife team that co-chaired the GA said they “look forward to the day when Israel will realize the dream of being a Jewish, democratic and pluralistic state,” and American journalist J. J. Goldberg reported from Israel that the lack of such pluralism was the delegates’ “Target No. 1” (*Forward*, November 22, 2013). The 3-day GA featured two well-attended sessions on religion-state issues, one on the denial of the rights of women to pray as they wished at the Western Wall, and the other on Orthodox control over the definition of Jewish identity and family law in Israel. The makeup of the speaker panels at both sessions was heavily tilted against the status quo and toward the proponents of pluralism.

The American Jewish Committee, which had hosted a colloquium at its New York office on the chief rabbinate in November 2012, followed up with a conference on January 21, 2014, whose purpose was the formation of a broad coalition to curb the rabbinate’s powers. Participating groups in addition to AJC were the Israel Democracy Institute; ITIM (an organization that helps Israelis deal with the chief rabbinate); the National Council of Jewish Women; the New Israel Fund; the Israel Policy Forum; JOFA (Jewish Orthodox Feminist Alliance); UJA-Federation of New York; the non-Orthodox religious movements; and Yeshivat Chovevei Torah—the Open Orthodox seminary founded by Rabbi Avi Weiss. The new coalition issued a statement explaining its intention “to strengthen religious freedom and equality in Israel, allowing for full exercise of freedom of conscience in matters of personal status, as befits a democratic and Jewish state, and as would enhance ties to world Jewry” by supporting “Israeli-based initiatives to encourage recognized alternative options to the chief rabbinate’s exclusive authority over Jewish marriage, divorce, and, by extension, conversion to Judaism.” Significantly, the RCA, whose representative had defended the chief rabbinate at the first AJC gathering in 2012, was not invited this time. Afterwards, the RCA’s executive vice president said his organization was “very happy” about the exclusion, since while it understood the need for “improvements,” it did not agree that the rabbinate required “an overhaul” that would eliminate its role in ensuring conformance to “minimal standards” for life-cycle events.

American Haredi Jews also had a grievance with Israeli authorities, and made their voices heard. The Israeli government, taking the opportunity of the absence of Haredi parties from the coalition, sponsored legislation that would, by 2017, end draft exemptions for some yeshiva students and make their evasion of the draft a crime. The move triggered a protest rally in Jerusalem on March 3, 2014

that drew an estimated 300,000 people. Agudath Israel of America took the cue and organized a rally 6 days later in Lower Manhattan that attracted some 35,000 participants, many bussed in from other cities. Notably, Rabbi Aaron Teitelbaum and the branch of the Satmar Hasidic sect that he heads took part in the event. Unlike Agudath Israel, Satmar does not recognize the State of Israel and considers Zionism a heresy.

Increased attention was focused during the year on strengthening Israel-Diaspora ties. The gold standard for programs relating young American Jews to Israel and their Jewish identity was Taglit-Birthright Israel. Initiated and largely funded by American philanthropists, over the course of 14 years it has brought more than 360,000 participants age 18–26—80 % of them from North America, and 48 % of all American Jews under age 30, according to the Pew study—to Israel on free, 10-day trips that in many cases had a lasting effect, as measured by reputable researchers.

Yet despite all the Birthright alumni, only 35 % of Jews under age 50, said Pew, considered caring about Israel essential to being Jewish. There were suggestions for tweaking Birthright. In October 2013, a program was launched to bring parents of Birthright alumni to Israel, although they would have to pay their own way. In January 2014, Birthright announced that young people who had been to Israel before, previously ineligible for the program, would now be accepted. This move was in response to reports of a sharp drop in Israel programs for high school students, whose parents wanted them to wait for the free opportunity provided by Birthright. Complaints about inadequate follow-up for Birthright alumni—a long-standing grievance—continued to be heard. Birthright said that it provided any Jewish federation that asked with contact information about alumni whose last known addresses were in their vicinity, but would not make public its alumni lists.

While Birthright was an American program to provide young people a connection to Israel and their Jewish heritage, 2013–2014 saw the beginnings of the first serious effort from the Israeli side to draw closer to American Jewry. In August 2013—months before the Pew study of American Jews would document weakening ties to Israel—the Israeli government and the quasi-governmental Jewish Agency for Israel were exploring the possibility of putting up one million dollars per year (\$1.4 billion in total) for new programs that would enhance connections with world Jewry, on condition that Diaspora donors match the sum. Another million dollars annually was expected to come from program participants. The first step toward developing this plan was a somewhat unwieldy-named Planning Summit of the Government of Israel and World Jewry Joint Initiative, held November 6–7 at the Jerusalem Convention Center. About 120 federation executives, rabbis, philanthropists, academics, educators, and nonprofit professionals from around the world engaged with Israeli government officials in a freewheeling discussion of what to do with the money. Then in February 2014, the Jewish Agency organized a 4-day online brainstorming initiative, “Securing the Jewish Future,” to allow ordinary Jews around the world to present their ideas.

Jewish Agency Chairman Natan Sharansky stressed the revolution in Israel-Diaspora relations that was taking place. In the past, he said, there had been

“mutual paternalism,” with Israel seeing American Jewry as a source of funds and aliyah, and the Americans considering Israel as “this poor cousin that needs to be saved.” The new project, however, was a partnership of equals (*Times of Israel*, February 19, 2014). Yet the plan also drew sharp criticism. Yehuda Kurtzer, president of the Shalom Hartman Institute of North America, charged that under “the guise of an altruistic and philanthropic effort,” the Israelis intended “to essentially obliterate the well-defined and idiosyncratic identity of American Jewry, and to replace it with a version better aligned to its own self-interest” (*Times of Israel*, March 2, 2014).

Another Israeli initiative to involve Diaspora Jewry in a common Jewish endeavor emerged in October 2013, when Justice Minister Tzipi Livni asked Hebrew University Law Professor Ruth Gavison to organize a committee that would gauge the views of Jews around the world on how to balance the sometimes competing values of Jewishness and democracy in the Jewish state. The Jerusalem-based Jewish People Policy Institute (JPPI), chosen by Gavison to carry out the project, met with leaders of 40 international Jewish communities in succeeding months. Avinoam Bar-Yosef, JPPI’s president, gave Ethan Bronner of *The New York Times* (March 16, 2014) a summary of the views of the Americans who were consulted: “American Jews want a more open and pluralistic Israel, with attention to minority rights for Arabs and acceptance of different forms of Judaism. Like us, they are trying to define the rights of non-Jews and how to deal with the Jewish symbols of the state.” Eager to disabuse skeptics who doubted that Diaspora voices would be taken seriously, he added: “Their input will make an important difference.”

16.3 The Organizational World

In June 2013, JPPI released a study of Jewish leadership in North America prepared by Barry Rosenberg, former CEO of the Jewish Federation of St. Louis. Noting the imminent retirement of many long-serving top officials of federations and other Jewish nonprofits, it cast doubt on whether the community would be able to “successfully replenish an aging senior professional leadership corps.” Rosenberg argued that the “pipeline” that should be producing the executives of the future was “weak,” and that reliance on such a pipeline might indeed be “antiquated” and “unrealistic.” He also pointed to a number of negative features of Jewish communal work that caused some capable people to leave the field and made others leery of entering the field.

As 2013 ended, the CEOs of four large Jewish federations—those in New York, Philadelphia, Greater MetroWest NJ, and Dallas—had announced their retirements. In Philadelphia, CEO Ira Schwartz “departed abruptly... the fourth time the federation has lost its top professional leader since the early 1990s” (*Forward*, May 17, 2013). On January 3, 2014, Jennifer Gorovitz announced she was stepping down as CEO of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties, and since she was the only woman to have ever headed a

major city federation—though her salary had been lower than her male counterparts in other communities—Gorovitz’s resignation intensified longstanding charges that the federation system discriminated against women. However a spokesman for The Jewish Federations of North America expressed optimism about the plethora of executive job openings, commenting: “It’s a good thing that we’re seeing new leadership. I think it’s our job to help communities recruit and develop the next generation of leaders, and that’s what we’re doing” (*Forward*, January 10, 2014).

On January 23, 2014, UJA-Federation of New York—by far the largest Jewish federation, which raised and spent \$212 million in 2012—announced the appointment of 54-year-old Eric Goldstein to replace John Ruskay as CEO upon the latter’s retirement at the end of June after 15 years at the helm. The choice came as a double surprise that reflected new realities. First, the New York federation addressed the problem of the constricted pipeline by casting its net far outside the world of Jewish communal professionals—Goldstein was a successful litigation attorney who had long been active as a volunteer with the federation and other Jewish organizations. (The online eJewish Philanthropy publication, which reflected sentiment among the professionals, called the choice of an outsider “a tsunami” for the field.) Second, Goldstein was Orthodox, and his accession reflected the growing Orthodox clout in the city’s Jewish community and, as the Pew survey documented, in American Jewry as a whole. In an interview with *New York Jewish Week* editor Gary Rosenblatt, Goldstein called the Pew finding of a sharp rise in the percentage of Jews with no religion “alarming,” and to counteract it called for “content deep enough to inspire young people looking for meaning in their lives.” He said he viewed the federation as “the closest thing we have to a kehilla,” the Hebrew word meaning sacred community, and expressed his desire to involve a greater number of Orthodox Jews like himself in the work of the federation. Few of them, he noted, were aware that federation was “doing more for the day school community than any other organization today” (*New York Jewish Week*, January 31, 2014).

During the year, other Jewish nonprofits also made “out-of-the-box” choices of executives. Instead of tapping a veteran director of one its campus units to head Hillel International, the organization looked to the world of politics and chose 54-year-old Eric Fingerhut, a former congressman from Ohio and chancellor of the state’s Board of Regents. Within months after his appointment in July 2013, Fingerhut would have to call upon his political skills to address demands at some campuses for Hillel to host anti-Israel speakers (see above). Another Jewish organization, the Hebrew Charter School Center, instead of picking a CEO from the field of education, hired Jonathan Rosenberg, a civil rights attorney. And the National Jewish Democratic Coalition named a Conservative pulpit rabbi from Virginia, Jack Moline, as its executive director, not a political operative.

On February 10, 2014, at the ADL’s annual National Executive Committee meeting in Palm Beach, National Director Abraham Foxman announced he would retire on July 20, 2015. Afterward, he planned to stay on as a part-time consultant, and sit on the ADL National Commission and National Executive Committee. The 73-year-old Foxman, a child survivor of the Holocaust, had worked at ADL since 1965 and had headed the organization since 1987. Foxman said: “For almost five

decades, ADL offered me the perfect vehicle to live a life of purpose both in standing up on behalf of the Jewish people to ensure that what happened during World War II would never happen again and in fighting bigotry and all forms of oppression.” Over the years, Foxman had become the face of the organization and, in the eyes of many, American Jewry’s reliable anti-Semitism watchdog. His prominent role in Jewish life made the choice of a successor a matter of great interest and intense speculation.

Several Jewish organizations underwent significant change in 2013–2014. The Jewish Telegraphic Agency (JTA), the oldest and most utilized Jewish wire service, and MyJewishLearning.com, founded in 2003 to provide online Jewish content, announced a merger. Meanwhile, a new competitor to JTA opened, Joint Media News Service (www.jns.org). It charged subscribers less than the JTA and offering a more right-wing political perspective. The Conference of Presidents of Major American Jewish Organizations accepted the membership application of Alpha Epsilon Pi, making it the first Jewish fraternity to belong to the conference. HIAS (Hebrew Immigrant Aid Society), founded at the turn of the twentieth century to aid Jewish immigrants to America, officially shifted its activities to help refugees around the world, as there are now few if any needy Jewish immigrants. The organization’s old motto, “Welcome the Stranger,” was replaced by “Protect the Refugee.” The American Jewish Congress, which had ceased operations and laid off its staff in 2010 while maintaining its website and membership in the Presidents Conference, showed a sign of life when it honored Hillary Clinton on March 19, 2014, at Cipriani’s in New York City.

The United States Holocaust Memorial Museum marked its 20th anniversary with a gathering of 875 Holocaust survivors and 140 World War II veterans at the museum in Washington, DC, on April 29, 2013. Elie Wiesel and former President Bill Clinton addressed the group. Also, the museum sponsored a five-city National Tour, its mobile exhibition visiting Chicago, New York, Los Angeles, and Boca Raton. At all the stops and at the museum’s Washington home, visitors donated Holocaust artifacts they had at home. Associate Curator Suzy Snyder said: “The biggest challenge that we will see in the next 20 years is that we will have collections and we will not have survivors to interpret them or understand them” (*Forward*, June 7, 2013).

Some Jewish nonprofits confronted serious difficulties. Mismanagement at Hadassah Hospital in Jerusalem continued to bedevil its sponsor, Hadassah, the Women’s Zionist Organization of America, while threats of job cuts and worker strikes at the hospital and the intervention of the Israeli government triggered controversy over who was to blame. The hospital declared bankruptcy in February 2014. Barbara Goldstein, executive vice president of Hadassah, acknowledged that the American organization’s willingness to make up shortfalls had contributed to the hospital’s lax fiscal management over the years, and said that from now on a representative of Hadassah would attend all hospital board meetings (JTA, March 18, 2014). On May 15, 2013, the Zionist Organization of America (ZOA) regained the tax-exempt status it had lost in 2012 for failing to file the required Form 990 for 3 straight years. Citing this apparent “mismanagement” and charging that ZOA

President Morton Klein—in office for 20 years—ran the organization “like his personal candy store,” Vice President Steven Goldberg challenged Klein for the presidency, but Klein easily won reelection in March 2014. The Foundation for Jewish Culture, which had allocated more than \$50 million in grants since its founding in 1960, closed its doors in 2014 due to lack of funds, and CEO Elise Bernhardt lamented that “culture is always last on the list.”

A number of Jewish organizations were touched by scandal. The one that drew the most attention involved the New York-based Conference on Jewish Material Claims Against Germany, or Claims Conference for short, which had been established in 1951 to negotiate and administer compensation payments from Germany to Holocaust survivors. On May 8, 2013, after 3½ years of legal maneuvering, three former employees were found guilty of misappropriating more than \$57 million for fraudulent claims over a 15-year period. That brought to 31 the number of people convicted of, or pleading guilty to, the fraud. “We’re happy that this is over,” said Greg Schneider, the conference’s executive director. However it soon came to light that an anonymous letter had been sent to the organization in 2001 with information about the crime, but was not acted upon. Board members and outside groups—such as the World Jewish Congress, the Jewish Agency, the Jewish Labor Committee, and the American Gathering of Jewish Holocaust Survivors and their Descendants—demanded an independent investigation to find out why nothing had been done at the time. The Claims Conference board held its annual meeting in New York on June 7–8. Two days before it opened members were sent a report prepared by the organization’s ombudsman which concluded that the 2001 tip had not been “treated with the gravity that it demanded,” and charged that “best practice and competence were missing in respect of this matter.” The four-person committee that supervised the report called for “a comprehensive restructure” of the Conference, but two of the four resigned from the committee in protest of what they considered an unduly negative report. On November 6, 2013, Semen Domnitsler, the ringleader of the fraud, was sentenced to 8 years in jail. Julius Berman, president of the Claims Conference, said that “we are finally able to put this behind us.”

Two highly respected Jewish institutions in New York City also suffered from their share of scandal. In July 2013, the 92nd Street Y—perhaps the best known Jewish community center in the world—announced that its highly successful long-time executive director was taking medical leave. In fact he was under investigation for arranging kickbacks from vendors. He was fired soon afterward when investigators found that he had been having an affair with a subordinate, and her son-in-law was involved in the kickback scheme. Then in September, the highly-respected head of the Metropolitan Council on Jewish Poverty—the politically connected body that had an estimated \$15 million in contracts with New York State for programs to help the needy—was fired and arrested for grand larceny, money laundering, and tax fraud. The wrongdoing allegedly centered on an arrangement with an insurance company to overcharge the council about \$5 million, with most of the extra funds going to politicians who would be voting on the contracts and the rest into the executive director’s pocket. Upon news of the arrest, the New York State and City governments immediately froze all payments to the Council, placing its programs

for poor people in jeopardy. “People will starve,” said New York City Council President Christine Quinn (*New York Jewish Week*, August 30, 2013). On December 19, however, the state comptroller and attorney general announced an agreement to resume government funding of council programs in return for the imposition of tight oversight controls on the organization.

16.4 Philanthropy

Earlier indications that the donor base for Jewish philanthropy was shrinking received confirmation from the Pew study: younger Jews and the growing number of Jews of no religion gave far less than others. Sixty-six percent of Jews age 50 and over reported making a donation to a Jewish organization as compared to 46 % of Jews under 50, and while 67 % of Jews by religion donated, just 20 % of Jews of no religion did so.

Two other studies were released during the year that focused specifically on Jewish philanthropy. The *National Study of American Jewish Giving*, conducted by Connected to Give, a consortium of federations and foundations, and Jumpstart, a Los Angeles-based institute, found that Jewish giving correlated with other markers of strong Jewish identity, such as denominational affiliation and synagogue membership, and as these declined Jews tended to direct their charitable dollars to non-Jewish causes. *Next Gen Donors*, sponsored by the Johnson Center for Philanthropy, the Jewish Funders Network and 21/64—a firm that advised donor families—was somewhat more optimistic. It found that while the younger generation gave less to Jewish causes than their parents, “religious and faith-based” philanthropy was their second highest priority, next to “education.” The report concluded that “rising Jewish major donors... still have a strong connection to the Jewish philanthropic community along with a sense of Jewish identity that influences their philanthropic activities.” But they wanted a more hands-on, impact-focused way of giving than they perceived among their parents. In that desire they were reflecting broader societal trends, as demonstrated in *Cause for Change: The Why and How of Millennial Engagement*, a book by Kari Dunn Saratovsky and Derrick Feldman. It surveyed the attitudes of wealthy America’s young adults—many of them actual or future inheritors of substantial sums—and found that they were driven primarily by their social values, insisted on seeing the impact of the programs they funded, and wanted substantial involvement in the causes they supported beyond just writing a check.

While the evidence of change in Jewish charitable patterns elicited consternation from some—philanthropist Michael Steinhardt, for example, said it proved that the communal leadership was “atrocious”—much of that leadership responded calmly, declaring that it came as no surprise. Thus, Sandy Cardin, who directed the Charles and Lynn Schusterman Foundation, told the JTA’s Uriel Heilman, “We’ve known about these issues and many of us have been working in our own way to address them” (JTA, October 7, 2013). UJA-Federation of New York, a bellwether of the Jewish philanthropic world, was already heavily invested in the cultivation of young

leaders, many of them otherwise Jewishly unaffiliated, who were not yet in a position to give large sums but in all likelihood would be in the future. At its annual Wall Street Dinner in December 2013, a majority of the guests were in their 20s and 30s, members of the organization's Emerging Leaders in Philanthropy division. Undoubtedly, the cocktail hour was an incentive to their participation, since it afforded them the opportunity to meet and mingle with senior figures in their industry (*New York Jewish Week*, December 13, 2013).

Shudders ran through the Jewish philanthropic community in December 2013, when the 25-year-old Nathan Cummings Foundation, which allocates some \$30 million a year, eliminated "Jewish Life and Values," which used to get 20 % of the overall grant money, as a core area for funding. In a move that some feared could be the beginning of a trend, Cummings, its board now composed of younger family members about a third of whom were not Jewish, was now going to concentrate giving on just two causes, both of them universalistic rather than Jewish: reducing economic inequality and addressing climate change. Simon Greer, the foundation's CEO, assured concerned Jews that "Religious Traditions and Contemplative Practices" remained one of four approved "approaches" to these causes, and so a Jewish project on equality or climate change might conceivably qualify for funding. Greer and Adam Cummings, the foundation's board chair, responded to criticism from the Jewish community with the argument that focusing on "parochial Jewish interests while turning away from the plight of the planet and the world's poor" was against "our understanding of Jewish values. It also alienates the very Jews whose diminishing Jewish engagement troubles so many" (*New York Jewish Week*, December 20, 2013). Jewish organizations active in the search for Middle East peace like J Street, which had previously received Cummings money, were expected to be the big losers since they could hardly be reconceptualized in equality or climate change terms.

16.5 Religious Life

The Pew survey gave evidence of a dramatic weakening of the traditional synagogue/denominational model of American Judaism. Twenty-two percent of American Jews said their Jewish identity had no religious component, and for those born after 1980 the figure was 32 %. Just 28 % of Jews thought that being part of a Jewish community was "essential" to being Jewish, and knowledgeable observers pointed out that the 31 % claiming to be synagogue members was significantly higher than the percentage that actually paid synagogue dues. While these trends largely mirrored those in American society as a whole, the 23 % of Jews who claimed they attended religious services at least monthly was far lower than the 50 % of the general American public who said they did. And once again, younger Jews were clearly less affiliated than their elders. While a quarter of American Jews age 50 and over did not identify with a denomination, 33 % of Jews in their 30s and 40s, and 41 % of Jews under 30 did not. And when the Orthodox sample—still the

smallest but the most committed to community, synagogue and denomination—was removed, the picture appeared even bleaker.

The increasing difficulty the non-Orthodox movements experienced in attracting younger Jews had been evident for some time (www.synagogue3000.org). In 2013, Synergy, a UJA-Federation of New York initiative to partner with its local synagogues, issued a report, “Connected Congregations,” which found that the most serious threat to the viability of synagogues emanated from “changes in attitude toward membership and belonging, a new prevailing narrative about the lack of relevance of today’s synagogues.” This was true not only in New York. Rabbi David Singer, who led a Conservative congregation in Dallas, told the *Forward* (May 17, 2013) that “my generation is increasingly skeptical of organizations in general, and synagogues in particular. They haven’t yet learned why it’s good for them.”

No wonder, then, that Jewish media which, in precious decades, had heralded the High Holiday season with summaries of what local rabbis planned to discuss in their sermons now ran articles on innovative attempts to get Jews to pray. “New Riffs on the New Year,” was the headline in the *New York Jewish Week* (August 30, 2013). “As worshipers demand fresh approaches, more congregations are improvising and experimenting with High Holiday services,” it explained. The article described Rosh Hashanah services in a jazz club (the rabbi called the service “spiritual jazz”); texting of “past mistakes” that then are displayed on a large screen; meditation and yoga; interfaith Yom Kippur with Christians and Muslims; New York’s 92nd Street Y’s “live music and guided imagery”; and Buddhist and Hindu themes (“the Shema as a mantra for chanting”). The article’s online version provided “a listing of innovative High Holy Days practices.” The *Forward*, meanwhile, carried a long feature about a fast-growing nondenominational congregation in Manhattan called Romemu-Judaism for Body, Mind and Spirit, where a microphone was passed through the pews during the last moments of Yom Kippur, and worshipers took turns standing up and telling the congregation exactly for what they were praying. Romemu’s charismatic rabbi, David Ingber, told the reporter, “It’s not just about Jewish identity, it’s about human flourishing” (*Forward*, September 27, 2013).

On November 20, 2013, Congregation B’nai Jeshurun in New York City—an older nondenominational synagogue that had become a model for liturgical innovation—hosted an all-day conference on renewing the prayer experience, in partnership with Romemu and the Institute for Jewish Spirituality. About 150 people registered. Rabbi Nancy Flam, co-director of the institute, told the *New York Jewish Week* (November 15, 2013) that the goal was “to help change the dominant paradigm of Jewish prayer in America from simply ‘attending services’ to active engagement in ‘prayer practice.’” The former, she said, was “boring, difficult, or of limited value” for many Jews, while the latter could lead to “the cultivation of consciousness and/or character.”

“Synagogue, Rebooted” was the headline for a *New York Times* feature about the new trend in Jewish worship. Noting that the Pew survey had found that “these are precarious times for non-Orthodox synagogues in New York,” the writer, John Leland, noted that “the wreckage” had “created opportunities to improvise.” Rabbi

Elie Kaunfer, who ran Mechon Hadar, a nonprofit that supported such innovation, told him: “It used to be that there were three or four major flavors of Jewish life, and you belonged to one of them. Now you see things grow up in the spaces between those more institutional expressions of Jewish life, and they’re really taking off.” The article described several examples of experimentation in Jewish prayer in the New York area and interviewed the rabbis who led them. David Ingber was perhaps the bluntest: “People ask how come their services aren’t as transformative as their yoga class. And they should be” (*New York Times*, March 16, 2014).

The stress on inwardness and personal feelings along with diminished attention to religious imperatives and denominational identity may have been attracting many young people, but some of their elders were at a loss to appreciate or even understand the new mood. Gerald Zelizer, a longtime Conservative rabbi in New Jersey, worried about what happens “When Judaism Becomes All About You,” the title of a piece he published in the *Forward* (August 23, 2013). He recalled that institutionalized religion used to ask, “How do we serve God?” and now the question had become, “How do God and religion enhance my life?” He provided examples: the Sabbath as family time; the sukkah “to integrate nature into suburban living”; the Yom Kippur fast “to strip ourselves of the physical in order to concentrate on spiritual self-reflection”; Jewish education to give children an identity and “emotional shield”; and the mourning rituals to get over the psychological trauma of losing a loved one. The rabbi admitted that the change in congregational expectations left him “frustrated and stymied.” And in an email to *The New York Times* (March 23, 2014), someone from Ithaca, New York, argued that the new mode of Jewish prayer could not sustain itself since “without a need to serve God and follow His or Her rules (whatever you believe them to be) at the sacrifice of your own times and pleasure, organized religion will never be able to trump yoga, poetry reading, or even crossfit Saturday to fill people’s need for fulfillment or their weekend schedule.”

Another problem associated with the appeal to the spiritual inwardness of younger Jews was that many of them were not in a financial position and/or did not feel the obligation to pay for the upkeep of the synagogue providing their religious experience. Romemu, for example, had grown to almost 500 member families, but could not afford a building of its own and had to rent space in a church. The *Washington Post* (January 18, 2013) reported that young Jews were “rebelling against paying dues” because they felt alienated from what they considered “the money culture of the American synagogue,” leading some congregations to lighten the burden on young families through alternative ways of paying for programs. The *New York Jewish Week* published a three-part series (August 23 and 30, Sept. 6, 2013) on “The Long Island Synagogue Wars,” a trend in suburban communities of new “start-up” congregations charging significantly lower fees than established synagogues. The start-ups were often located in private homes, offices or rented space in Jewish community centers, and hence did not have the burden of upkeep for buildings. Some were Chabad-run and others explicitly modeled themselves on that Hasidic group’s payment-for-service model, which cost much less for congregants than the traditional dues system. Existing synagogues, many of them already losing membership and a number having undergone

mergers to cut costs, expressed indignation as the competition forced them, too, to lower dues and reduce services.

The constriction in the number of synagogues also meant fewer available rabbinic positions just when financially hard-pressed congregations were eliminating the jobs of professionals who previously handled educational and administrative work, and were expecting their rabbis to perform these duties. As a result, the number of applications for admission to the non-Orthodox rabbinical seminaries was decreasing, and the seminaries were offering more courses in areas transferable to other lines of work, such as not-for-profit management, social work, education, business, and communications. “The age where you can expect a congregation waiting for you—those days are gone,” said Rabbi Bradley Shavit Artson, dean of the Ziegler School of Rabbinic Studies in Los Angeles (JTA, March 18, 2014). And the *Times of Israel* (March 24, 2014) ran an article entitled “Decided to become a rabbi? Prepare for unemployment.”

Reform Judaism

The biennial conference of the Union for Reform Judaism (URJ), which attracted about 5,000 people to San Diego in December 2013, was the first under the leadership of URJ president Rabbi Rick Jacobs, who took office the year before. Journalist Uriel Heilman set the scene with a summary of the Pew report’s findings about American Reform: While it remained the largest movement, encompassing 35 % of American Jewry, it also had the largest attrition rate—28 % of those born into Reform families no longer defined themselves as Jewish by religion—and while 38 % of American Jews age 65 and over identified as Reform, only 29 % of the 18–29 age cohort did. Half of all married Reform Jews had non-Jewish spouses. Fifty-six percent of all Jews by religion considered being Jewish very important in their lives, but only 43 % of Reform Jews did. Reform had the lowest birthrate among the denominations, the median age was 54, and less than half of the children in Reform families were enrolled in any formal Jewish educational or camping program (JTA, December 2, 2013).

Rabbi Jacobs had made clear since taking office his intent to transcend denominational bounds and in essence redefine Reform as the totality of Jewish expression. He told the JTA, “Openness is our practice. It is not just a technique, a thing to do. It is who we are. It is theology. It is commitment.” The conference reflected that aspiration, welcoming participants who were not members of Reform congregations and scheduling well-known speakers from outside the movement, such as Rabbis Sharon Brous, leader of the popular IKAR nondenominational synagogue in Los Angeles, Ron Wolfson, who taught at the Conservative-affiliated University of Judaism, and Donniel Hartman, who was Orthodox. It also bestowed a posthumous award on Hartman’s father, Rabbi David Hartman, for his contributions to interdenominational dialogue. Jacobs’s keynote address called upon Reform to practice “audacious hospitality” by opening its doors to all. He expressed admiration for

Chabad's success in attracting young Jews while affirming that the same could be done by his movement which did not, like Chabad, represent "a Judaism frozen in a distant time." (Jacobs had been an invited guest at the recent mass gathering of Chabad *shluchim* [emissaries] from around the world.) Acknowledging Reform's need to devote more resources to its young people—80 % of them, he said, were "out the door by 12th grade"—Jacobs announced that \$1 million from the sale of half its headquarters office space would go toward youth engagement (JTA, December 17, 2014).

Religious pluralism in Israel was a major theme of the gathering, beginning with Prime Minister Netanyahu's reference, via video-conference, to the Women of the Wall (WOW): "The Western Wall is in Israel but it belongs to all of you," which elicited sustained applause. The conference honored Anat Hoffman, the leader of WOW, for her efforts to break the Orthodox monopoly on prayer at the Wall, and scheduled sessions on the topic that portrayed the issue in terms reminiscent of the American civil rights movement and that proved to be the most popular of the conference. David Saperstein, who headed the movement's Religious Action Center in Washington and would have preferred greater attention to the peace process at the convention, acknowledged: "Pluralism is flying right now, and capturing the dreams and hopes of so many people" (*Forward*, December 27, 2013).

One unexpected, if short-lived, result of the biennial theme of openness was the announcement by singer Neshama Carlebach, daughter of the legendary Rabbi Shlomo Carlebach, that after performing at the conference and experiencing the event's nonjudgmental inclusivity, she underwent a "personal transformation," and now considered herself Reform. "I touched something brand new, and yet deeply familiar. It reminded me of my father's teachings. It gave me a feeling of homecoming." When this triggered a barrage of hostile comments from the Orthodox world from which her father came, Carlebach explained that she had not meant to announce a change in denominational affiliation, but rather to seek "to break down the walls of denominationalism and simply be Jewish" (JTA, December 18, 2013, January 3, 2014).

Of far greater long-term significance for the movement was Rabbi Jacobs's application of his principle of "audacious hospitality" to intermarriage. Jacobs mocked as hopelessly old-fashioned the metaphor of intermarriage as a "disease," viewing it instead as the unavoidable "result of the open society that no one here wants to close." He asked the assembled delegates, "What would you prefer? More anti-Semitism? That people did not feel as comfortable with us?" And in words that made headlines across the Jewish world and beyond, he said that in North America "being 'against' intermarriage is like being 'against' gravity: you can say it all you want, but it's a fact of life." And given its inevitability, the proper response, for Jacobs, was outreach to intermarried couples: "they can raise phenomenally committed Jewish families, especially when they do it in the Jewish community that is offered uniquely by the Reform movement" (*New York Jewish Week*, January 17, 2014). The point was demonstrated graphically at the convention when Rabbi Angela Buchdahl joined Jacobs in leading Shabbat morning services. Buchdahl, the daughter of a Jewish man and a Korean Buddhist mother, had just been named

senior rabbi of the prestigious Central Synagogue in New York City, where she had previously served as cantor. The first woman to be granted both cantorial and rabbinic ordination, Buchdahl was also the first Asian American pulpit rabbi.

While Jacobs's articulation of the virtues of openness was particularly forthright, he was in fact expressing what had become the consensus of his movement. Since, as sociologist Steven M. Cohen extrapolated from the Pew study, "Eighty percent of Jews raised Reform who married since 2000 chose a non-Jewish partner," (*Forward*, January 24, 2014), it was hard to find any residual misgivings among the laity about mixed marriage. And the rabbis were not far behind. The *Forward* (February 7, 2014) ran an article entitled "Rabbis Shift To Say 'I Do' to Intermarriage," which profiled several Reform rabbis who originally would not perform such marriages but had changed their minds. "It got harder and harder to say no," said one. Another described how he had nervously announced his change of heart in a Rosh Hashanah sermon. The congregants, to his surprise, "started applauding and shouting." Rabbi Jacobs himself, who said he had never officiated at an intermarriage in all his years as a pulpit rabbi, said, "I probably would" now. Significantly, while there were still Reform rabbis who would not perform such ceremonies, none argued publicly against what was clearly becoming the movement's new orthodoxy.

All sectors of the Reform movement increasingly articulated the message that intermarriage was normative. The URJ website featured a piece about the marriage of the biblical Moses to Tzipora, a Midianite woman, a prototype for those "who, never having grown up Jewish, nonetheless have actively engaged in our community and, in their own way, help to ensure a vibrant future for our children and grandchildren." And Rabbi Aaron Panken, named president of Hebrew Union College, the Reform rabbinic seminary, in 2013, said he was willing to consider eliminating the rule that applicants for admission to the school sign an agreement stating that "any student engaged, married, or partnered/committed to a person who is not Jewish by birth or conversion will not be admitted or ordained." The requirement had come under fire from those who felt "we should welcome rabbis who are married to non-Jews just as we welcome Jews who are married to non-Jews into our congregations" (*Forward*, May 24, 2013).

As Rabbi Jacobs promised at the biennial, Reform invested in its youth programs during the year. The URJ opened two new summer camps, one outside Boston that focused on science and technology—the movement's fourteenth overnight camp—and the first Reform day camp, located near Philadelphia. All URJ camps barred the use of electronic devices, and the rule was strictly enforced. Paul Reichenbach, the movement's director of camp and Israel programs, said the purpose of camp was to promote "real, vital human relationships, which are not experienced through the use of technology." Instead of deterring potential campers, the regulation proved to be a selling point (*New York Jewish Week*, June 28, 2013).

In September 2013, *The New York Times* ran a front-page article on B'nai Mitzvah Revolution, a pilot program to change the Reform bar/bat mitzvah. The URJ director of youth engagement explained to the reporter that the standard Reform coming-of-age ceremony inadvertently "sent the message to families that if you want to be a bar or bat mitzvah, you have to join the synagogue. And what they heard was,

‘When you’re done, you can leave the synagogue.’ We’d like to go back to our roots and say, How can we make it a point of welcome and not the exit point that it has become?’” The 13 Reform congregations across the country participating in the new program—with 67 more eagerly awaiting their turn—would be able to alter or even eliminate the traditional bar/bat mitzvah reading of the Torah portion and substitute other activities. Early reports indicated that many of these congregations were opting for social-action projects that also involved the parents, in the hope that these would help keep the members of both generations involved in synagogue life (*The New York Times*, September 4, 2013).

Conservative Judaism

Announcement of the Pew survey findings hit Conservative Judaism particularly hard. While it had been no secret that the movement was in decline, publication of the actual numbers still came as something of a shock. Eighteen percent of American Jews said they were Conservative, sharply down from the 1971 figure of 41 %, when it was the largest denomination. Reflecting this trend, Conservative identification declined steadily with each younger age group, ranging from 24 % of American Jewry for Jews age 65 and over down to just 11 % for the age 18–29 cohort. And since the movement still officially described itself as bound by Halakhah—Jewish law—the fact that only 24 % of Conservative Jews said that observance of that law was essential to being Jewish exposed a serious gap between Conservatism’s self-understanding and the actual lives of its members.

The findings naturally triggered debate. Interpreting the Pew statistics as a form of vindication were some people who were raised in the movement but no longer identified with it. Micah Gottlieb, for example, a professor of Jewish studies, recalled that his Conservative family had been religiously observant, unlike most of the others in his congregation. “I was told that Conservative Jews were as serious in their commitment to Halakhah as Orthodox Jews were, but they differed in that they recognized Halakhic change. But as I knew no Conservative Jews who cared about Halakhah, my teenage sensitivity to inconsistency led me to see Conservative Judaism as inauthentic.” Gottlieb now attended an Orthodox synagogue where he discovered that his story was hardly unique: the congregation included “many families in which at least one spouse was raised by one of the few observant families at their Conservative synagogue” (*Forward*, November 8, 2013).

If Gottlieb expressed himself with a degree of detachment, Rabbi Daniel Gordis—grandson of Rabbi Robert Gordis, a central figure in twentieth-century Conservative Judaism—sounded a note of personal betrayal. In “Conservative Judaism: A Requiem” (*Jewish Review of Books*, Winter 2014) Gordis, American-born but now living in Israel and no longer identifying as a Conservative Jew, claimed the movement was clearly “imploding” and that its “impending demise” meant “the disappearance of the world that shaped me.” While it could have “offered a vision of Jewish communities colored by reverence for classical Jewish learning

and for Jewish tradition, albeit with a somewhat looser adherence to its particulars,” Gordis claimed that its rabbis had instead “expected less of their congregations, reduced educational demands, and offered sanitized worship reconfigured to meet the declining knowledge levels of their flocks.” “What really doomed the movement,” he declared, was that it “ignored the deep existential human questions that religion is meant to address.”

The magazine’s website (jewishreviewofbooks.com) carried responses to Gordis by several Conservative rabbis. Noah Bickart wrote that the movement’s institutions were in trouble but not its religious ideology; Elliot Dorff shrugged off the Pew data, pointing out that the masses of Jews had rarely lived by the spiritual values of the rabbinical elite; Susan Grossman largely agreed with Gordis, and suggested that “commitment to intellectual honesty, or perhaps discomfort with non-rational spirituality, led us to relegate God to the periphery of our communal discussion”; Judith Hauptman objected to Gordis’s dismissal of the importance of “gender egalitarianism”; Jeremy Kalmanofsky thought that Conservative Judaism should “hang tight” on its ideology even though it was unclear “whether we can hang on long enough for our moment to recur”; David Starr believed that the Conservative approach was “right,” but feared that that might not be “all that is required”; and Gordon Tucker, who had been Gordis’s teacher, dismissed the importance of numbers and said that in congregations like his own there was “the vitality of Jewish learning, worship, spiritual journeying, and activism....” In a lengthy response to his critics on the website, Gordis insisted that “Conservative Judaism was never sufficiently aspirational.... It recalibrated Jewish practice for maximum comfort. It failed to recognize that the space between the ‘is’ and the ‘ought’ is where we grow deeper.”

The movement’s top leadership was more optimistic. Arnold Eisen, chancellor of the Jewish Theological Seminary, the primary Conservative rabbinical school, expressed “weariness and disappointment” with the numerous descriptions of Conservative weakness arising out of the Pew findings. “Conservative Jews are just beginning to create a more effective structure to respond appropriately to what ails us,” he said, “and take maximum advantage of the many things we do exceedingly well.” He declared: “Things are on the mend,” and, with the Pew report in mind, urged Conservative Jews to “drink a well-deserved *l’chaim* for many more years of life for a renewed Conservative Judaism—and then let’s go to work” (*New York Jewish Week*, November 29, 2013). Rabbi Steven C. Wernick, CEO of the United Synagogue of Conservative Judaism, the movement’s congregational body, went so far as to suggest that Pew’s statistics could bode well for the moderate religious middle that Conservatism represented. He said, “The time is upon us to build, not bemoan.... to think beyond the institutional and towards the interpersonal. And those who are best positioned to do the building, as the Pew study itself demonstrates, are located at the epicenter of Jewish life.” He confidently asserted: “Conservative Judaism has perfected the intellectual formula; we have achieved the right balance of devotion to our tradition and to one another, yearning for transcendence and engagement with the challenges of contemporary life” (*Times of Israel*, November 22, 2013).

Since assuming the leadership of the United Synagogue in 2009, Wernick had implemented a strategic plan aimed at cutting costs and at the same time providing enhanced services to synagogues. On June 10, 2013, he announced the layoff of 12 employees—10 % of the staff—which would save the organization about \$1 million a year. Also, Koach, the Conservative program for college students, which had been on the chopping block for a long time, would close, and some United Synagogue-owned real estate would be sold. Even with these moves the 2013 budget had a shortfall of \$1 million, and the 2014 budget was expected to be short by \$200,000, Wernick said. He believed that the situation would stabilize by 2015. Wernick pointed to the success of ongoing activities for young people, such as internships with campus Hillels and a year-in-Israel program for high-school graduates, and announced plans to save synagogues money by arranging to buy office supplies and energy in bulk, and to furnish group insurance for synagogue employees. The loss of member synagogues remained a serious problem: it was calculated in 2011 that there had been a 14 % decrease in the number of United Synagogue congregations over the past 10 years, and more had left since. The major reason for disaffiliation was dissatisfaction over dues payments; in some cases, the synagogue dropped its membership and in others, United Synagogue suspended the congregation for non-payment. Wernick minimized the seriousness of the decline, saying, “Success will not be the number of synagogues but their impact of Judaism on the greater Jewish and general world, and the number of Jews participating in Jewish life and engaged in activities sponsored by institutions like synagogues that add meaning to people’s lives” (*New York Jewish Week*, June 14, 2013).

On October 13, 2013—less than 2 weeks after the Pew survey was announced—Wernick welcomed some 1,200 Conservative Jews to Baltimore for “The Conversation of the Century,” the name given to United Synagogue’s 3-day centennial conference. While billed as a celebration of the organization’s 100-year history, much of the discussion centered on how to cope with the movement’s decline, already clearly in evidence before Pew. As reported in the *Forward* (October 18, 2013), some speakers talked of the event as providing a “restart” button for Conservative Judaism while other used different figures of speech to convey the same idea. Rabbi Wernick said: “There’s a lot that needs to be fixed, readjusted and tweaked” to “rewrite our narrative from decline to renewal.” JTS Chancellor Eisen asked his audience to stand up and stretch. “Let’s wake up,” he said. “We need to stretch our boundaries wider. The way to grow Conservative Judaism is to reach beyond and bring more Jews.” Brandeis University historian Jonathan Sarna provided reason for optimism, pointing out that Reform in the 1930s and Orthodoxy in the 1950s had been on the downswing but both found ways to rebound and thrive. He concluded: “There is a lesson here for the Conservative movement that it, too, can transform itself significantly.”

All this sweetness and light was a bit much for Rabbi Edward Feinstein of Encino, California, who told a convention session, “Our house is on fire! If you don’t read anything else in the Pew report, [it is that] we have maybe 10 years left. In the next 10 years you will see a rapid collapse of synagogues and the national organizations that support them. The Pew report is an atomic weapon.” And he

exclaimed, “What I’m missing at ‘The Conversation’ is a little bit of screaming.” But countering Feinstein’s angst was an alternative reading of Pew’s numbers by Rabbi Alan Silverstein of West Caldwell, New Jersey, a former president of the movement’s Rabbinical Assembly, who said that if one looked just at Conservative Jews affiliated with synagogues, the results showed little if any downturn, and, in addition, it was likely that many of the young Jews now calling themselves “Just Jewish” would identify as Conservative after they married and started families (*New York Jewish Week*, October 18, 2013). Rabbi Charles Savenor, who served as program director for the conference, complained about the predominantly negative press coverage. Largely unreported, he said, were “the dancing in the aisles,” “the honest and constructive dialogue,” and the “candid, non-hierarchical approach.” In answer to Rabbi Feinstein’s “house on fire,” he noted that there had been “buckets of water” (*New York Jewish Week*, October 25, 2013).

The centennial convention’s deliberations about how to increase the number of Conservative Jews raised once again the vexed problem of how to deal with intermarriage. Clearly, the movement’s ban on rabbinic officiation and even presence at such weddings often alienated these couples and discouraged them from joining Conservative synagogues, despite movement-sanctioned outreach programs aimed at attracting them after the marriage. And yet so long as Conservative Judaism continued to define itself as Halakhic—bound by Jewish law—it could not condone intermarriage. Also, uncertainty and inconsistency in the treatment of non-Jewish relatives of member families at services was believed to contribute to the preference of the intermarried to identify as Reform. There was no Conservative consensus on how a non-Jewish parent of a bar/bat mitzvah might participate in the event, whether a non-Jew could be a synagogue member or serve on the board, or whether the intermarriage of a member could even be announced from the pulpit. Individual synagogues made their own decisions on such matters. But incremental movement-wide liberalization was beginning. On October 15, 2013, the Committee on Jewish Law and Standards, Conservative Judaism’s authoritative tribunal on Jewish law, voted on a resolution allowing non-Jews to open the ark containing the Torah scrolls during services. It got 8 votes in favor and 12 against, but since 6 votes were enough for adoption, it passed. The next month the movement’s Solomon Schechter school network established a task force to discuss admitting students with Jewish fathers and non-Jewish mothers—children Jewish by the patrilineal standard accepted by Reform but not according to Halakhah. As it stood at the time, official policy was to admit such students only if the family planned to convert them to Judaism, although this rule was widely ignored.

Some in the movement wanted to open the Conservative tent wider. Rabbi Charles Simon, president of the Federation of Jewish Men’s Clubs, had for some time been the leading voice calling for greater acceptance of the intermarried, and on his own, without authorization from any movement body, organized meetings of rabbis to discuss strategy. In late 2013, he, together with Rabbi Kerry Olitzky of the Jewish Outreach Institute, circulated 14 recommendations. These included bar/bat mitzvahs for unconverted children of Jewish fathers and non-Jewish mothers; rabbinic officiation at funerals of non-Jewish members of the community; conducting

an *aufruf*, or premarital celebration, for intermarried couples; and, most controversially, rabbinic attendance at intermarriages. “If a synagogue wants to continue to attract and provide meaningful services to a changing population,” said Simon, “all of these points are things they have to think about” (*Forward*, December 2, 2013).

Reconstructionist Judaism

The Pew survey found that 1 % of American Jews identified with the Reconstructionist movement, which was founded in the mid-twentieth century to promote the views of Rabbi Mordecai Kaplan that Judaism was an evolving civilization that featured both religious and secular dimensions. In 2013, it had 106 affiliated congregations with a total of 65,000 members, and 325 rabbis, most of whom did not serve congregations. While Kaplan’s Reconstructionist ideology had exerted a profound effect on the larger non-Orthodox movements during the twentieth century, the denomination itself had never attracted a large following. “For us, being small means being nimble,” wrote two movement leaders (*Forward*, April 19, 2013).

In response to financial difficulties precipitated by the economic recession, the movement merged its congregational arm, the Jewish Reconstructionist Federation, with the Reconstructionist Rabbinical College in 2012, an arrangement in which the college actually ran all programs. It also instituted a new flexible dues structure whereby congregations could choose from among three different payment levels and be entitled to a commensurate amount of consulting hours from Rabbinical College personnel. Some 80 % of the congregations opted for one of the two top levels.

Reconstructionists took pride in pioneering advances that were later copied by others, such the bat mitzvah ceremony (the first was that of Kaplan’s own daughter) and the ordination of gay and lesbian rabbis. It continued to blaze new trails during 2013. Rabbi Jason Klein became the first gay man to head a major national rabbinic organization when he was chosen president of the Reconstructionist Rabbinical Association, and Rabbi Deborah Waxman, appointed president of the Reconstructionist Rabbinical College—which now included what had been the Jewish Reconstructionist Federation—became both the first woman and the first lesbian to head a Jewish congregational body. Waxman told the *Forward* (October 18, 2013), “It has been energizing to know that I will not be marginalized or disqualified from serving the Jewish people. I deeply appreciate—and have richly benefited from—the Reconstructionist movement’s vanguard work on inclusion, and hope to continue it as president.”

Orthodox Judaism

Orthodox Jews appeared least susceptible to the demographic erosion affecting other sectors of the Jewish community. While the Pew study found that Orthodoxy was still the smallest of the three major denominations at 10 % of the total—a rise

of 2 % since 2001—an astounding 27 % of Jews under age 18 lived in Orthodox households. Sociologist Steven M. Cohen, who served on the study’s advisory committee, calculated that “every year, the Orthodox population has been adding 5,000 Jews. The non-Orthodox population has been losing 10,000 Jews.” Were this trend to continue, Orthodox Jews would eventually become the majority of the Jewish community. Most of the gain was in the Haredi segment of Orthodoxy, which now made up some 70 % of the Orthodox population, the other 30 % declaring themselves Modern Orthodox (*Forward*, November 15, 2013). Nevertheless, even as American Orthodoxy proved comparatively successful in maintaining itself and expanding, it was at the same time beset with practical and ideological problems, and riven by internecine disputes.

The “Chained” Wife The longstanding problem of the *agunah*, the “chained” wife, continued to plague all sectors of the Orthodox community, and calls for addressing it became louder. The Halakhic rule that a divorce document (*get*, in Hebrew) could only be given by the husband to the wife opened up the possibility that a man could extort money or child custody rights in return for the divorce, or simply withhold it out of spite. An Orthodox woman without a religious divorce could not remarry; there were no legal means to coerce the man to free her in the absence of religious courts with enforcement powers, and if she did marry again, the children would be tainted with bastardy.

Enhanced communal awareness and the instant communications provided by the new digital media made three *agunah* stories front-page news during the year. Aharon Friedman, a Harvard Law School graduate and aide to Congressman Dave Camp of Michigan—chairman of the House Ways and Means Committee—had been civilly divorced from his wife since 2010, but had never issued her a *get*. A number of rabbinical organizations publicly denounced him, and ORA (Organization for the Resolution of Agunot), whose tag line was “Get refusal is a form of domestic abuse,” mounted a campaign of demonstrations in front of his Capitol Hill office, email and Internet postings, and pressure on Representative Camp to use his influence. On December 13, 2013, ORA announced that it had succeeded and the woman was free to remarry. Friedman, however, denied that he had given her a *get*. While exactly how the problem had been resolved remained a mystery, some speculated that a rabbinic court had annulled the marriage.

Another case of a withheld *get*, reported on the front page of *The New York Times* (March 22, 2014), was even stranger and remained unresolved. Meir and Lonna Kin divorced in 2007, but Meir refused to give her a *get* unless Lonna gave him \$500,000 and sole custody of their son, which she refused to do. As in the Friedman case, rabbinic groups and ORA organized demonstrations and ran ads in an effort to convince Mr. Kin to free his wife so she could remarry, to no avail. On March 20, 2014, he was married in a Las Vegas reception hall as protestors cried “Bigamist” and “Shame on you” outside. Apparently, he had found a rabbi willing to perform the ceremony, even as his first wife remained “chained” to a life of singlehood.

A macabre aspect of the problem was brought to the attention of the public by an FBI sting operation that caught and arrested a well-known New York rabbi and nine

others in October 2013. The gang, it turned out, was often hired by the families of women denied a *get* to kidnap and beat up the husbands to coerce them to free their wives. The rabbi explained to the undercover agents, who feigned that they were an *agunah* and her brother, that care was taken to leave no visible wounds on the husbands' bodies so that there would be no proof. The New Jersey US attorney's office said, "They beat them up, tied them up, shocked them with tasers and stun guns until they got what they wanted." Some two dozen husbands were identified as possible victims of such treatment, their wives paying as much as \$60,000 to coerce them into providing Jewish divorces (*New York Times*, October 10, 2013).

One approach to avoiding *agunah* situations was a prenuptial agreement signed before the wedding by the bride and groom, whereby the latter obligated himself to pay a sum of money for each day's delay in giving the religious divorce after the civil document has been issued. This provided a strong incentive to grant the *get*, but it was hardly a panacea. The Haredi world shunned the agreement; as Agudath Israel spokesman Rabbi Avi Shafran explained, it feared that "focusing on the possible dissolution of a marriage when it is just beginning is not conducive to the health of the marriage." Even the RCA, which had originated the idea, did not require its rabbis to use it. Some rabbis who strongly believed in the agreement held postnuptial signing parties for married couples in the hope of providing protection for wives who had entered marriage without the document.

Two major conferences addressed this problem during the year. One, billed as the Agunah Summit, was cosponsored by JOFA (Jewish Orthodox Feminist Alliance) and the NYU Tikvah Center for Law and Jewish Civilization, and took place in the summer of 2013. The other was JOFA's eighth international conference that December, which announced plans for a new religious court that would use creative Halakhic thinking to find a "systemic solution." Rabbi Simcha Krauss, a respected rabbinic authority who took on the responsibility for organizing the initiative, said, "I am not a revolutionary, and I understand that Halakhah moves slowly, but it's been too slow. It's time" (*New York Jewish Week*, December 13, 2013).

Haredi Orthodoxy For all its demographic success, the highly insular Haredi Orthodox sector, often referred to as Ultra-Orthodox, came in for heavy criticism during the year. In July 2013, Rabbi Jonathan Sacks, the recently retired chief rabbi of Great Britain who now spends much of his time in the US, publicly castigated "the world of inward-turning, segregationist Orthodoxy" who "embrace Judaism and reject the world." He called this "worse than dangerous." Agudath Israel of America replied that this was an exaggeration, since Haredim could be found in every profession and were involved in outreach to other Jews, while being careful to avoid "the pernicious elements of the surrounding culture." The organization called on Sacks to apologize "for the derision and condescension," but he ignored the request.

The public demonstrations that Haredi elements periodically staged against policies of the State of Israel, which intensified as Israel's government moved to modify the longstanding draft exemption of yeshiva students, sometimes spilled over into outright denunciations of Zionism and the State of Israel, enraging other

American Jews. After one such rally sponsored by the Satmar Hasidic sect in New York on June 9, 2013, Michael Miller, who headed the city's Jewish Community Relations Council, said, "We consider such rhetoric offensive and we categorically condemn it," and Rabbi Shmuel Goldin, president of the RCA, the Modern Orthodox rabbinic group, called on the organizers to "think carefully about the ramifications of such a rally" (*Forward*, June 21, 2013).

The controversy over *metzitzah befeh*, oral suction of the open wound after circumcision, an ancient practice originally instituted for health reasons but hallowed by the centuries, had come under attack since the mid-nineteenth century for potentially spreading infection. It was now done almost exclusively by Haredi mohalim (circumcisers), who considered it an essential part of the circumcision ritual and an act of mystical significance. Between 2004 and 2011, 11 infants in New York City were believed to have contracted herpes after such oral suction, two of them dying. In September 2012, the city's Board of Health, with the strong support of Mayor Michael Bloomberg, voted to require parents to sign a consent form before the procedure was performed. A suit filed by Agudath Israel to block the new law on the grounds that it interfered with freedom of religion and freedom of expression was dismissed in January 2013.

Two more infants were diagnosed with herpes in the first 3 months of 2013 after undergoing oral suction in connection with circumcision; no consent forms had been signed in these cases, and the parents refused to identify the name of the mohel. A mayoral election was approaching, and since all the aspirants for office were eager to garner the Orthodox vote—estimated at about 7 % of those who actually voted in Democratic primaries—none endorsed the consent form requirement. Bill de Blasio, the eventual winner of the primary and the general election, criticized Bloomberg for seeking "to impose his will," and said that as mayor he would "change the policy to protect all of our children but also respect religious tradition" (*New York Times*, September 26, 2013). After his inauguration de Blasio told a press conference that the written consent requirement would remain in force "while searching for a solution that would make it more effective." Soon afterward another case of infection was reported (*Forward*, January 30, 2014). Indicating just how extensively the consent form law was flouted with impunity, the *Forward* reported on an interview with a mohel—he allowed his name to be used—who said that he never had parents sign the form because "I don't believe in it," and explained that he omitted oral suction only when the parents were not religiously observant and "could be drug users, they could be going to prostitutes and who knows what, and are infected with all kinds of diseases" (*Forward*, April 4, 2014).

As the Haredi population grew, so did accounts of defection from that community. Footsteps, which celebrated its tenth anniversary in 2013, was an organization that helped former Haredim adjust to secular society: In 2009 it had 35 new members, and by 2013, had 95. Footsteps claimed to have helped a total of over 800 people who came with virtually no secular education earn their GEDs, attend college and find jobs. Even more important, said several members, was the substitute family that Footsteps provided for those newly cut off from their own, and who sometimes suffered from depression and other mental-health problems (*New York*

Jewish Week, November 29, 2013). There were also a number of online blogs and Facebook pages where former Haredim could communicate with each other.

The literature about former Haredim and their adjustment to modernity continued to grow, much of it written by persons who had experienced the process themselves. An article by Tova Ross in the online magazine *Tablet* (January 7, 2014) about “How Ex-Frum Memoirs Became New York Publishing’s Hottest New Trend” traced this trend back to 2002 and described the newspaper and magazine articles, websites and books that had appeared since then about the renegades “who leave ultra-Orthodoxy for the risky, often bewildering, sometimes dangerous, but also rewarding pursuit of what most of America calls everyday life.” Ross gave special attention to the latest example of the genre, Leah Vincent’s *Cut Me Loose: Sin and Salvation After My Ultra-Orthodox Girlhood*, interviewing both Vincent, who claimed to have been thrown out of her home for minor dress code violations, and her father, a rabbi, who claimed that even as a child Leah was “not always able to separate her imaginings from the facts.”

Defecting from the Haredi world did not necessarily entail a complete break with the past. Lipa Schmeltzer, born and brought up as a Skvere Hasid in New Square, New York, had enjoyed a meteoric career as a singer and entertainer—he was called the Hasidic Bruce Springsteen—performing in Hasidic garb before large and enthusiastic audiences. But after rabbis pressured him to cancel a benefit concert he was scheduled to give in Madison Square Garden in 2008, Schmeltzer began to develop second thoughts about his community and his future. He earned a GED, enrolled in Rockland Community College, trimmed his beard, and disregarded rabbinic criticism of his performances. On December 29, 2013, “Lipa on Broadway” opened at Town Hall in New York City. The crowd ranged “from Satmar fans in traditional black and white who snuck out to attend a forbidden show” to the Modern Orthodox, with men and women sitting together. Schmeltzer, still an observant Orthodox Jew despite his metamorphosis, told a reporter, “I don’t think God has an issue with this” (*Forward*, January 24, 2014).

The suicide of Deb Tambor on September 27, 2013, showed that not all those who disengaged from the Haredi world could manage the transition. A wife and mother in the Hasidic town of New Square near New York City, Tambor left her husband to live a secular life, and her former community turned against her. She lost custody of her three children—even her own father testified against her—and her former husband, now remarried, alienated them from her. Although she had sought help for depression, the trauma proved too great to overcome.

Agudath Israel, which represented the interests of American Haredim, worried about the negative press the community tended to receive in the non-Orthodox Jewish media, and Rabbi Avi Shafran, its spokesman, sought to counter it. He proposed to the *Forward* that it stop using the term “ultra-Orthodox” since “ultra” had a pejorative connotation that suggested “too much” Orthodoxy. Shafran proposed that his group simply be called Orthodox, since its practices were those “that most resemble those of our grandparents,” and that non-Haredi forms of Orthodoxy be modified by adjectives. Jane Eisner, the *Forward* editor-in-chief, declined the suggestion, arguing that “ultra” was not necessarily negative and that, in any case, her grandparents “were

strictly Orthodox Jews but did not dress, act or think like the Jews of Boro Park and Crown Heights today.” Ultra-Orthodoxy, she concluded, “is not normative Judaism. Or even normative Orthodoxy” (*Forward*, Feb. 28, March 7, 2014).

Modern Orthodoxy The difficulties confronting Yeshiva University, Modern Orthodoxy’s flagship educational institution, mounted during the year. The university had never recovered from the financial problems experienced as a result of the recession in 2008, when it lost about \$100 million it had invested with Bernard Madoff, then a university trustee. Following credit downgrades in 2011 and 2012, in January 2014, Moody’s Investor Services announced it was reducing Yeshiva’s credit rating to four levels below investment grade, essentially junk-bond status. Yeshiva was the only university with an endowment of more than \$1 billion rated that low. Rather than attributing the change to the Madoff connection, the Moody’s analyst responsible for the change said “It’s about their management.” Despite attempts to control costs, she reported, annual deficits remained outside, sometimes exceeding \$100 million a year (*Businessweek*, January 21, 2014).

Even before the latest downgrade was reported, but anticipating its findings, the university—which had already frozen salaries and new appointments, and reduced contributions to the staff’s retirement benefits—announced it was taking draconian measures to restore financial stability. It would sell ten university-owned apartment houses, provide cash inducements for veteran faculty members to retire, impose cuts on every school and department, and President Richard Joel would himself take a \$100,000 pay cut. Joel promised to “reframe the way we educate and dare to think outside of the box,” and talked of “a new strategic vision” that would bring “further integration and efficiencies between schools and find new programs and revenue producers, including online education” (*New York Jewish Week*, November 29, 2013). Moody’s dropped Yeshiva’s credit rating again on March 5, 2014, and a large-scale sell-off of Yeshiva University bonds followed the next day. Moody’s put out a report on March 25, stating: “The negative outlook reflects the risk that Yeshiva will deplete its available unrestricted liquidity before management is able to execute a successful fiscal turnaround,” and it warned that unless radical measures were instituted the school would simply run out of money by the end of 2015 (JTA, Mar. 27, 2014). A university spokesman said he was “surprised” at this, since steps had already been taken to address the financial problems.

At the same time, Yeshiva had another crisis on its hands that threatened both its finances and its moral and religious reputation. In December 2012, allegations surfaced that two rabbis on the staff of the university’s high school, one a principal and the other a teacher, had sexually abused students between 1969 and the early 1980s, and that other faculty members and administrators, including Rabbi Norman Lamm, then the president, had been told about the abuse, but did nothing. The university announced it had arranged with the Sullivan and Cromwell law firm to launch an investigation. In a letter announcing his retirement as chancellor on July 1, 2013, Lamm acknowledged that he had mishandled the matter: when allegations of abuse had come to his attention, Lamm recalled, he had acted in a way he “thought was correct, but which now seems ill conceived” (*New York Jewish Week*, July 5, 2013).

Two weeks later, 19 former students filed a lawsuit against Yeshiva for \$380 million. The suit contained detailed descriptions of the abuse and described its subsequent effects, physical and emotional, on the lives of the victims. Their lawyer said that the statute of limitations, which would ordinarily negate a suit so many years after the alleged crimes, should not come into play here since the alleged cover-up had prevented the young men from knowing that others had been subjected to the same treatment. A similar legal argument had been successfully used in a suit against Poly Prep Country Day School in Brooklyn (*Forward*, July 19, 2013). More former students joined in the suit, eventually raising the number of plaintiffs to 34 and the sum demanded to \$680 million. In August, a federal judge denied the plaintiffs' lawyers discovery, meaning they could not have access to Yeshiva's internal documents or interview its personnel.

Yeshiva released a report of its internal investigation on August 26. Because of the pending lawsuit, the 21-page document omitted the detailed findings of the investigators. It acknowledged that multiple cases of abuse had occurred and that "members of the administration had been made aware of such conduct" but "failed to appropriately act to protect the safety of its students or did not respond to the allegations at all." Since 2001, however, there had been "significant improvement" in the way the university handled such matters. Yeshiva President Richard Joel said the report would "serve as a source of profound shame and sadness for our institution" (*Forward*, September 6, 2013). In early September, the 85-year-old Rabbi Lamm was ruled mentally incompetent to testify, and the university invoked the statute of limitations in filing a motion to dismiss the case. Several of the former students testified at a hearing on October 22. On January 30, 2014, the federal judge hearing the case dismissed it on statute-of-limitations grounds. The plaintiffs' legal team said it would appeal.

But the university's attempt to retrieve its reputation and relegate abuse charges to the distant past faced a new obstacle even before the judge ruled. Soon after the fall semester began, the *Forward* (October 18, 2013) reported that Yeshiva had hired someone to teach Hebrew who had pleaded guilty to four counts of lewdness in 1997, in connection with his work as a teacher of boys preparing for bar mitzvah, and had been sentenced to 10 years of probation. Yeshiva responded that it had procedures in place "to ensure a safe environment for our students, faculty, staff and community," and that all potential employees underwent criminal background checks. Within days Yeshiva announced that the man was "no longer employed by the university," and explained that it had "erred" in allowing him to begin teaching before his background check had been completed.

Yeshiva University's rabbinical school celebrated its quadrennial Chag Ha'semikha—rabbinical graduation ceremonies—on March 23, 2014. Its largest-ever group of graduates, 230 young men, received their ordination certificates (very few of them intended to take pulpits), joining over 3,000 previous rabbinic alumni. The elaborate and meticulously choreographed event, which drew an overflow audience, underlined the central role that Yeshiva had long played in the growth of Orthodox Judaism in the US. But even this impressive milestone brought with it evidence that all was not well within the university and the religious ideology it embodied.

On January 13, 2013, the acting dean of the rabbinical school wrote to one of the candidates for ordination informing him that he would not receive his degree if he did not sign a statement agreeing to “defer, in matters of normative practice” to the opinions of recognized authorities, since “decisions, especially decisions in controversial areas of Jewish thought and practice,” could only be made “in consultation” with them. The recipient publicized the letter, and the Internet ensured its quick and broad dissemination. Apparently this rabbinical student had held a “partnership” prayer service in his home in which women were called up to the Torah and led certain parts of the liturgy. While such services had received approbation from some rabbinic scholars, it was anathema to Yeshiva’s faculty. The student and the university soon reached an agreement enabling him to receive ordination, but the dispute itself revealed a growing split within Modern Orthodoxy over this and a host of other issues.

Yeshiva’s leading rabbis issued sharply worded condemnations of “partnership” services, calling them alien to authentic Jewish tradition because of their feminist origin and alleged emulation of Conservative Judaism. Another, similar issue arose fortuitously at the same time. On January 24, 2014, the principal of SAR High School, an Orthodox day school in Riverdale, New York, informed the parents that two female students who expressed a desire to don tefillin at morning services would be allowed to do so, since there were rabbinic authorities who permitted it even though it went against normative Orthodox practice. Once again, the Yeshiva University rabbinic faculty issued condemnations of the innovation for its alleged feminist and Conservative associations.

The rift developing within Modern Orthodoxy was not confined to ritual matters, but extended to theology. A new website was launched in July 2013, ww.thetorah.com, aimed at reconciling Orthodox Judaism and critical Bible scholarship. “Virtually all of the stories in the Torah are ahistorical,” its inaugural manifesto announced. “Given the data to which modern historians have access, it is impossible to regard the accounts of mass Exodus from Egypt, the wilderness experience or the coordinated, swift, and complete conquest of the entire land of Canaan under Joshua as historical.” Brandeis Bible Professor Mark Brettler, an Orthodox Jew and one of the directors of the site, told a reporter, “I would really love it if Jewish education became more tolerant and did not incorrectly say from an intellectual perspective that all of Jewish observance and being Jewish in a fundamental way depends on traditional views of the Bible” (*Tablet*, September 18, 2013). Such a perspective was, of course, rejected out of hand by the Haredi world and by Yeshiva University’s rabbis, who maintained that the Bible was literally the word of God.

There was already an alternative Modern Orthodox institutional structure in place for those prepared to break with Yeshiva University’s religious culture. Called “Open Orthodoxy,” its founder was Rabbi Avi Weiss, a Yeshiva alumnus who felt that his alma mater had become captive to the Haredi world. Weiss had founded Yeshivat Chovevei Torah in 1999 with the aim of producing Orthodox rabbis open to feminism and Jewish pluralism. Its graduates were not accepted by the RCA, and so an “Open Orthodox” rabbinic group, the International Rabbinic Fellowship, was organized in 2008. Weiss also created Yeshivat Maharat to train female clergy, and

its first three graduates were ordained on June 16, 2013. They were not given the title rabbi, but rather maharat, a Hebrew acronym for Halakhic/spiritual/Torah leader. After the RCA, on May 7, publicly complained that ordination of women violated Jewish tradition, Weiss responded that “within proper parameters, we ought innovate to address the issues of our time” (*Times of Israel*, June 17, 2013).

Weiss retired as president of Chovevei Torah in 2013, and in October was succeeded by Rabbi Asher Lopatin, who had been a congregational rabbi in Chicago. The Orthodox establishment rebuffed him from the start. Agudath Israel condemned him for holding a roundtable discussion with non-Orthodox rabbis, and a Haredi newspaper called the event a “spit in the face of Orthodox conduct and practice.” Not one person associated with Yeshiva University—not even his personal friends—accepted the invitation to attend Lopatin’s installation ceremony. “Everyone is looking over their right shoulder,” he complained to a reporter (*Forward*, November 1, 2013). Lopatin did have a rare opportunity to debate Rabbi Shmuel Goldin, the immediate past president of the RCA, on a radio talk show in late December. Goldin charged that Open Orthodoxy had an agenda-driven approach to Jewish law; instead of “looking at each situation, each particular issue. And honestly weighing the pros and cons,” he said, Open Orthodox rabbis “know where they want to go, and they want to find leniencies to get there.” Referring specifically to “partnership” services, Goldin warned that “the mainstream Orthodox world does not consider it Halakhic,” and its adoption threatened to create a schism. Lopatin, for his part, admitted to perplexity about “why there is this obsession with boundaries and red lines.” And he said that the real danger to Orthodoxy came from those “who really don’t want to address the issues of our times, particularly women’s issues... there is an inflexibility—they do not see new things within Halakhah that address it.” Agudath Israel had been invited to participate in the debate but declined since it did not recognize Open Orthodoxy as Orthodox (*New Jersey Jewish Standard*, Jan. 3, 2014).

Chabad Of the criticisms aimed at the Pew survey, perhaps the most cogent was the lack of any assessment of the role that Chabad-Lubavitch was playing in the lives of American Jews. Chabad was not listed as a choice in the denominational tables—indeed, it was not a denomination—and, strictly speaking, it could not be subsumed under Orthodoxy either, whether Ultra or Modern, since it was sui generis in its nonjudgmental, unconditional outreach to every Jew no matter the degree of his or her observance. Chabad did not keep membership lists, but for thousands of Jews who might identify with any of the denominations or with none, Chabad was the primary mode of Jewish identification, whether through participation in programs, attendance at services, student involvement in campus Chabad houses, or financial support of Chabad centers. Don Seeman, a professor at Emory University who was conducting research on Chabad, pointed to the aspiration to emulate Chabad shown by leaders of Reform, the largest denomination, and noted that “the number of Chabad centers in my own city of Atlanta has doubled and trebled over

the last 15 years, not to mention their presence on over 100 college campuses nationwide” (*Jewish Review of Books*, Winter 2014).

Flying under Pew’s radar, Chabad took a sanguine approach to its findings and even saw them as justification for its own approach. Rabbi Shmuel Kaplan, Maryland director of Chabad, commented, “So young Jews don’t want to affiliate? Wonderful!” For Kaplan, the juxtaposition of that fact with the statistic that over 90 % of Pew’s respondents were proud of being Jewish showed “that Jews are not rejecting their Jewish identity,” but rather “a particular evolution of American Judaism.” Institutionalized religion, what he called the “synagogue-focused paradigm,” was obsolete, and should be replaced by “the personal observance of mitzvot and engagement in religious life,” Chabad’s stock in trade (*New York Jewish Week*, November 1, 2013).

In 2013, almost two decades since the death of the last Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, the movement was still without an official leader, and there was considerable speculation about what would happen to the organization once the circle of elderly rabbis who had assisted him and were now coordinating Chabad’s far-flung activities passed from the scene. Yet the movement had grown exponentially on a decentralized model, without a charismatic rebbe. From some 800 *shluchim* (emissaries) around the world in 1994 there were now more than 4,000—mostly husband-and-wife teams—who were prepared to spend their lives at their outposts of outreach, and they were being sent out at an accelerating pace (*New York Jewish Week*, November 1, 2013).

A legal dispute over disposition of the large collection of Chabad books and manuscripts that was held by the Russian government continued. Against the wishes of Chabad authorities in New York, who had sued to gain control of the material, the Russian leaders of the movement agreed to their government’s offer to place it in a new Jewish Museum and Center of Tolerance in Moscow that would officially be part of the Russian State Library, but controlled by Russia’s Chabad. But in September 2013, Russian authorities announced that the plan would not be implemented until Chabad-Lubavitch of America dropped its suit, which had been upheld by a US district court judge in January 2013, the judge levying a \$50,000-a-day fine until the library was sent to New York. The American Society of International Law released a scholarly analysis of the legal issues (“Reviewing the Agudas Chasidei Chabad v. Russian Federation, et al. Dispute,” March 19, 2014), concluding that “the prospects of Chabad reclaiming the collection from defendants by means of the ongoing litigation seem bleak.”

Chabad’s extraordinary influence in Russia, where it had become virtually synonymous with traditional Judaism and where its chief rabbi, Berel Lazar, was close to President Putin, created complications for Jews elsewhere when Russia annexed Crimea, which had been part of Ukraine, in March 2014. While Ukrainian Jews and American Jewish organizations tended to support the Ukrainian cause, Lazar and his Federation of Jewish Communities of Russia echoed Putin’s charge that the Ukrainian government was laced with anti-Semitism, and justified Russian policies.

16.6 Jewish Education

The perception of weakening Jewish identification among the young, corroborated by the Pew findings, focused increased attention on Jewish education. Since the Orthodox community was clearly more successful than other parts of the community in transmitting Jewish commitment, the Jewish day schools, which primarily serviced that sector, received primary attention. And with the American economy still not recovered from the economic downturn that began in 2008, making Jewish day school education more affordable was a major priority.

One approach to lowering the costs of Jewish day schools—where tuition could range from \$20,000 to \$40,000 per year per student, a significant burden even for well-off families—was political lobbying. The leading organizational advocates were the Haredi umbrella organization Agudath Israel and OU Advocacy, the public-affairs unit of the Union of Orthodox Jewish Congregations of America (OU). They often received help from local federations in seeking out government aid at the national, state and local levels in ways that did not overstep church-state barriers, to pay for such necessities as security, transportation, and textbooks. The lobbying efforts were most successful in state capitals, where, Uriel Heilman reported in the JTA, “methods used by private schools to get government money... range from the complex to the Byzantine” (JTA, July 1, 2013). Depending on the state, there might be tax credits for donations to schools, tax exemptions, reimbursements for services required by the state, or outright support for security, textbooks, transportation or counseling for students with special needs.

In 2013, OU Advocacy focused on securing the same discounted rates on energy costs and free efficient-energy programs that were available to public schools, partnering with The Jewish Federations of North America, the Seventh Day Adventists, the Catholic Church, Evangelical Lutherans and nonprofit cultural institutions in pressing Congress for legislation. Similarly in Albany, OU Advocacy was among the groups backing a proposed Energy Parity Act in the New York State Legislature that would lower energy costs for all schools. By March 2014 several other proposals that would help day schools were on the legislative agenda in New York, the state with the largest concentration of Jews and a majority of American day school students: a tax credit for donations to school scholarship funds, funding for anti-truancy programs and mandated services, and support for upgrading technology in schools. And should the proposed universal pre-K program become law in New York, Jewish preschools were expected to be included (JTA, March 18, 2014).

Day school expenses could also be reduced without government subvention. With help from the Avi Chai Foundation and other sources, Yeshiva University started a Benchmarking and Financial Reengineering Project in 2011 that by 2013 was helping 29 day schools improve their operational efficiency and save money. Each school provided its financial data, which project consultants would then analyze, and make recommendations about marketing, fundraising, financial planning, branding, and recruitment. But participation hardly guaranteed results: As 2014 began, only 18 of the schools seemed likely to improve their bottom lines by at least 10 %, the goal of the program (*New York Jewish Week*, January 24, 2014).

Another way of addressing the high cost of sending children to day schools was finding creative ways to reduce tuition, an approach that received support from Jewish foundations such as Avi Chai and Jim Joseph. Westchester Day School near New York City, which had room for more students, lowered tuition for the youngest grades on the theory, as expressed by the board president, “that if you fill your classes you can sustain lower tuition rates” (*New York Jewish Week*, December 20, 2013). A number of schools placed a cap on the tuition a family would pay regardless of how many of its children were enrolled; Beit Rabban, in Manhattan, set the cap at 15 % of gross adjusted income. Yet a third strategy, called “indexed tuition,” presented parents with a range of tuition prices from which they picked the level geared to their income (which would be verified by the school), and in that way the family would not be faced with sticker shock and could avoid the often demeaning process of applying for a scholarship. Another approach was to provide a tuition credit that would increase each year, drawing students and providing a financial incentive to remain in the school.

The high tuitions charged by Jewish day schools was a strong motivation for the opening of more Hebrew charter schools. As public schools, these were free, but could, by law, teach only Hebrew language and secular Jewish culture, not religion, and could not discriminate by religion in admissions or hiring. In fall 2013, Hebrew charters opened in the Harlem section of New York City, Washington, DC, and San Diego—all affiliated with the Hebrew Charter School Center—and in San Antonio, where the charter replaced an existing day school. The Ben Gamla network in South Florida had four Hebrew charters; a fifth, in Pinellas County (St. Petersburg), closed in 2013. That December, local authorities in Hollywood (FL), where an elementary Ben Gamla already existed, approved a second Ben Gamla that would function as a middle and high school. A complaint lodged in August 2013 that the elementary school in Hollywood violated church-state separation was dismissed.

In the area of supplementary Jewish education, new ideas were being implemented to make learning to be Jewish more appealing. UJA-Federation of New York had for some years run a program, Lomed, that coordinated consulting services and provided grants for more than 50 local congregations to improve their religious schools. Under its umbrella, the different synagogues tried a variety of innovations: classes for the entire family on Sundays instead of twice-a-week afterschool sessions; small groups meeting in private homes for discussions; the substitution of projects for class time; matching up families with similar Jewish interests; and the use of games rather than formal lessons (*New York Jewish Week*, July 5, 2013.) Another innovative supplementary education program in New York City, called Jewish Journey Project and offered to synagogues and JCCs, offered a menu of yearlong courses given at different times at different venues, enabling children to choose what and when they went to religious school. The idea behind this was that young people given the freedom to decide about their Jewish education would find it a positive experience and learn more (*New York Jewish Week*, May 24, 2013).

Attempts to harness technology to Jewish education continued, as those who were developing the new ideas launched pilot programs and sought out investors. Shalom Learning, based in Washington, DC, sought to provide “blended learning”

for supplementary schools through iTunes, digital streaming, smart phones, and social media, so that online sessions could replace time in the classroom. jLearningLabs, a partnership between the American publisher Behrman House and the Israel-based nonprofit Center for Educational Technology, announced it would advise and facilitate projects that harnessed high technology for Jewish education. And Sefaria, a planned open-source, searchable website, would provide, free of charge, all major Judaic texts in the original Hebrew or Aramaic with English translation (*New York Jewish Week*, May 31, June 7, 21, 2013).

In the search for novel approaches to Jewish education, attention was drawn during the year to Jewish Montessori. In an article about the opening of Luria Academy, a day school in Brooklyn that used the technique, Julie Wiener, in the *New York Jewish Week* (September 20, 2013), noted that, of the more than 40 Jewish Montessori schools in North America, half had started “within the past decade.” Most covered only nursery and the lowest elementary grades, and there was not yet a high school. A number of standard Jewish day schools also used some Montessori techniques, or offered a Montessori track. A Jewish Montessori Society was founded in 2011. The Montessori approach, initiated in the early twentieth century, rejected the old model of teachers standing in front of the class and giving lessons, and instead had individuals or small groups of students working independently at their own pace, supervised by specially trained teachers. *The New York Times* did its own feature on Jewish Montessori 2 months later (February 22, 2014), which pointed out that a number of the schools were Hasidic, and that the late Lubavitcher Rebbe, Menachem Mendel Schneerson, was alleged to have given his approval. Some parents interviewed for the article said they patronized Montessori because of their preference for the individualized learning, the greater heterogeneity of the student body as compared to conventional day schools, and the seamless transition during the school day between Jewish and secular subjects.

16.7 Cultural Milestones

A number of important Jewish books appeared during the year. Reflecting the widespread sense that anti-Semitism was becoming a growing threat, two ambitious volumes were published that sought to trace in detail the history of the phenomenon: Daniel Jonah Goldhagen’s *The Devil that Never Dies: The Rise and Threat of Global Antisemitism* and David Nirenberg’s *Anti-Judaism: The Western Tradition*. Reviewing Goldhagen’s book in *The New York Times* (October 13, 2013), Jeffrey Goldberg called its “most effective and disturbing element” the demonstration that recent manifestations of anti-Semitism are so taken for granted that they “fail to excite the anger or disbelief of the non-Jewish masses and non-Jewish elites alike.” But Goldberg criticized the author for “allowing his anger to get the best of him.” Nirenberg’s book, in contrast, was an unemotional intellectual history of the anti-Jewish impulse, showing that it had been central to Western thought over the course of at least two millennia. Nirenberg found that anti-Semitic arguments had little to

do with actual Jews; rather, it was used by virtually every Western school of thought, religious or secular, to stigmatize its opponents.

Two books by well-known journalists about Israel, both providing nuanced, three-dimensional portraits of the evolution of the Jewish state, won National Jewish Book Awards: Ari Shavit's *My Promised Land* and Yossi Klein Halevi's *Like Dreamers: The Story of the Israeli Paratroopers Who Reunited Jerusalem and Divided a Nation*. Shavit, an influential columnist for the Israeli paper *Haaretz*, presented Israel's history largely through the lens of his and his family's experiences. He expressed pride in the nation's accomplishments but at the same time was cognizant of the sufferings of the Palestinians, concerned about the consequences of the West Bank occupation, and fearful for Israel's future. Klein Halevi, an American-born Israeli, used the story of the paratroopers who captured Jerusalem during the 1967 Six-Day War and then went their separate ideological ways, as a microcosmic model to trace the proliferation of disparate social, religious and cultural trends that transformed Israel since that war. A third notable publication on Israel was a new edition of Hillel Halkin's *Letters to an American Jewish Friend: The Case for Life in Israel*. Originally appearing in 1977 after the American-born Halkin moved to Israel and began a distinguished career as a writer and translator, the book argued that only in the Jewish state can a secular Jew live a fully Jewish life.

In light of the Pew survey's findings about how few children of intermarriage identified as Jews, Naomi Schaefer Riley's book, *'Til Faith Do Us Past: How Interfaith Marriage Is Transforming America*, had much to tell the Jewish community. The research done by Riley, who dealt not just with the Jewish aspect but with mixed-faith marriages in the country as a whole, showed that far from being irrelevant to the success of a marriage, religious differences often compounded problems in a relationship.

A new biography of the man who was arguably the leading American Jewish theologian of the twentieth century appeared—Shai Held's *Abraham Joshua Heschel: The Call of Transcendence*. While Heschel, born into the Hasidic world and later a professor at the Jewish Theological Seminary, was widely known for participating in civil rights marches and for his role in the Vatican's rapprochement with the Jewish people, Held demonstrated that these public activities could not be understood without attention to Heschel's religious thought.

The subject of Jewish humor is an old one, but it had only rarely received scholarly treatment before the appearance of *No Joke: Making Jewish Humor*, by Ruth R. Wisse, professor of Yiddish at Harvard. Tracing the history of Jews and humor, Wisse probed the social conditions that led to the idea that Jews and their culture were funny, raised doubts about whether there really was such a thing as a distinctively Jewish style of humor, and, in light of the serious dangers to Jewish life today, asked whether the time had not come "to encourage others to laugh at themselves as well." However, at least one Jew was still laughing at himself and at everyone around him. That was novelist Gary Shteyngart, who published *Little Failure: A Memoir*, an account of how he was raised in a family that moved from Russia to Queens, New York, in 1979, when he was seven. Andy Borowitz, in *The New York Times* (January 5, 2014), called the book "hilarious and moving," noting that it is "so packed with humor, it's easy to overlook the rage."

Robert Alter, the scholar who for three decades had done much to make readers aware of the literary techniques employed by the Bible, published the latest volume in his ongoing translation and annotation of Hebrew Scripture, *Ancient Israel: The Former Prophets*. It covered the Books of Joshua, Judges, Samuel, and Kings.

A scholarly work that shed considerable light on the phenomenon of the *baal teshuva*, the previously secular Jew who turns to Orthodoxy, was *Becoming Frum: How Newcomers Learn the Language and Culture of Orthodox Judaism*, by Sarah Bunin Benor. A study in anthropology and sociolinguistics, the book showed how the newly observant pick up speech mannerisms, eating habits, dress codes, and behavioral taboos from those born Orthodox, and under what conditions they maintain or discard patterns brought with them from their previous way of life.

Novelist Dara Horn published her fourth book, *A Guide for the Perplexed*. In it she interweaved a story of two American Jewish sisters caught up in today's post-revolutionary Egypt with the imagined life of the twelve-century Jewish rabbi and thinker Moses Maimonides, who also lived in Egypt. Maimonides's great philosophical work, which provides the title of Horn's novel, was the connecting link between the two narrative layers.

Perhaps the most important—and certainly the most controversial—film of Jewish interest during the year was *Hannah Arendt*, directed by Margarethe von Trotta and starring Barbara Sukowa. Released in Europe in 2012 and in the US on May 29, 2013, the film (in German, with English subtitles) was a generally sympathetic portrayal of the German Jewish intellectual who aroused a storm of protest during and immediately after the 1961 trial of Adolf Eichmann, the Nazi who had arranged the deportation of millions of European Jews to death camps during World War II. Commissioned by *New Yorker* magazine to report on the trial—her articles were subsequently published in book form as *Eichmann in Jerusalem*—Arendt saw this Nazi not as a fanatical monster but as a mere bureaucrat who personified “the banality of evil.” While the new movie version portrayed Arendt as a model of intellectual honesty, Mark Lilla, writing in the *New York Review of Books* (November 21, 2013), noted that Arendt had long since been proven wrong in her analysis of Eichmann's character—he was, in fact, a devoted Nazi determined to kill Jews. Furthermore, her romantic relationship with pro-Nazi philosopher Martin Heidegger raised serious questions about her moral credentials to judge these matters. (Any lingering doubts about Heidegger's deep-seated anti-Semitism were put to rest by the publication of his “black notebooks” in March 2014.)

Soul Doctor, a Broadway musical about the life of singer/spiritual leader Rabbi Shlomo Carlebach, opened August 15, 2013, and closed on October 13 after 66 performances. It had previously been staged off-Broadway and in Florida. Starring the non-Jewish Eric Anderson as Carlebach, the play featured about 30 of the rabbi's own melodies. It traced his development from his childhood years in Europe to his career as the “Singing Rabbi,” a charismatic Jewish entertainer, a Hasidic-version 1960s-style folksinger, and stressed the influence on Carlebach of jazz musician Nina Simone.

The Yeshiva University Museum and the American Historical Society mounted a significant historical exhibition, “Passages Through the Fire: Jews and the Civil

War,” to mark the 150th anniversary of that conflict. Shown March 10-August 11, 2013, in New York City and October 13, 2013-February 28, 2014 in Baltimore, the exhibition featured original documents and artifacts, short films about key events and scholarly lectures demonstrating that for Jews, participation in the war on either side laid the groundwork for their integration into American life.

16.8 Looking Ahead

During the year, it became increasingly clear that the sharp, even bitter, disagreements within the community over Israeli policies posed a growing danger to American Jewry’s unity and morale. As the year under review ended, it did not take long for matters to deteriorate even further. Just days after the close of the period covered in this chapter, the Middle East peace process collapsed: the Palestinian Authority applied for membership in 15 international agreements and treaties, and announced a cooperative agreement with Hamas, which was still dedicated to Israel’s destruction. An anonymous member of the American administration was quoted as placing the primary blame for the failure of negotiations on continuing Israeli construction in the West Bank, setting off yet another round of acrimonious verbal warfare between those American Jews who had always doubted the Palestinians’ interest in an agreement and the administration’s support for Israel, and those convinced that Israel had never been serious about peace and had used settlement activity to torpedo the talks.

Then, on April 30, 2014—the day after the 9-month period allotted to the peace negotiations came to its official end—the Conference of Presidents of Major American Jewish Organizations rejected J Street’s application for membership: just 17 member organizations voted in favor, 22 opposed the application, and three abstained. The decision unleashed more polemics. J Street and its supporters accused the Jewish establishment of marginalizing their views, and the heads of the Reform and Conservative synagogue movements threatened that their organizations might leave the conference, even as J Street’s detractors charged that the group’s criticisms of Israeli policy were so unfair and damaging to the Jewish state that it forfeited any claim to inclusion within the American Jewish collectivity. As the June 1 date of the annual Celebrate Israel Parade neared, there were public calls for boycotting the event if groups deemed sympathetic to BDS were allowed to march.

The split in the community over Israel was more than just a clash of ideas; to a surprising extent, it was rooted in demographic realities implicit in the Pew data. Steven M. Cohen mined that data to identify a category of Jews he called “Israel-alienated,” meaning that they both felt detached from Israel and thought that the US was too supportive of it. Of non-Orthodox Jews between age 18 and 29, 18.8 % fit that description, and of Jews raised in interfaith homes, 19.4 % did—as compared to just 4.4 % of Jews raised by two Jewish parents. “This is huge,” said Cohen. “There is a real leap in various forms of alienation from Israel” (*Forward*, May 23, 2014). It did not bode well for the future.

Chapter 17

Jewish Population in the United States, 2014

Ira Sheskin and Arnold Dashefsky

The New York Times on October 1, 2013 had the following teaser on the bottom of the front page:

Identity of U.S. Jews Shifts: A survey found a significant rise in the number of Jews who are not religious and marry outside the faith.

Of course, this was a reference to the survey by the Pew Research Center, *A Portrait of Jewish Americans*, summarized in Chap. 2 and cited in Chap. 16 as well. While the survey provided many insights into the characteristics of American Jews in regard to belief, behavior, and belonging it also presented an estimate of the US Jewish population, as reported in Sect. 17.3 of this chapter. However, one of the Pew authors noted that:

We deliberately did not put the population estimate in the overview, because we wanted to avoid making “THE number”...the focus of our report....The past debate over a single point estimate of the Jewish population had been misleading and unhelpful. As I’m sure you will notice, we also went out of our way to avoid giving just one number; instead, we provided tables with numerous detailed estimates, emphasizing that the estimate of the number of Jews in America depends on (a) the definition one chooses for who counts as Jewish, and (b) the survey question wording and methodology that underpins the estimate....I don’t want to put huge focus on one point estimate...and rekindle the kind of unhelpful debate that raged in the past. We worked hard to bring more sophistication to the issue. There is no single “right” number. It depends (Cooperman, A. 2014, May 8. Personal communication.)

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Likewise, in Sect. 17.3 of the current chapter, we have presented a range of the estimates of the US Jewish population. Similarly, Saxe and DellaPergola (2013) postulate:

Assessing the size and characteristics of the Jewish population in the United States is probably not the central question that needs to be addressed by American Jewry, but is surely one of the most intriguing, debated, and at times antagonizing tasks—not only in demographic studies but more generally in the social scientific study of Jewry....Competing narrative and empirical approaches have generated divergent estimates, with a significant high-low gap of about one million, and opposite interpretations of current and expected trends.

The complexity of assessing the composition and changes of a rare population, like American Jews, is complicated by a shifting sense of personal identity, i.e., of how one defines oneself. Consequently, in addition to the standard demographic variables of fertility, mortality, and net migration, there are also accessions and secessions from the Jewish population based on identity shifts. Thus, the move to recognize patrilineal descent by some Jewish denominations and the growth of interfaith families have provided further challenges to offering an accurate estimate of the US Jewish population. Nevertheless, our effort is to provide in one source, estimates for the national, state, regional, urban, and local areas of the American Jewish population, as a reference for today and a legacy for posterity.

This chapter examines the size, geographic distribution, and selected characteristics of the Jewish population of the US. Section 17.1 addresses the procedures employed to estimate the Jewish population of over 900 local Jewish communities and parts thereof.

Section 17.2 presents the major changes in local Jewish population estimates since last year's *Year Book*. Section 17.3 examines population estimates for the country as a whole, each state, the four US Census Regions, the nine US Census Divisions, the 20 largest US Metropolitan Statistical Areas (MSAs), and the 51 Jewish Federation service areas with 20,000 or more Jews. Section 17.4 examines changes in the size and geographic distribution of the Jewish population at national, state, and regional scales from 1971 to 2014.

Section 17.5 presents a description of local Jewish community studies and a listing of studies currently in progress. Section 17.6 relates to Chap. 14 on gender by presenting comparisons of Jewish communities on synagogue attendance and levels of emotional attachment to Israel by age and sex. Section 17.7 presents an atlas of local American Jewish communities, including a national map of Jews by county and 14 regional and state maps of Jewish communities.

17.1 Population Estimation Methodology

The authors have endeavored to compile accurate estimates of the size of the Jewish population in each local Jewish community, given the constraints involved in estimating the size of a rare population. This effort is ongoing, as every year new local Jewish community studies are completed and population estimates are updated. The

current Jewish population estimates are shown in the [Appendix](#) for about 900 Jewish communities and geographic subareas of those communities. A by-product of this effort is that the aggregation of these local estimates yields an estimate of the total American Jewish population, an estimate that actually may be a bit too high as explained briefly in Sect. 17.3 below and in more detail by Sheskin and Dashefsky (2006). The national estimate presented below, however, is in general agreement with the recent estimates of the Pew Research Center and the Steinhardt Social Research Institute at Brandeis University (see Sect. 17.3 below).

These estimates are derived from four sources: (1) Scientific Estimates; (2) US Census Estimates; (3) Informant Estimates; and (4) Internet Estimates.

Source One: Scientific Estimates

Scientific Estimates are most often based on the results of telephone surveys using random digit dialing (RDD) procedures (Sheskin 2001, p. 6). In other cases, Scientific Estimates are based on Distinctive Jewish Name (DJN) studies.¹

DJN studies are sometimes used to estimate the Jewish population of an area by itself, or one that is contiguous to another area in which an RDD telephone survey was completed² or to update a population estimate from an earlier RDD study. In a few cases, a Scientific Estimate is based on a scientific study using a different methodology (neither RDD nor DJN).³

Source Two: US Census Estimates

Three New York Jewish communities inhabited by Hasidic sects are well above 90 % Jewish:

1. Kiryas Joel in Orange County (Satmar Hasidim)
2. Kaser Village in Rockland County (Viznitz Hasidim)
3. New Square in Rockland County (Skverer Hasidim)

¹ See Sheskin (1998). The fact that about 8–12 % of American Jews, despite rising intermarriage, continue to have one of 36 Distinctive Jewish Names (Berman, Caplan, Cohen, Epstein, Feldman, Freedman, Friedman, Goldberg, Goldman, Goldstein, Goodman, Greenberg, Gross, Grossman, Jacobs, Jaffe, Kahn, Kaplan, Katz, Kohn, Levin, Levine, Levinson, Levy, Lieberman, Rosen, Rosenberg, Rosenthal, Rubin, Schwartz, Shapiro, Siegel, Silverman, Stern, Weinstein, and Weiss) facilitates making reasonable estimates of the Jewish population. See also Mateos (2014) on the uses of ethnic names in general.

² For an example, see footnote 4 in Sheskin and Dashefsky (2008).

³ Note that while we have classified DJN and “different methodology” methods as Scientific, the level of accuracy of such methods is well below that of the RDD methodology. Most studies using a “different methodology” have made concerted efforts to enumerate the known Jewish population via merging membership lists and surveying known Jewish households. An estimate of the unaffiliated Jewish population is then added to the affiliated population.

Thus, US Census data were used to determine the Jewish population in those communities.

Although Monsey, another community in Rockland County with a Hasidic population, is not 90 % or more Jewish, US Census Data on race and language spoken at home were used to derive a conservative estimate of the Jewish population in this community.

Source Three: Informant Estimates

Informants at the more than 150 Jewish Federations and the more than 300 Jewish Federations of North America (JFNA) “network communities” were contacted via email. Responses were emailed to the authors. These informants generally have access to information about the number of households on the local Jewish Federation’s mailing list and/or the number who are members of local synagogues and Jewish organizations. For communities that did not reply and for which other information was not available, estimates were retained from previous years.

Source Four: Internet Estimates

For some communities, we were able to update Jewish population estimates from Internet sources, such as newspaper, Jewish Federation, and synagogue websites. For example, the Goldring/Woldenberg Institute of Southern Jewish Life (www.isjl.org/history/archive/index.html) has been publishing vignettes on existing and defunct Jewish communities in 12 Southern States (Alabama, Arkansas, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Virginia, and Texas). These provide useful information for updating the estimates for Jewish communities in these states.

Features of Population Estimates in the Appendix

The [Appendix](#) provides estimates for about 900 Jewish communities (of 100 Jews or more) and geographic subareas of those communities. Many of the estimates listed in the [Appendix](#) are for Jewish Federation service areas. Where possible, we have disaggregated Jewish Federation service areas into smaller geographic units. For example, separate estimates are provided for such places as Boulder (Colorado) (a part of the service area of Jewish Colorado, formerly the Allied Jewish Federation of Colorado) and Boynton Beach (Florida) (a part of the service area of the Jewish Federation of Palm Beach County).

The [Appendix](#) indicates whether each estimate is a Scientific Estimate, US Census Estimate, or an Informant/Internet Estimate. Estimates in boldface type are based on a scientific study, which, unless otherwise indicated, means an RDD study. The boldface date indicates the year in which the field work was conducted. The superscript *a* next to the boldface date indicates that the Scientific Estimate was based on a DJN study. The superscript *b* indicates that a DJN study has been used to update a previous RDD study. The superscript *c* indicates an estimate based on US Census data. The superscript *d* indicates a Scientific Estimate based on a scientific study using a different methodology (neither RDD nor DJN). The superscript *e* indicates a Scientific Estimate based on a scientific study using a different methodology (neither RDD nor DJN) that is used to update an RDD study.

Estimates for communities not shown in boldface type are based on Informant/Internet Estimates. The former compilers of the data for the *American Jewish Year Book* provided only a range of years (pre-1997 or 1997–2001) for the dates of the last informant contact. For communities for which the date in the *Date of Informant Confirmation or Latest Information* column in the [Appendix](#) is more recent than the date of the latest study shown in boldface type, the study estimate has been confirmed or updated by a local informant subsequent to the scientific study.

For communities for which the information is available, the [Appendix](#) also presents estimates of the number of Jews in part-year households. Part-year households are defined as households who live in a community for 3–7 months of the year. Note that part-year households are probably important components of many additional communities for which we do not have data on months per year in residence.

Jews in part-year households form an essential component of some Jewish communities, as many join synagogues and donate to Jewish Federations in the communities in which they live part-time. This is particularly true in Florida, and, to a lesser extent, in other states with many retirees. Presenting the information in this way allows the reader to gain a better perspective on the size of Jewish communities with significant part-year populations, without double-counting the part-year Jewish population in the totals. Note that Jews in part-year households are reported as such in the community that is most likely their “second home.” The *Part-Year Jewish Population* shown in the final column of the [Appendix](#) is not included in the *Number of Jews* column for that community, since the part-year Jewish population is already reflected in the *Number of Jews* column for their primary community.

The Excel spreadsheet used to create the [Appendix](#) and the other tables in this chapter is available at www.jewishdatabank.org. This spreadsheet also includes information on about 250 *Other Places* with Jewish populations of less than 100 which are aggregated and shown as the last entry for many of the states in the [Appendix](#). The spreadsheet also contains Excel versions of Tables 17.1, 17.2, 17.3, 17.4, 17.5, and 17.6 in this chapter as well as a table showing some of the major changes since last year’s *Year Book* in the population estimates shown in the [Appendix](#) and a table showing the calculations for the indices of dissimilarity referenced below.

Table 17.1 Jewish population in the United States by State, 2014

State	Number of Jews	Total population ^a	Percentage Jewish (%)	Percentage of total US Jewish population (%)
Alabama	8,800	4,833,722	0.2	0.1
Alaska	6,175	735,132	0.8	0.1
Arizona	106,300	6,626,624	1.6	1.6
Arkansas	1,725	2,959,373	0.1	0.0
California	1,232,190	38,332,521	3.2	18.2
Colorado	103,020	5,268,367	2.0	1.5
Connecticut	117,850	3,596,080	3.3	1.7
Delaware	15,100	925,749	1.6	0.2
District of Columbia	28,000	646,449	4.3	0.4
Florida	638,985 ^b	19,552,860	3.3	9.4
Georgia	127,470	9,992,167	1.3	1.9
Hawaii	7,280	1,404,054	0.5	0.1
Idaho	1,525	1,612,136	0.1	0.0
Illinois	297,885	12,882,135	2.3	4.4
Indiana	17,220	6,570,902	0.3	0.3
Iowa	6,170	3,090,416	0.2	0.1
Kansas	17,425	2,893,957	0.6	0.3
Kentucky	11,300	4,395,295	0.3	0.2
Louisiana	10,675	4,625,470	0.2	0.2
Maine	13,890	1,328,302	1.0	0.2
Maryland	238,200	5,928,814	4.0	3.5
Massachusetts	274,680	6,692,824	4.1	4.1
Michigan	83,255	9,895,622	0.8	1.2
Minnesota	45,635	5,420,380	0.8	0.7
Mississippi	1,575	2,991,207	0.1	0.0
Missouri	59,175	6,044,171	1.0	0.9
Montana	1,350	1,015,165	0.1	0.0
Nebraska	6,150	1,868,516	0.3	0.1
Nevada	76,300	2,790,136	2.7	1.1
New Hampshire	10,120	1,323,459	0.8	0.2
New Jersey	516,450	8,899,339	5.8	7.6
New Mexico	12,725	2,085,287	0.6	0.2
New York	1,757,270	19,651,127	8.9	26.0
North Carolina	32,075	9,848,060	0.3	0.5
North Dakota	400	723,393	0.1	0.0
Ohio	150,615	11,570,808	1.3	2.2
Oklahoma	4,625	3,850,568	0.1	0.1
Oregon	40,650	3,930,065	1.0	0.6
Pennsylvania	293,240	12,773,801	2.3	4.3
Rhode Island	18,750	1,051,511	1.8	0.3

(continued)

Table 17.1 (continued)

State	Number of Jews	Total population ^a	Percentage Jewish (%)	Percentage of total US Jewish population (%)
South Carolina	13,570	4,774,839	0.3	0.2
South Dakota	250	844,877	0.0	0.0
Tennessee	19,600	6,495,978	0.3	0.3
Texas	158,505	26,448,193	0.6	2.3
Utah	5,650	2,900,872	0.2	0.1
Vermont	5,985	626,630	1.0	0.1
Virginia	95,595	8,260,405	1.2	1.4
Washington	45,885	6,971,406	0.7	0.7
West Virginia	2,310	1,854,304	0.1	0.0
Wisconsin	28,255	5,742,713	0.5	0.4
Wyoming	1,150	582,658	0.2	0.0
Total	6,768,980	316,128,839	2.1	100.0

Note that the total number of American Jews is probably about 6.6–6.7 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2013 estimates)

^bExcludes 77,675 Jews who live in Florida for 3–7 months of the year and are counted in their primary state of residence

Table 17.2 Jewish population in the United States by census region and census division, 2014

Census region/division	Jewish population		Total population	
	Number	Percentage distribution (%)	Number ^a	Percentage distribution (%)
Northeast	3,008,235	44.4	55,943,073	17.7
Middle Atlantic	2,566,960	37.9	41,324,267	13.1
New England	441,275	6.5	14,618,806	4.6
Midwest	712,435	10.5	67,547,890	21.4
East North Central	577,230	8.5	46,662,180	14.8
West North	135,205	2.0	20,885,710	6.6
South	1,408,110	20.8	118,383,453	37.4
East South Central	41,275	0.6	18,716,202	5.9
South Atlantic	1,191,305	17.6	61,783,647	19.5
West South	175,530	2.6	37,883,604	12.0
West	1,640,200	24.2	74,254,423	23.5
Mountain	308,020	4.6	22,881,245	7.2
Pacific	1,332,180	19.7	51,373,178	16.3
Total	6,768,980	100.0	316,128,839	100.0

Note that the total number of American Jews is probably about 6.6–6.7 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2013 estimates)

Table 17.3 Jewish population in the top 20 Metropolitan Statistical Areas (MSAs) in the United States, 2014

MSA rank	MSA name	Population		Percentage Jewish (%)
		Total ^a	Jewish	
1	New York-Northern New Jersey-Long Island, NY-NJ-PA	19,949,502	2,067,500	10.4
2	Los Angeles-Long Beach-Anaheim, CA	13,131,431	617,480	4.7
3	Chicago-Naperville-Elgin, IL-IN-WI	9,537,289	294,280	3.1
4	Dallas-Fort Worth-Arlington, TX	6,810,913	75,005	1.1
5	Houston-The Woodlands-Sugar Land, TX	6,313,158	45,640	0.7
6	Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	6,034,678	283,350	4.7
7	Washington-Arlington-Alexandria, DC-VA-MD-WV	5,949,859	217,390	3.7
8	Miami-Fort Lauderdale-West Palm Beach, FL	5,828,191	555,125	9.5
9	Atlanta-Sandy Springs-Roswell, GA	5,552,942	119,800	2.2
10	Boston-Cambridge-Quincy, MA-NH	4,684,299	249,060	5.3
11	San Francisco-Oakland-Hayward, CA	4,516,276	295,850	6.6
12.	Riverside-San Bernardino-Ontario, CA	4,380,878	22,625	0.5
13	Phoenix-Mesa-Scottsdale, AZ	4,398,762	82,900	1.9
14	Detroit-Warren-Dearborn, MI	4,294,983	67,000	1.6
15	Seattle-Tacoma-Bellevue, WA	3,610,105	39,700	1.1
16	Minneapolis-St. Paul-Bloomington, MN-WI	3,459,146	44,500	1.3
17	San Diego-Carlsbad, CA	3,211,252	100,000	3.1
18	Tampa-St. Petersburg-Clearwater, FL	2,870,569	58,350	2.0
19	St. Louis, MO-IL	2,801,056	54,200	1.9
20	Baltimore-Columbia-Towson, MD	2,770,738	115,400	4.2
Total population in top 20 MSAs		120,106,027	5,329,280	4.4
Total US population		316,128,839	6,768,980	2.1
Percentage of population in top 20 MSAs		38.0 %	78.7 %	

Notes: (1) See www.census.gov/population/metro/files/lists/2009/List1.txt for a list of the counties included in each MSA; (2) Total Jewish population of 5,329,280 excludes 75,875 part-year residents who are included in MSAs 8, 12, and 18; (3) The total number of American Jews is probably about 6.6–6.7 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov, July 1, 2013 estimates

Other Considerations in Population Estimation

The estimates for more than 85 % of the total number of Jews reported in the [Appendix](#) are based on Scientific Estimates or US Census Estimates. Thus, less than 15 % of the total estimated number of American Jews is based on the less-reliable Informant or Internet Estimates. An analysis presented by Sheskin and Dashefsky (2007, pp. 136–138) strongly suggests greater reliability of Informant Estimates

Table 17.4 Jewish population of Jewish federation service areas with 20,000 or more Jews, 2014

	Community	Number of Jews
1	New York	1,538,000
2	Los Angeles	519,200
3	Chicago	291,800
4	Boston	229,100
5	San Francisco	227,800
6	Washington	215,600
7	Philadelphia	214,600
8	Broward County	170,700
9	Atlanta	119,800
10	MetroWest NJ	115,000
11	South Palm Beach	107,500
12	Miami	106,300
13	Northern NJ	102,500
14	West Palm Beach	101,350
15	East Bay (Oakland)	100,750
16	San Diego	100,000
17	Denver	95,000
18	Baltimore	93,400
19	Rockland County (NY)	91,100
20	Phoenix	82,900
21	Cleveland	80,800
22	Orange County (CA)	80,000
23	Las Vegas	72,300
24	Dallas	70,000
25	Detroit	67,000
26	Monmouth County	64,000
27	San Jose	63,000
28	Ocean County (NJ)	61,500
29	Southern NJ	56,700
30	St. Louis	54,000
31	Middlesex County (NJ)	52,000
32	Houston	45,000
33	Pittsburgh	42,200
34	Seattle	37,200
35	Portland (OR)	36,400
36	St. Petersburg	33,400
37	Hartford	32,800
38	Orange County (NY)	31,500
39	Orlando	30,600
40	San Gabriel (CA)	30,000
41	Minneapolis	29,300

(continued)

Table 17.4 (continued)

	Community	Number of Jews
42	Cincinnati	27,000
43	Columbus	25,500
44	Long Beach (CA)	23,750
45	New Haven	23,000
45	Tampa	23,000
47	Tucson	21,400
48	Sacramento	21,300
49	Milwaukee	21,100
50	Kansas City	20,000
50	Somerset (NJ)	20,000

Includes only full-year population in Florida communities, Monmouth County, and Tucson

See the [Appendix](#) for the year of each estimate

Table 17.5 Changes in Jewish population in the United States by state, 1971–2014

State	1971 ^a	2014	Increase/ (decrease)	Percentage change (%)
Alabama	9,140	8,800	(340)	(3.7)
Alaska	300	6,175	5,875	1,958.3
Arizona	21,000	106,300	85,300	406.2
Arkansas	3,030	1,725	(1,305)	(43.1)
California	721,045	1,232,190	511,145	70.9
Colorado	26,475	103,020	76,545	289.1
Connecticut	105,000	117,850	12,850	12.2
Delaware	9,000	15,100	6,100	67.8
District of Columbia	15,000	28,000	13,000	86.7
Florida	260,000	638,985	378,985	145.8
Georgia	25,650	127,470	101,820	397.0
Hawaii	1,500	7,280	5,780	385.3
Idaho	630	1,525	895	142.1
Illinois	284,285	297,885	13,600	4.8
Indiana	24,275	17,220	(7,055)	(29.1)
Iowa	8,610	6,170	(2,440)	(28.3)
Kansas	2,100	17,425	15,325	729.8
Kentucky	10,745	11,300	555	5.2
Louisiana	16,115	10,675	(5,440)	(33.8)
Maine	7,295	13,890	6,595	90.4
Maryland	187,110	238,200	51,090	27.3
Massachusetts	267,440	274,680	7,240	2.7
Michigan	93,530	83,255	(10,275)	(11.0)
Minnesota	34,475	45,635	11,160	32.4
Mississippi	4,125	1,575	(2,550)	(61.8)

(continued)

Table 17.5 (continued)

State	1971 ^a	2014	Increase/ (decrease)	Percentage change (%)
Missouri	84,325	59,175	(25,150)	(29.8)
Montana	845	1,350	505	59.8
Nebraska	8,290	6,150	(2,140)	(25.8)
Nevada	3,380	76,300	72,920	2,157.4
New Hampshire	4,000	10,120	6,120	153.0
New Jersey	412,465	516,450	103,985	25.2
New Mexico	2,700	12,725	10,025	371.3
New York	2,535,870	1,757,270	(778,600)	(30.7)
North Carolina	10,165	32,075	21,910	215.5
North Dakota	1,250	400	(850)	(68.0)
Ohio	158,560	150,615	(7,945)	(5.0)
Oklahoma	5,940	4,625	(1,315)	(22.1)
Oregon	8,785	40,650	31,865	362.7
Pennsylvania	471,930	293,240	(178,690)	(37.9)
Rhode Island	22,280	18,750	(3,530)	(15.8)
South Carolina	7,815	13,570	5,755	73.6
South Dakota	760	250	(510)	(67.1)
Tennessee	17,415	19,600	2,185	12.5
Texas	67,505	158,505	91,000	134.8
Utah	1,900	5,650	3,750	197.4
Vermont	1,855	5,985	4,130	222.6
Virginia	41,215	95,595	54,380	131.9
Washington	15,230	45,885	30,655	201.3
West Virginia	4,880	2,310	(2,570)	(52.7)
Wisconsin	32,150	28,255	(3,895)	(12.1)
Wyoming	345	1,150	805	233.3
Total	6,059,730	6,768,980	709,250	11.7

Note that the total number of American Jews in 2014 is probably about 6.6–6.7 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: Chenkin 1972, pp. 384–392

than was previously assumed. It should also be noted that less than 0.2 % of the total estimated number of American Jews is derived from Informant Estimates that are more than 17 years old.

All estimates are of Jews living in households (and institutions, where available) and do not include non-Jews living in households with Jews. The estimates include Jews who are affiliated with the Jewish community as well as Jews who are not. Different studies and different informants use different definitions of “who is a Jew.” The problem of defining who is, and who is not, a Jew is discussed in numerous books and articles. Unlike most religious groups, “being Jewish” can be both a religious and an ethnic identity. The 2000–2001 National Jewish Population Survey

Table 17.6 Changes in Jewish population in the United States by census region and census division, 1971–2014

Census region/division	1971		2014		Percentage change (%)
	Number of Jews	Percentage distribution (%)	Number of Jews	Percentage distribution (%)	
Northeast	3,828,135	63.2	3,008,235	44.4	(21.4)
Middle Atlantic	3,420,265	56.4	2,566,960	37.9	(24.9)
New England	407,870	6.7	441,275	6.5	8.2
Midwest	732,610	12.1	712,435	10.5	(2.8)
East North Central	592,800	9.8	577,230	8.5	(2.6)
West North Central	139,810	2.3	135,205	2.0	(3.3)
South	694,850	11.5	1,408,110	20.8	102.6
East South Central	41,425	0.7	41,275	0.6	(0.4)
South Atlantic	560,835	9.3	1,191,305	17.6	112.4
West South Central	92,590	1.5	175,530	2.6	89.6
West	804,135	13.3	1,640,200	24.2	104.0
Mountain	57,275	0.9	308,020	4.6	437.8
Pacific	746,860	12.3	1,332,180	19.7	78.4
Total	6,059,730	100.0	6,768,980	100.0	11.7

Note that the total number of American Jews in 2014 is more likely about 6.6–6.7 million due to some double-counting between states (Sheskin and Dashefsky 2006)

(NJPS 2000–2001) (Kotler-Berkowitz et al. 2003) suggests that about one-fifth of American Jews are “Jews of no religion.” This is consistent with the Pew Research Center result (Pew 2013, p. 7). Kosmin and Keysar (2013, p. 16) suggest that 30–40 % of American Jews identify as “secular.” One does not cease to be a Jew even if one becomes an atheist or agnostic or does not participate in synagogue services or rituals. The exception to this rule, according to most Jewish identity authorities, is when a person born Jewish formally converts or practices another monotheistic religion.

During biblical times, Jewish identity was determined by patrilineal descent. During the rabbinic period, this was changed to matrilineal descent. In the contemporary period, Orthodox and Conservative rabbis officially recognize only matrilineal descent, while Reform (as of 1983) and Reconstructionist rabbis recognize, under certain circumstances, both matrilineal and patrilineal descent. Furthermore, Orthodox rabbis only recognize as Jewish those Jews-by-Choice who have been converted by Orthodox rabbis.

In general, social scientists conducting survey research with American Jews do not wish to choose from the competing definitions of who is a Jew and have adopted the convention that all survey respondents who “consider themselves to be Jewish”

(with the exception noted above) are counted as such. But, clearly the estimate of the size of the Jewish population of an area can differ depending on whom one counts as Jewish – and also, to some extent, on who is doing the counting.

Note that, for the most part, we have chosen to accept the local definition of “who is a Jew” when a scientific demographic study has been completed in a community, even in cases where we disagree with that definition. In particular, this impacts the 2011 New York study, which counted as Jewish about 100,000 persons who responded that they considered themselves Jewish in some way, although their religion was Christian. Note that the world Jewish population chapter by Sergio DellaPergola (Chap. 19 in this volume) does not include these 100,000 persons in the total for the New York metropolitan area. This issue also arises, although to a lesser extent, in some California Jewish communities.

Population estimation is not an exact science. If the estimate of Jews in a community reported herein differs from the estimate reported last year, readers should not assume that the change occurred during the past year. Rather, the updated estimate in almost all cases reflects changes that have been occurring over a longer period of time but which only recently have been documented.

17.2 Changes and Confirmations of Population Estimates

This year, more than 165 estimates in the [Appendix](#) were either changed or confirmed. Since last year’s *Year Book*, only Columbus (OH) completed a new local Jewish community study using RDD, but a large number of Informant/Internet Estimates have been either changed or confirmed as “correct.” Some of the more significant changes include:

- California:** Based on a new Informant Estimate, the number of Jews in San Diego was increased by 12 % from 89,000 to 100,000. This seemed reasonable based on the documented growth in San Diego between their two studies in 1979 and 2003 and the significant increase in the general population of the area as shown in recent census data.
- Colorado:** Based on a new Informant Estimate, the number of Jews in Denver was increased by 13 % from 83,900 to 95,000. This seemed reasonable based on the documented growth in Denver between their two RDD studies in 1997 and 2007 (which outpaced the growth in the general population) and the significant increase in the general population of the area as shown by recent census data.
- Connecticut:** Based on a new Informant Estimate, the number of Jews in Danbury increased by 56 % from 3,200 (an Informant Estimate from 1997 to 2001) to 5,000.

Massachusetts: Due to the merger of the Boston and North Shore Federations, the North Shore population was added to the Boston total, increasing the Boston estimate from 210,500 to 229,100, an increase of 18,600 (9 %). This change results in Boston, which was ranked as the 7th largest American Jewish community in 2013, becoming the 4th largest (after New York, Los Angeles, and Chicago) American Jewish community in 2014.

The previous estimate of 13,000 for Worcester County, based on both an RDD study and an Informant Estimate, decreased by 2,500 to 10,500 (19 %), based on a 2014 Informant Estimate.

New Jersey: The previous estimate of 49,200 for Southern NJ, based on a 1991 RDD study, increased by 7,500 to 56,700 (15 %) (based on a 2013 scientific study using another methodology (neither RDD nor DJN)).

New York: The previous estimate of 13,000 for Buffalo, based on a 1995 RDD study, decreased by 950 to 12,050 (7 %), based on a 2013 scientific study using another methodology (neither RDD nor DJN).

The previous estimate of 21,000 for Rochester, based on a 1999 RDD study, decreased by 1,100 to 19,900 (5 %), based on a 2010 scientific study using another methodology (neither RDD nor DJN).

Ohio: The previous estimate for Akron-Kent, based on a 1999 scientific study using another methodology (neither RDD nor DJN), decreased by 500 from 3,500 to 3,000 (14 %), based on a 2014 Informant Estimate.

The previous estimate of 23,000 for Columbus, based on a 2001 RDD study, updated by a 2012 Informant Estimate increased by 2,500 to 25,500 (11 %) based on a 2013 RDD study.

Texas: The previous estimate of 50,000 for Dallas, based on a 1988 RDD study, increased by 20,000 to 70,000 (40 %), based on a 2013 scientific study using another methodology (neither RDD nor DJN).

17.3 National, State, Regional, and Urban Area Totals

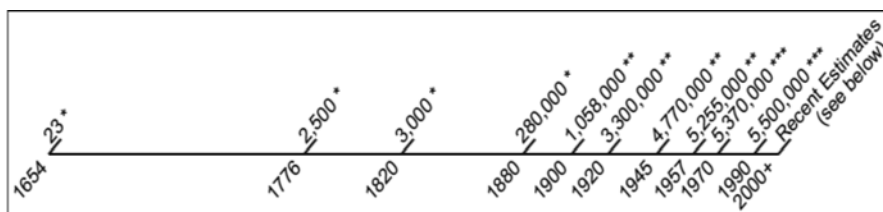
This section examines population estimates for the country as a whole, each state, the four US Census Regions, the nine US Census Divisions, the 20 largest US Metropolitan Statistical Areas (MSAs), and the 51 Jewish Federation service areas with 20,000 or more Jews.

National Level

More than a century ago, in the second volume of the *American Jewish Year Book*, the editor observed the following in regard to the American Jewish population:

As the census of the United States has, in accordance with the spirit of American institutions, taken no heed of the religious convictions of American citizens, whether native-born or naturalized, all statements concerning the number of Jews living in this country are based on estimates, though several of the estimates have been most conscientiously made. (Adler 1900, p. 623)

Below is a time line showing changes in the American Jewish population based on a variety of historic estimates. Two of them are based on government sources. The first entry of 23 persons for 1654 is derived from court records when a boat load of Jewish refugees arrived in New Amsterdam (renamed New York in 1664). They came to the Dutch colony from Recife, Brazil, when it was ceded by the Dutch to the Portuguese. The other government estimate used is derived from the one time that the US Census Bureau asked a question in a sample survey in 1957, which yielded an estimate of 5,255,000 Jewish persons. All estimates for the time line from 1970 to the present are based on sample surveys, or as in the current estimate reported in this chapter, an aggregate of local Jewish community sample surveys, estimates derived from the Internet and/or informants, and to a very limited extent, the US Census.



* American Jewish Historical Society
 *** National Jewish Population Survey

** American Jewish Year Book

Estimates of American Jews from 2000 to 2002

Three estimates of the US Jewish population are available from the beginning of the twenty-first century:

1. National Jewish Population Survey (NJPS 2000–2001): 5,200,000 (Kotler-Berkowitz et al. 2003) (www.jewishfederations.org/njps)
2. American Jewish Identity Survey (AJIS 2001): 5,340,000 (Mayer, Kosmin, and Keysar 2001) (www.jewishdatabank.org)
3. Survey of Heritage and Religious Identification (HARI 2001–2002): 6,000,000 (Groeneman and Tobin 2004) (www.jewishdatabank.org)

Estimates of American Jews from 2013 to 2014

As stated above, estimating the number of American Jews is dependent upon the definition of who is Jewish. Nevertheless, it is interesting that three different methodologies have recently produced estimates of the number of American Jews and all three are in general agreement:

1. **AJYB 2014:** Based on a summation of local Jewish community estimates in the [Appendix](#), the estimated size of the American Jewish community in 2014 is 6.769 million Jews (Table 17.1), an increase of about 47,000 from the 2013 estimate. Allowing for some double counting (see below), the *American Jewish Year Book* estimate is 6.6–6.7 million. This estimate is based on the aggregation of local estimates of over 900 American Jewish communities and parts thereof. The bulk of the estimate is based on studies conducted over the past decade.

The 6.769 million is about 1.6 million more than the Jewish population estimate reported by United Jewish Communities (now The Jewish Federations of North America) in its 2000–2001 National Jewish Population Survey (NJPS 2000–2001) (Kotler-Berkowitz et al. 2003). These differences are discussed in Sheskin and Dashefsky (2006), Sheskin (2008), and DellaPergola (2013a).

For reasons discussed in Sheskin and Dashefsky (2006), it is unlikely that the number of American Jews is as high as 6.769 million. Rather, we maintain that the actual number of Jews is more likely between 6.6 and 6.7 million. Briefly, some part-year households (households who spend part of the year in one community and part in another), some college students (who may be counted in both their home and school communities), and some households who moved from one community to another between local Jewish community studies are likely, to some extent, to be double-counted in the [Appendix](#).

2. **Pew 2013:** The Pew Research Center estimate (www.pewresearch.com) is 6.7 million. This includes 5.7 million persons who are Jewish and one million who are partly Jewish. This estimate is based on a national RDD study conducted in 2013 (Pew Research Center 2013). However, with the advent of a high percentage of households who rely solely on cell phones, the lower response rates on cell phones, and the increasing tendency of households with landlines to only answer calls from known phone numbers, conducting RDD surveys has become increasingly challenging and response rates on this and other surveys reflect this.
3. **SSRI 2013:** The Steinhardt Social Research Institute (SSRI) Brandeis Meta-Analysis estimate of 6.8 million is based on an “averaging” of the percentage of Jews found in tens of national studies conducted over the past decade that happened to ask a question about religion (Tighe et al. 2013). Note that DellaPergola (2013b) takes serious issue, among other things, with: (a) the fact that the SSRI estimates are based on adults only; (b) SSRI’s methodology for estimating the number of children; and (c) SSRI’s method for extrapolating the number of Jews “not by religion” from surveys that only estimate Jews by religion. See Chap. 19 in this volume for further elucidation of this issue.

Thus, we have three recent estimates of the number of American Jews, all using different methodologies, each with its own significant shortcomings. Yet, all three methods yield relatively comparable estimates.

A different approach and estimate of the American Jewish population is employed in Chap. 19 of this volume on World Jewish Population (5.7 million). In that chapter, Sergio DellaPergola relies on the Pew Research Center estimate, but, to be comparable with definitions accepted and used in other countries, and to keep to a consistent concept of “core Jewish” population worldwide, he does not include the one million persons who identify as “partly Jewish” (who are included in the *American Jewish Year Book*, Pew, and SSRI totals).

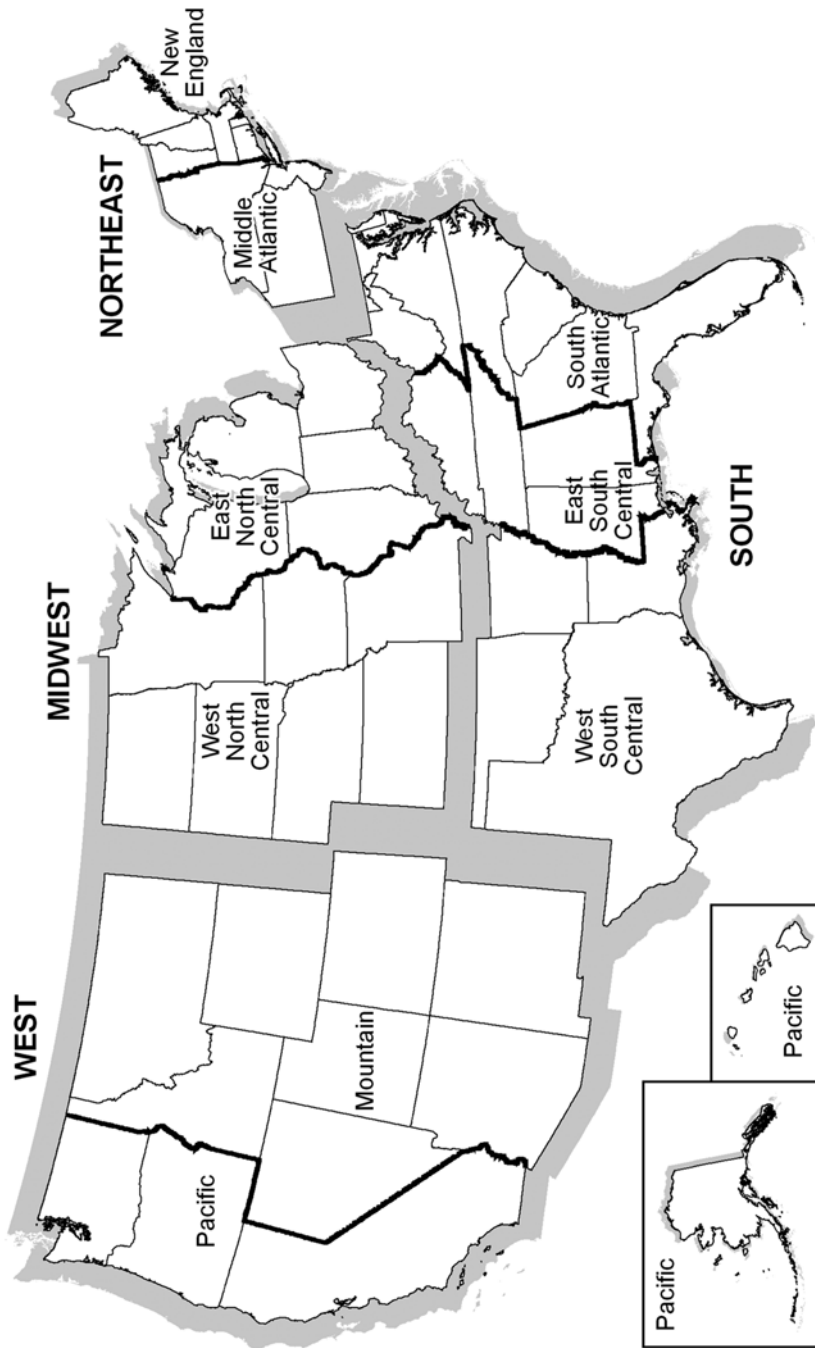
Tables 17.1 and 17.2 show the total Jewish population of each state and the District of Columbia, Census Region, and Census Division. Tables 17.3 and 17.4 show the Jewish population of the 20 largest Metropolitan Statistical Areas (MSAs) and all Jewish Federation service areas with an estimated Jewish population of 20,000 or more. Map 17.1 shows the definitions of the Census Regions and Census Divisions.

State Level

The first data column of Table 17.1 shows the number of Jews in each state. Eight states have a Jewish population of 200,000 or more: New York (1,757,000); California (1,232,000); Florida (639,000); New Jersey (516,000); Illinois (298,000); Pennsylvania (293,000); Massachusetts (275,000); and Maryland (238,000).

The third column of Table 17.1 shows the percentage of the population in each state that is Jewish. Overall, about 2.1 % of Americans are Jewish, but the percentage is 4 % or higher in New York (8.9 %), New Jersey (5.8 %), the District of Columbia (4.3 %), Massachusetts (4.1 %), and Maryland (4.0 %).

The final column of Table 17.1 shows the percentage of the total US Jewish population that each state represents. The four states with the largest shares of the Jewish population – New York (26 %), California (18 %), Florida (9 %), and New Jersey (8 %) – account for 61 % of the 6.769 million American Jews reported in Table 17.1. These four states account for only 27 % of the total American population. The Jewish population, then, is very geographically concentrated, particularly compared to the total population. In fact, using a measure known as the index of dissimilarity or the segregation index (Burt et al. 2009, pp. 127–129), 39 % of Jews would have to change their state of residence for Jews to be geographically distributed among the states in the same proportions as the total population. The same measure for 1971 was 44 %, indicating that Jews are less geographically concentrated in 2014 than they were in 1971. In 1971 (Table 17.5), the four states with the largest Jewish populations – New York (42 %), California (12 %), Pennsylvania (8 %), and New Jersey (7 %) – accounted for 68 % of the 6.060 million American Jews.



Map 17.1 Census regions and divisions of the United States

Census Regions and Divisions

Table 17.2 shows that, on a regional basis, the Jewish population also is distributed very differently from the American population as a whole. While only 18 % of all Americans live in the Northeast, 44 % of Jews live there. While 21 % of all Americans live in the Midwest, only 11 % of Jews do. While 37 % of all Americans live in the South, only 21 % of Jews do. Approximately equal percentages of all Americans and Jews live in the West (24 %).

Metropolitan Statistical Areas

Table 17.3 shows the total and the Jewish population of the 20 largest Metropolitan Statistical Areas (MSAs) in 2014. The Jewish population estimates in Table 17.3 were compiled from the data in the Appendix using the US Census Bureau definitions of each MSA.

Thirty-eight percent of all Americans live in the top 20 MSAs, as do 79 % of American Jews, and while Jews are only 2.1 % of all Americans, they constitute 4.4 % of the population of the top 20 MSAs.

The New York-Northern New Jersey-Long Island, NY-NJ-PA MSA and Miami-Fort Lauderdale-Pompano Beach, FL MSAs are both 10 % Jewish, while the Los Angeles-Long Beach-Anaheim, CA, Philadelphia-Camden-Wilmington, PA-NJ-DE-MD, Boston-Cambridge-Quincy, MA-NH, and San Francisco-Oakland-Hayward, CA MSAs are all 5–7 % Jewish.

Note that, with some exceptions, the Jewish populations shown in Table 17.3 are not presented in the same manner as in the Appendix or in Table 17.4. The major communities listed in the Appendix are generally based on Jewish Federation service areas, while Table 17.3 shows the population for US Census Bureau-defined MSAs. Thus, for example, the Appendix shows the Jewish population of Baltimore to be 93,400, while Table 17.3 shows a Jewish population of 115,400, because the Baltimore-Columbia-Towson, MD MSA covers a larger geographic area than the service area of The Associated: Jewish Community Federation of Baltimore.

Jewish Federation Service Areas

Among American Jewish communities, more than 150 are served by organizations known as Jewish Federations. The Jewish Federations of North America is the central coordinating body for the local Jewish Federations.

A Jewish Federation is a central fundraising and coordinating body for the area it serves. It provides funds for various Jewish social service agencies, volunteer programs, educational bodies, and related organizations, with allocations being

made to the various beneficiary agencies by a planning or allocation committee. A local Jewish Federation's broad purposes are to provide "human services (generally, but not exclusively, to the local Jewish community) and to fund programs designed to build commitment to the Jewish people locally, in Israel, and throughout the world." In recent years, funding programs to assure Jewish continuity has become a major focus of Jewish Federation efforts.

Most planning in the American Jewish community is done either nationally (by The Jewish Federations of North America and other national organizations) or locally by Jewish Federations. Population data for local Jewish Federation service areas is essential to the American Jewish community and to the planning done both locally and nationally (Sheskin 2009, 2013a).

The geographic extent of the areas served by local Jewish Federations are a result of historical forces and the geographic distribution of the Jewish population. History has produced service areas that vary significantly in size and population. UJA-Federation of New York serves an eight-county area with 1,538,000 Jews, while five Jewish Federations serve parts of Fairfield County in Connecticut which has about 50,000 Jews.

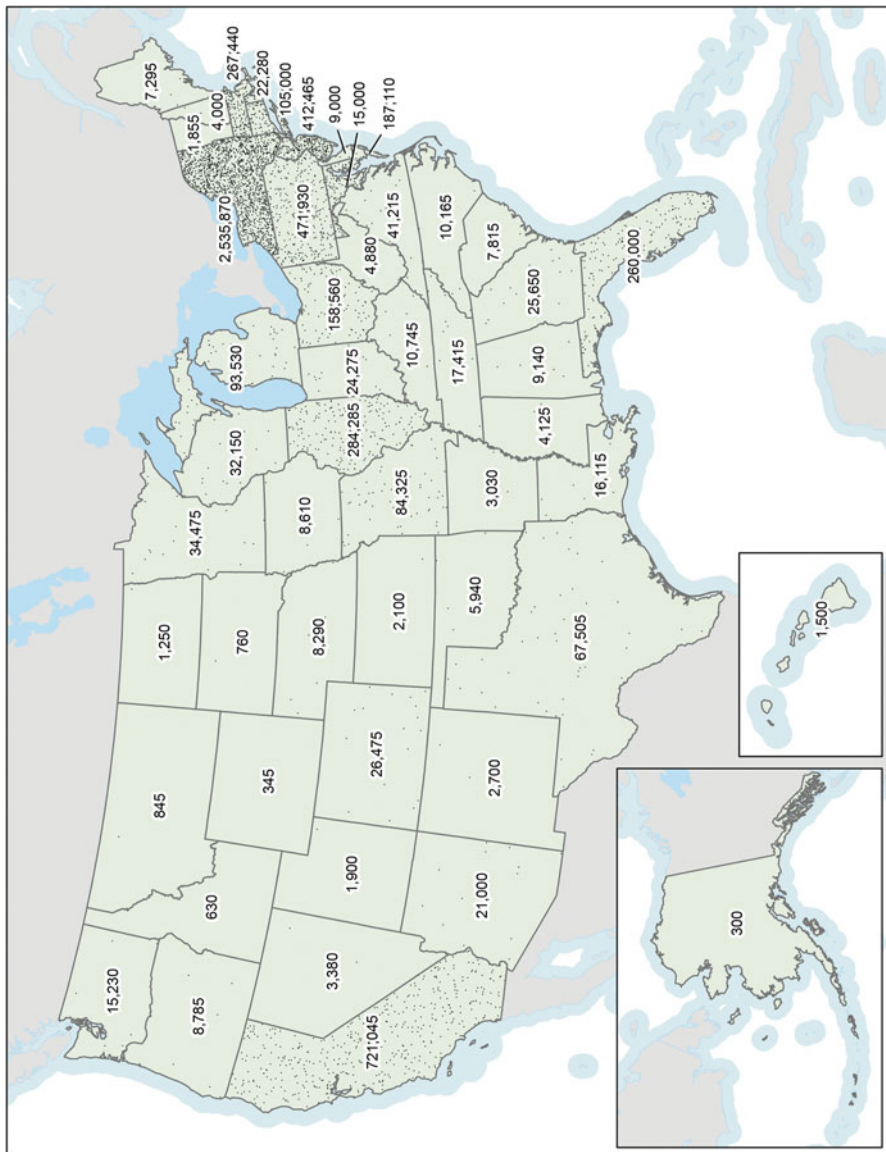
The Jewish Federation service areas rarely align themselves geographically with Metropolitan Statistical Areas (MSAs) as defined by the US Census Bureau. Thus, the estimates in Table 17.4 are often quite different from those found in Table 17.3. The Jewish Federation service areas are generally smaller than the geographic areas of the MSAs.

Table 17.4 shows the Jewish population in 2014 of the service areas of all Jewish Federations with 20,000 or more Jews. The Jewish Federation service areas with 200,000 or more Jews are New York (1,538,000), Los Angeles (519,200), Chicago (291,800), Boston (229,100), San Francisco (227,800), Washington (215,600), and Philadelphia (214,600).

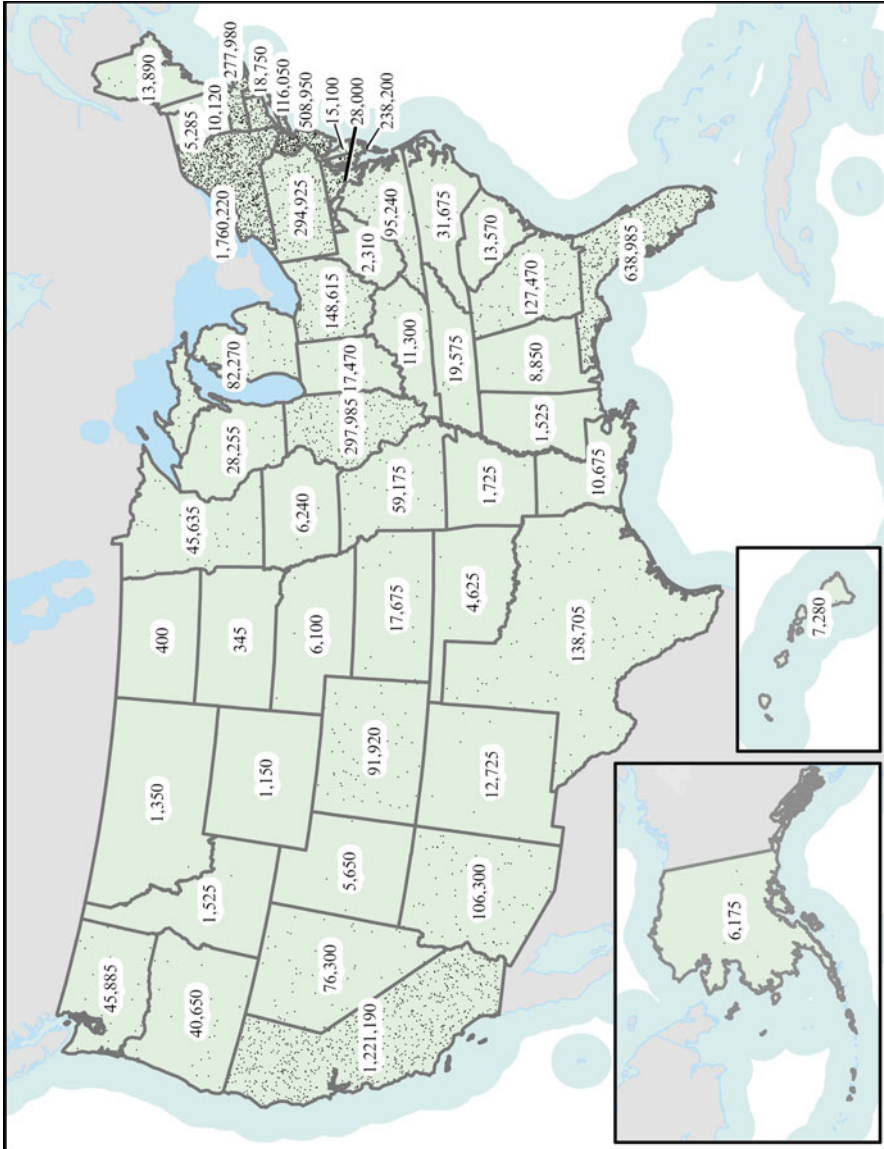
17.4 Changes in the Size of the Jewish Population, 1971–2014

Tables 17.5 and 17.6 and Maps 17.2, 17.3, and 17.4 show the changing geographic distribution of the Jewish population from 1971 to 2014. In examining the maps, note that the dot symbols are randomly placed within each state.

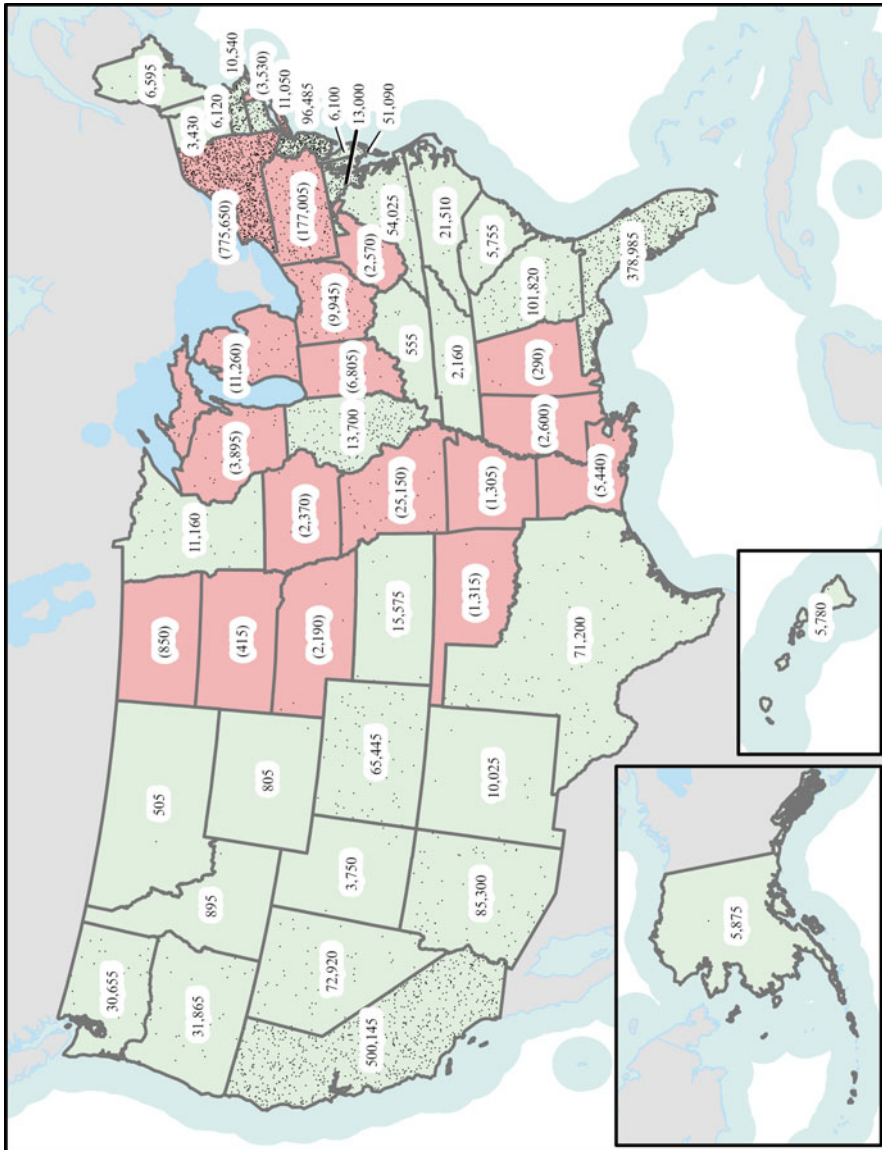
Furthermore, for the most part, we have chosen to accept the local definition of "who is a Jew" when a scientific demographic study has been completed in a community, even in cases where we disagree with that definition. In particular, this impacts the 2011 New York study, which counted as Jewish about 100,000 persons who responded that they considered themselves Jewish in some way, although their religion was Christian. Note that the world Jewish population chapter by Sergio DellaPergola (Chap. 19 in this volume) does not include these 100,000 persons in the total for the New York metropolitan area. This issue also arises, although to a lesser extent, in some California Jewish communities.



Map 17.2 Jewish population, 1971



Map 17.3 Jewish population, 2014



Map 17.4 Changes in Jewish population, 1971-2014

National Level Changes

Overall, the data reveal an increase of 709,250 (12 %) Jews from 1971 to 2014. During this same period, the number of non-Hispanic whites increased by 18 %. Had the Jewish population increased at this same rate, the 6,060,000 Jews in 1971 would have increased to 7,136,000 in 2014, or about 367,000 more than the 6,769,000 shown in Table 17.5. The smaller than expected increase in Jewish population is due to such factors as low birth rates, children in intermarried households not being raised Jewish, and persons of Jewish ancestry simply “opting out” of identifying as Jews. Without the significant in-migration of Jews from the Former Soviet Union during this time period, the number of Jews would be even lower. If we chose not to accept that very broad definition of a Jew used in the recent New York study, the increase becomes less.

Note that the total Jewish population for 1971 from the *American Jewish Year Book* is 6,059,730. The 1971 National Jewish Population Survey (Massarik and Chenkin 1973) estimated 5,420,000 American Jews. Thus, the *American Jewish Year Book* produced an estimate that was about 12 % higher than the 1971 National Jewish Population Survey (NJPS 1971). The difference was no doubt due to inaccuracies in both figures. NJPS 1971 was not a random digit dialing telephone survey, but a home interview survey that did not fully cover the entire geography of the US. The *American Jewish Year Book* data had many fewer local scientific Jewish community studies upon which to rely.

State Level Changes

At the state level (Table 17.5), the number of Jews in New York decreased by 779,000 (31 %), reflecting primarily the decrease in the New York City area, from 2,536,000 in 1971 to 1,757,000 in 2014. The number of Jews in Pennsylvania decreased by 179,000 (38 %), reflecting primarily the decrease in Philadelphia, from 472,000 in 1971 to 293,000 in 2014. Other notable decreases in states with significant Jewish population include Missouri (25,000, 30 %), Michigan (10,000, 11 %), Ohio (8,000, 5 %), and Indiana (7,000, 29 %).

The most significant *percentage* decreases not referenced in the preceding paragraph occurred in North Dakota (68 %), South Dakota (67 %), Mississippi (62 %), and West Virginia (53 %), all of which have small Jewish populations.

The number of Jews in California increased by 511,000 (71 %), reflecting increases particularly in San Francisco, Orange County, and San Diego, from 721,000 in 1971 to 1,232,000 in 2014. The number of Jews in Florida increased by 379,000 (146 %), reflecting increases especially in Broward and Palm Beach Counties, from 260,000 in 1971 to 639,000 in 2014.⁴ Other significant increases

⁴The number of Jews in Florida in 2014 excludes Jews in part-year households (“snowbirds”). The historical record does not indicate the portion of the population that was part year in 1971.

include New Jersey (104,000, 25 %), especially reflecting migration from New York City to the suburbs in northern New Jersey; Georgia (102,000, 397 %), reflecting most notably the growth in Atlanta; Texas (91,000, 135 %), reflecting largely the growth in Dallas and Houston; Arizona (85,000, 406 %), reflecting particularly the growth in Phoenix; Colorado (77,000, 289 %), reflecting primarily the growth in Denver; Nevada (73,000, 2,157 %), reflecting especially the growth in Las Vegas; Virginia (54,000, 132 %), reflecting the growth in the northern Virginia suburbs of Washington, DC; and Maryland (51,000, 27 %), reflecting the growth in the Montgomery County suburbs of Washington, DC.

The most significant *percentage* increases not referenced in the previous paragraph occurred in Alaska (1,958 %), Kansas (730 %), Hawaii (385 %), New Mexico (371 %), Oregon (363 %), Wyoming (233 %), Vermont (223 %), North Carolina (216 %), and Washington State (201 %), most of which have relatively small Jewish populations.

Regional Level Changes

Table 17.6 shows that the changes in the geographic distribution of Jews by Census Region and Census Division from 1971 to 2014, to some extent, reflect the changing geographic distribution of Americans in general. The percentage of Jews in the Northeast decreased from 63 % in 1971 to 44 % in 2014. The 12 % of Jews in the Midwest remained virtually unchanged during this period. The percentage of Jews in the South increased from 12 % to 21 %, and the percentage of Jews in the West increased from 13 % to 24 %. In sum, the Jewish population shifted from the Northeast to the West and the South, with little change in the Midwest.

The final column of Table 17.6 shows that the number of Jews in the Northeast decreased by 21 % (820,000) from 1971 to 2014 and the number of Jews in the Midwest decreased by 3 % (20,000), while the number of Jews in the South and the West each doubled from 1971 to 2014. The number of Jews in the South increased by 713,000 from 1971 to 2014, and the number of Jews in the West increased by 836,000.

17.5 Local Jewish Community Studies

Local Jewish community studies produce information about the size and geographic distribution of the Jewish population, migration patterns, basic demographics (e.g., age, marital status, income), religiosity, intermarriage, membership in the organized Jewish community, Jewish education, familiarity with and perception of Jewish agencies, social service needs, visits and emotional attachment to Israel, experience with and perception of anti-Semitism, usage of Jewish and general media, philanthropy, and other factors.

Several local Jewish community studies are currently underway: Columbus (OH), Miami (FL), St. Louis (MO); and Seattle (WA). While the population estimates for Columbus are included in the [Appendix](#), a vignette will be included in next year's volume when the data become available to researchers.

17.6 Comparisons Among Jewish Communities

Since 1993, 56 American Jewish communities have completed one or more *scientific* Jewish community studies. Each year, this chapter presents several tables comparing the results of these studies. This year, two tables are presented: (1) synagogue attendance once per month or more by age and gender; and (2) emotional attachment to Israel by age and gender (Tables [17.7](#) and [17.8](#)). These two tables were selected because they relate to the topic of Chap. [14](#) in this volume. Synagogue attendance was selected as a measure of religious identification and emotional attachment to Israel as a measure of ethnic identification.

The comparisons among Jewish communities should be treated with caution, because the studies span a 19-year period, use different sampling methods, use different questionnaires, and differ in other ways (Sheskin and Dashefsky [2007](#), pp. 136–138; Sheskin [2005](#)). Note that many more comparison tables may be found in Sheskin ([2013b](#)) and Sheskin ([2001](#)).

The Decade 2000 Data Set

This section makes use of the Decade 2000 Data Set, which combines the data from 22 Jewish community studies conducted by Ira M. Sheskin as the principal investigator since the completion of NJPS 2000–2001. Restricting the data set to include only those studies completed by the same researcher had a number of significant advantages. First, the questionnaire used in each of these local Jewish community studies was basically the same, with minimal variation from community to community. The survey research literature indicates that even small changes in question wording or in the sequence in which questions are asked in a survey can have a significant impact upon survey results (Bradburn et al. [2004](#)); so this was an important consideration. Second, and of major import, Sheskin had already compiled all 22 studies into a single meta-data file, having performed the preliminary comparisons of the questionnaires and eliminating (for the most part) variation by standardizing response categories. It should be noted that this preparation is extremely time-consuming and is mentioned as a major drawback for doing this kind of integrative data analysis (Curran et al. [2008](#); Cooper and Patall [2009](#)). Third, Sheskin used the same basic methodology for determining the survey sample (usually a combination of RDD and DJN techniques) for all studies. Note, however, that significant variation exists in the percentage of the sample obtained

Table 17.7 Synagogue attendance once per month or more by age and gender of respondent community comparisons

Base: Jewish respondents					
		Under 50		50 and over	
Community	Year	Male (%)	Female (%)	Male (%)	Female (%)
Group 1 No statistically significant differences by age and sex					
Bergen*	2001	28.3	36.0	26.7	25.5
Broward	1997	18.7	26.9	17.1	16.8
Columbus	2001	20.4	17.0	32.8	29.3
Detroit*	2005	35.8	36.1	26.9	23.9
East Bay	2011	23.3	21.3	15.2	17.3
Las Vegas*	2005	13.7	10.0	11.1	14.8
Minneapolis*	2004	16.4	22.6	19.1	25.7
New Haven*	2010	24.1	33.5	20.4	25.3
Orlando	1993	19.6	21.1	23.0	22.7
Portland (ME)*	2007	16.4	17.7	13.8	14.7
Rhode Island*	2002	20.9	25.2	19.9	19.9
Richmond	1994	18.9	21.6	26.2	25.2
S Palm Beach*	2005	22.7	22.9	19.3	18.9
San Antonio*	2007	24.8	34.6	21.5	25.7
San Diego ¹	2003	26.5	24.8	26.2	20.4
Sarasota*	2001	21.8	18.3	27.6	25.4
St. Louis	1995	26.6	29.3	29.5	35.7
St. Petersburg	1994	27.0	28.1	26.9	27.6
W Palm Beach*	2005	9.5	14.2	19.1	15.4
Washington*	2003	19.9	21.4	23.0	22.6
Group 2 Communities in which under 50 females attend more often than under 50 males					
Atlantic County*	2004	12.0	31.2	13.7	19.0
Charlotte	1997	17.7	30.1	24.3	30.4
Harrisburg	1994	15.3	28.7	30.4	42.6
Hartford*	2000	20.4	39.7	22.0	26.8
Jacksonville*	2002	15.2	41.6	20.3	31.3
Lehigh Valley*	2007	13.0	36.2	21.0	23.1
Miami*	2004	26.3	37.3	23.6	22.2
Middlesex*	2008	18.4	35.2	20.7	20.0
Milwaukee	1996	13.5	27.6	26.3	30.5
Monmouth	1997	17.4	29.4	27.0	21.8
Phoenix	2002	9.3	25.4	17.1	21.4
Rochester	1999	16.5	33.3	23.5	28.2
St. Paul*	2004	16.6	30.5	25.2	35.5
Tidewater*	2001	14.1	39.7	22.6	32.6
Tucson*	2002	15.9	26.8	15.3	25.8
Westport*	2000	17.3	31.8	16.8	21.7
Wilmington	1995	5.7	14.3	19.7	12.7
York	1999	18.4	38.6	22.4	20.4

(continued)

Table 17.7 (continued)

Base: Jewish respondents					
		Under 50		50 and over	
Community	Year	Male (%)	Female (%)	Male (%)	Female (%)
Group 3 Communities in which males attend more often than females					
New York	2011	39.6	28.2	27.0	23.8
Group 4 Communities in which 50+ males attend more often than 50+ females					
Pittsburgh	2002	23.0	27.5	36.3	29.4
Group 5 Communities in which 50+ females attend more often than 50+ males					
Cleveland	2011	20.2	29.0	19.0	37.4
Decade 2000	2000–2010	20.1	26.3	20.5	20.7

¹Question was asked about synagogue attendance *in the past year*

*Indicates community included in the Decade 2000 Data Set

Boldface type indicates a statistically significant difference at alpha=0.05

Table 17.8 Synagogue attendance once per month or more by age and gender of respondent by Jewish identification decade 2000 data set

Base: Jewish respondents				
Community	Under 50		50 and over	
	Male (%)	Female (%)	Male (%)	Female (%)
Orthodox	90.2	87.6	74.4	65.2
Conservative	40.0	46.0	38.7	34.5
Reform	16.9	28.1	21.6	20.5
Just Jewish	7.5	8.4	5.4	6.3

Statistically significant differences by gender are shown in boldface type

by RDD and DJN methods; and that in Jacksonville, in addition to RDD and DJN samples, a sample was selected from the Jewish Federation mailing list. Fourth, the same procedure was used to select a respondent from the household to interview (any cooperative adult, Jewish or not, who answered the telephone in a Jewish household). In each study, a respondent was pursued intensively until a high cooperation rate was achieved. Fifth, all 22 community studies used the same definition of a Jewish person: a Jewish person was defined as any person who considered himself/herself Jewish (or who was identified as such by the respondent) or who was born Jewish or raised Jewish and had not formally converted to another religion and did not regularly attend synagogue services of another religion (irrespective of formal conversion). A Jewish household was defined as any household containing a Jewish person.

Note that the 22 studies varied in their cooperation rates, ranging from 49 % to 97 % for the screener (which determined eligibility for the survey) and from 64 % to 99 % for the survey itself. The studies were conducted over 10 years, which may affect the results.⁵

⁵For more detail on these communities, see Hartman and Sheskin (2012).

The Decade 2000 Data Set includes 19,800 20-min interviews and represents a random sample of 547,000 Jewish households in the 22 communities.

Synagogue Attendance Once per Month or More by Age and Gender

Table 17.7 shows the percentage of Jewish respondents by age (under age 50, age 50 and over) and gender who attend services once per month or more (*attend regularly*). In cases where the male percentage and the female percentage are statistically significantly different ($\alpha=0.05$), the percentage which is significantly higher is in boldface type. Synagogue attendance may be viewed as a measure of religious behavior. The table is divided into five different groups (labeled Groups 1–5) based on whether statistically significant differences exist between the attendance behavior of males and females.

For respondents under age 50, 20 communities show no difference between males and females (Group 1), while 18 communities (Group 2) show significantly higher percentages for females than for males.

For respondents age 50 and over, only three listed in Group 2 (Jacksonville, Tidewater, and Tucson) and one listed in Group 5 (Cleveland) of the 41 local Jewish community studies show a higher percentage of females attending regularly than males.

Male attendance at synagogue services is higher than female attendance in only two communities (Groups 3 and 4). For New York, 40 % of males under age 50 attend regularly, compared to only 28 % of females under age 50. For respondents age 50 and over, the difference, while statistically significant, is only 3 %. These differences are no doubt due to the large percentage of Orthodox Jews, particularly young Orthodox Jews, in New York (Cohen et al. 2011). For Pittsburgh, a difference in favor of male attendance is seen for respondents age 50 and over (36 % for males, compared to 29 % for females), but not for respondents under age 50.

Note that for the Decade 2000 Data Set, in which we combine the 22 local Jewish community studies marked with an * in the table, females under age 50 are more likely to attend regularly (by 26–20 %) than males under age 50, but such is not the case for respondents age 50 and over (21 % for both males and females).

Table 17.8 explores the relationship between Jewish identification (Orthodox, Conservative, Reform, and Just Jewish) and synagogue attendance by age and gender using the Decade 2000 Data Set. For respondents under age 50, no important difference is seen for Orthodox Jews between males and females. It is thus Conservative and Reform females who are impacting the attendance rates of females under age 50. For respondents age 50 and over, Orthodox males are more likely to attend regularly than females (74 % compared to 65 %).

Emotional Attachment to Israel by Age and Gender

Table 17.9 shows the percentage of Jewish respondents by age (under age 50, age 50 and over) and gender who are extremely or very emotionally attached to Israel. In cases where the male percentage and the female percentage are statistically significantly different (alpha=0.05), the percentage which is significantly higher is in boldface type. Emotional attachment to Israel may be viewed as a measure of ethnic identification.

For 24 of the 34 Jewish communities in the table (Group 1), no statistically significant differences are seen between males and females at either age level. For the

Table 17.9 Extremely/very emotionally attached to Israel by age and gender of respondent community comparisons

Base: Jewish respondents					
		Under 50		50 and over	
Community	Year	Male (%)	Female (%)	Male (%)	Female (%)
Group 1 No statistically significant differences by age and sex					
Atlantic County*	2004	34.7	37.5	58.5	53.2
Bergen*	2001	45.3	45.3	42.5	46.0
Charlotte	1997	30.1	31.6	42.8	31.6
Detroit*	2005	47.7	44.3	44.4	43.5
Harrisburg	1994	30.9	39.2	43.2	55.8
Jacksonville*	2002	53.9	50.6	59.0	57.1
Las Vegas*	2005	35.0	30.5	35.1	41.2
Miami*	2004	56.2	59.6	65.7	62.8
Middlesex*	2008	57.6	44.6	56.8	62.2
Milwaukee	1996	36.1	36.2	50.0	51.4
Monmouth	1997	28.9	37.1	46.3	48.3
New Haven*	2010	30.2	44.0	49.0	50.3
New York**	2011	69.3	67.3	80.0	81.2
Portland (ME)*	2007	27.1	18.8	37.4	43.4
Richmond	1994	35.9	31.5	52.6	52.5
San Antonio*	2007	50.5	52.8	55.1	57.3
Sarasota*	2001	30.3	23.3	48.3	56.0
St. Petersburg	1994	35.7	30.1	40.7	40.3
Tidewater*	2001	29.9	37.5	46.2	45.2
Tucson*	2002	43.9	44.0	48.3	48.4
W Palm Beach*	2005	36.0	27.7	56.7	59.3
Westport*	2000	40.3	36.8	44.5	44.9
Wilmington	1995	33.3	35.8	46.7	41.1
York	1999	21.2	24.3	34.7	43.9
Group 2 Communities in which under 50 females are more emotionally attached than under 50 males					
Broward	1997	32.4	45.0	42.8	43.3
Hartford*	2000	23.4	36.2	44.4	45.0

(continued)

Table 17.9 (continued)

Base: Jewish respondents					
		Under 50		50 and over	
Community	Year	Male (%)	Female (%)	Male (%)	Female (%)
Rochester	1999	23.3	37.2	38.9	44.8
S Palm Beach*	2005	34.5	49.4	63.8	62.3
Washington*	2003	39.9	53.2	52.5	49.9
Group 3 Communities in which 50+ females are more emotionally attached than 50+ males					
Cleveland**	2011	77.9	85.3	85.5	91.2
Lehigh Valley*	2007	34.1	46.0	52.2	63.6
Minneapolis*	2004	44.0	51.5	47.6	60.0
Rhode Island*	2002	41.4	42.2	52.2	64.4
St. Paul*	2004	38.8	43.1	42.3	65.9
Decade 2000	2000–2010	41.8	47.7	54.5	56.8

*Indicates community included in the Decade 2000 Data Set.

**Categories were very, somewhat, not very, and not at all attached. For other communities, categories were extremely, very, somewhat, and not at all attached.

Boldface type indicates a statistically significant difference at alpha=0.05

Table 17.10 Extremely/very emotionally attached to Israel by age and gender of respondent by Jewish identification decade 2000 data set

Base: Jewish respondents					
		Under 50		50 and over	
Community		Male (%)	Female (%)	Male (%)	Female (%)
Orthodox		88.8	92.4	88.7	87.8
Conservative		63.0	64.5	71.8	68.1
Reform		37.8	38.4	52.2	50.7
Just Jewish		29.5	29.9	38.6	44.1

Statistically significant differences by gender are shown in boldface type

five communities in Group 2, females under age 50 are more emotionally attached than males, while for the five communities in Group 3, females age 50 and over are more emotionally attached than males.

Note that for the Decade 2000 Data Set, in which we combine the 22 local Jewish community studies marked with an * in the table, females under age 50 are more likely to be emotionally attached (by 48–42 %) than males under age 50. Such is also the case for respondents age 50 and over (57 % for females, compared to 55 % for males). Note that the large sample size for Decade 2000 (N= 19,800) is the reason that a two percentage point difference is significant for respondents age 50 and over. The extent to which females are more likely than males to be emotionally attached to Israel is greater for respondents under age 50 than age 50 and over.

Table 17.10 shows that few gender differences exist in emotional attachment when examined by Jewish identification.

Thus, for both synagogue attendance (religious identification) and emotional attachment to Israel (ethnic identification), where there are gender differences, we generally see females showing higher levels of Jewish identification than males (Trzebiatowska and Bruce 2012). Of course, one would need to examine many additional variables to form an overall conclusion about the relationship between Jewish identity and gender (Chap. 14 in this volume). Another important finding is that relationships between Jewish identity and gender vary by community.

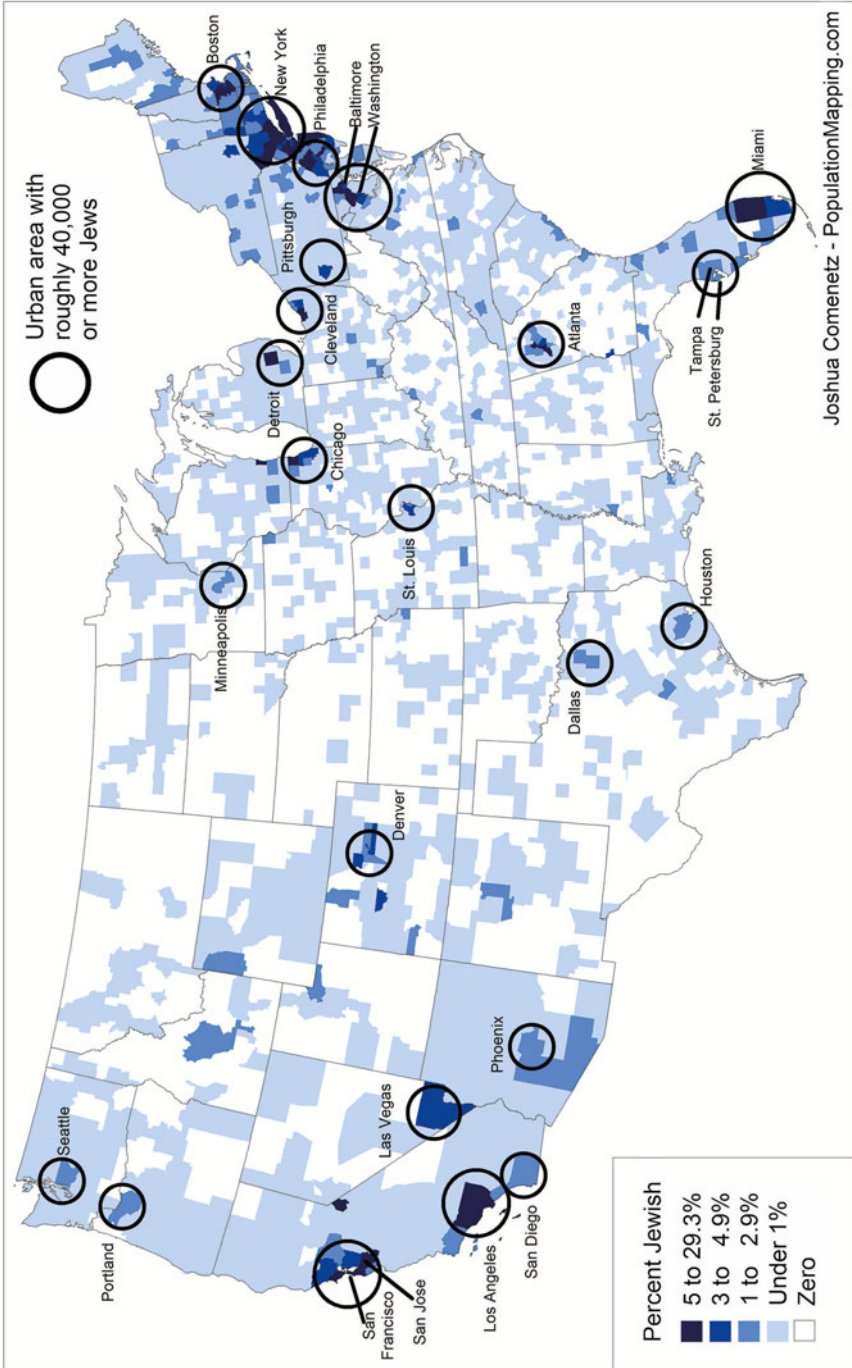
17.7 Atlas of American Jewish Communities

This section presents regional and state maps showing the approximate sizes of each Jewish community. State maps are presented for the states with the largest Jewish populations. In a few cases, states with smaller Jewish populations are presented on the state maps because of proximity. For example, Delaware is presented on the Maryland map. The [Appendix](#) should be used in conjunction with the maps, as it provides more exact population estimates and more detailed descriptions of the geographic areas included within each community. Note that in some places, county names are utilized, and in other cases, town or city names appear. In general, we have tried to use the names that reflect the manner in which the local Jewish community identifies itself. In some cases, because of spacing issues on the maps, we have deviated from this rule.

The rankings of the population sizes of the communities within the US are from Table 17.4, which is based on the Jewish populations of Jewish Federation service areas.

Map 17.5 shows the percentage of Jews by county. As expected, the percentages are highest in the Northeast, California, and Florida. Note that in some cases, particularly in the West, where counties are generally larger, it may seem that the Jewish population is spread over larger areas of a state than is actually the case. For example, San Bernardino County (CA), the largest county in area in the US covers 20,105 square miles and is larger than nine US states. Almost all Jews in this county live in the southeastern section of the county, but on the map a very large area is shaded.

Large areas of the country have virtually no Jewish population. Rural, agrarian areas, in particular, are often devoid of any Jewish population. In Europe, from which most American Jews can trace their ancestry, Jews often did not become farmers, because (1) during many eras and in many geographic locations, Jews were not allowed to own land; and (2) as a people who often felt that they could be expelled at any time, Jews did not tend to invest in real estate, which clearly could not be taken with them if they were expelled. Thus, when Jews came to the US, they tended to settle in urban areas. This is still evident.



Map 17.5 Jewish population by county

New England (Maps 17.6 and 17.7)

Connecticut (Map 17.6) The estimates for Hartford (32,800 Jews), New Haven (23,000), and Westport, Weston, Wilton, Norwalk (11,450) are based on 2000, 2010, and 2000 RDD studies, respectively. Hartford is the largest Jewish community in Connecticut, accounts for 28 % of the Jews in Connecticut, and is the 37th largest American Jewish community. New Haven is the 45th largest American Jewish community.

The estimate for Western Connecticut (8,000) is based on a 2010 DJN study. All other estimates are Informant/Internet Estimates.

Maine (Map 17.7) Based on a 2007 RDD study, 8,350 Jews live in Southern Maine (Portland). The estimates for Oxford County (South Paris) (750 Jews), Androscoggin County (Lewiston-Auburn) (600), and Sagadahoc (Bath) (400) are DJN estimates. All other estimates are Informant/Internet Estimates.

Massachusetts (Map 17.6) Based on a 2005 RDD study, 229,100 Jews live in Boston. Boston is the largest Jewish community in Massachusetts, accounts for 83 % of the Jews in Massachusetts, and is the 4th largest American Jewish community.

The estimate for Worcester (9,000 Jews) is based on a 2014 Informant update of a 1986 RDD study. An estimate of 7,050 Jews (including part-year residents) for the Berkshires (2008) is based on a scientific study using a different methodology (neither RDD nor DJN). Attleboro, based on a 2002 DJN estimate, has 800 Jews. All other estimates are Informant/Internet Estimates.

New Hampshire (Map 17.7) Manchester (4,000 Jews) is the largest Jewish community in New Hampshire. Most of the estimates are Informant/Internet Estimates.

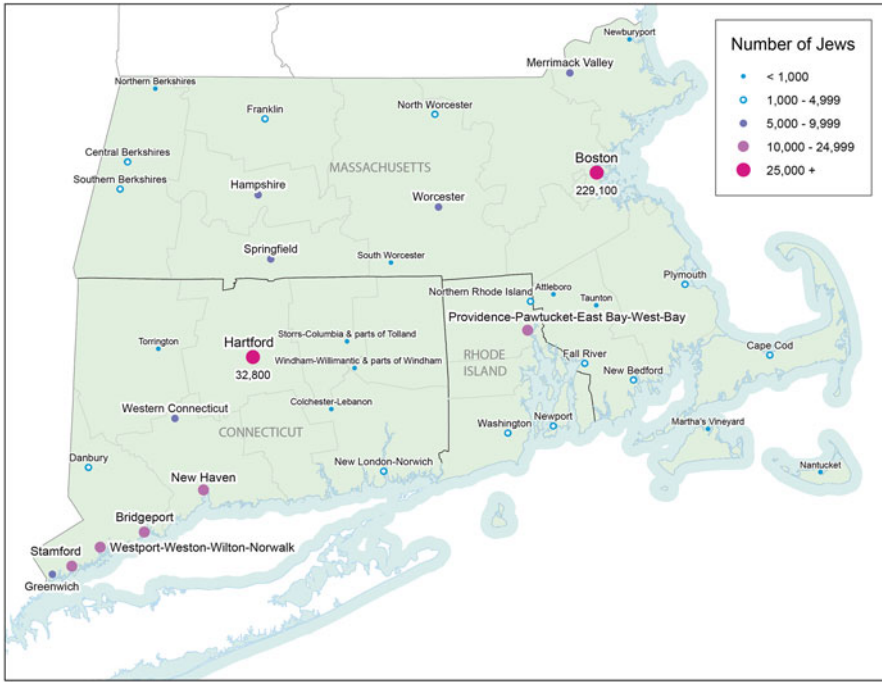
Rhode Island (Map 17.6) The estimate of 18,750 Jews in the state is based on a 2002 RDD study of the entire state.

Vermont (Map 17.7) Burlington (3,200 Jews) is the largest Jewish community in Vermont. All estimates are Informant/Internet Estimates.

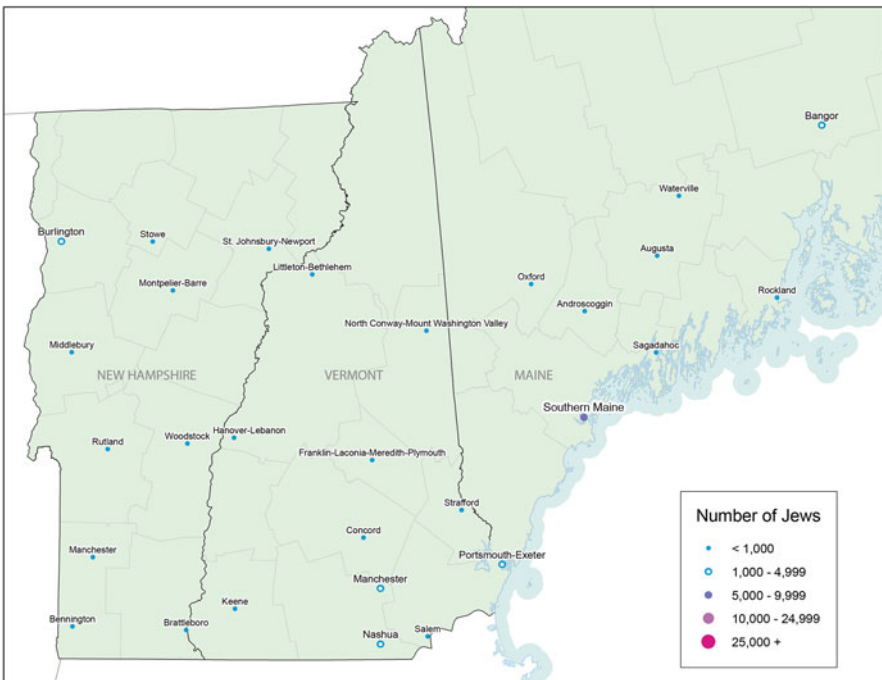
Middle Atlantic (Maps 17.8, 17.9, and 17.10)

New Jersey (Map 17.8) The most significant Jewish populations are in Bergen County, Monmouth County, Ocean County, Southern New Jersey, Middlesex County, and Essex County. Part-year residents live in a community for 3–7 months of the year.

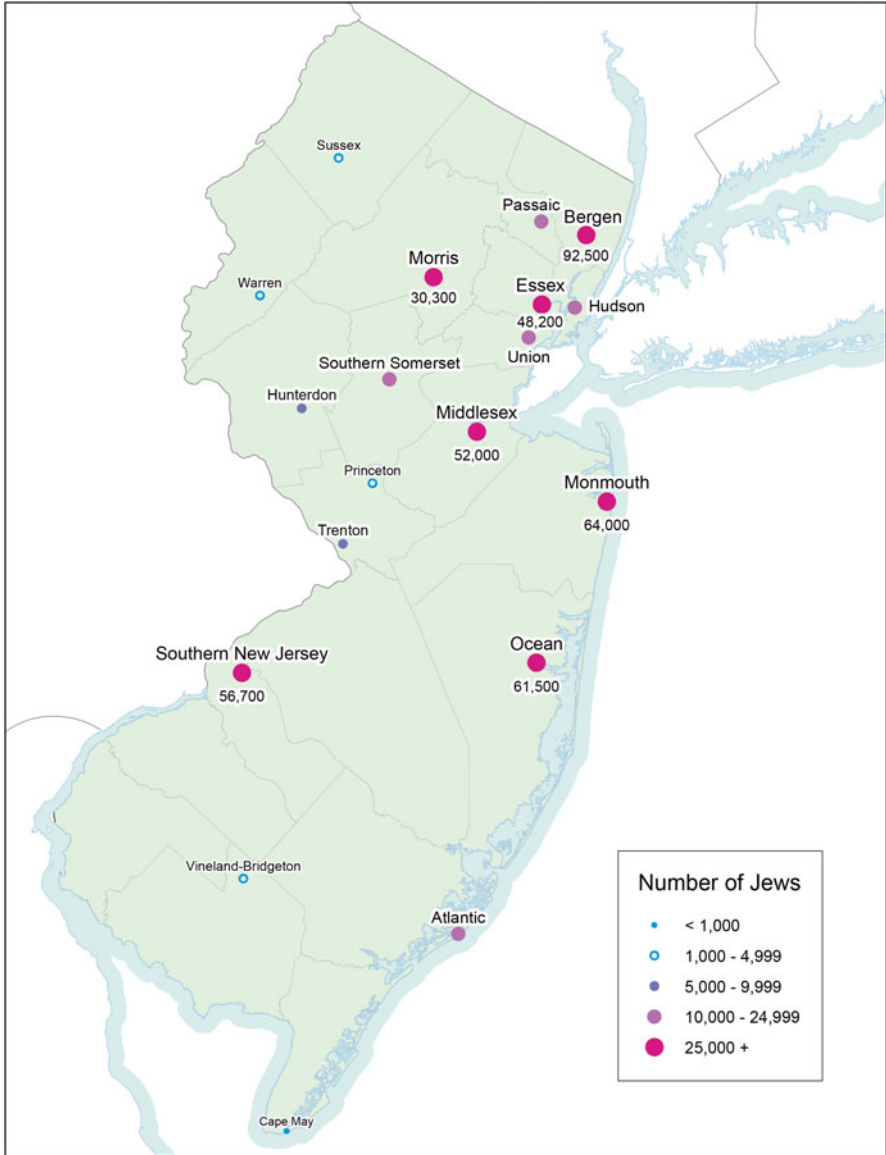
Based, in part, on a 1998 RDD study, updated with a 2012 DJN study, 115,000 Jews live in the service area of the Jewish Federation of Greater MetroWest NJ, including 48,200 in Essex County, 30,300 in Morris County, 24,400 in Union County, 7,400 in northern Somerset County, and 4,700 in Sussex County. Greater MetroWest is the largest Jewish community in New Jersey, accounts for 22 % of the Jews in New Jersey, and is the 10th largest American Jewish community.



Map 17.6 Jewish communities of Southern New England

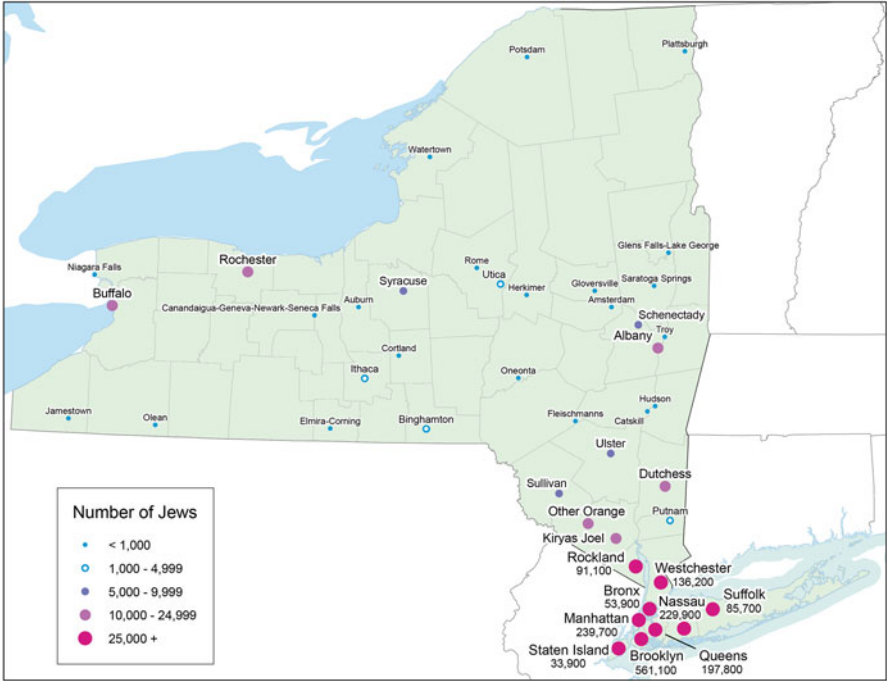


Map 17.7 Jewish communities of Northern New England

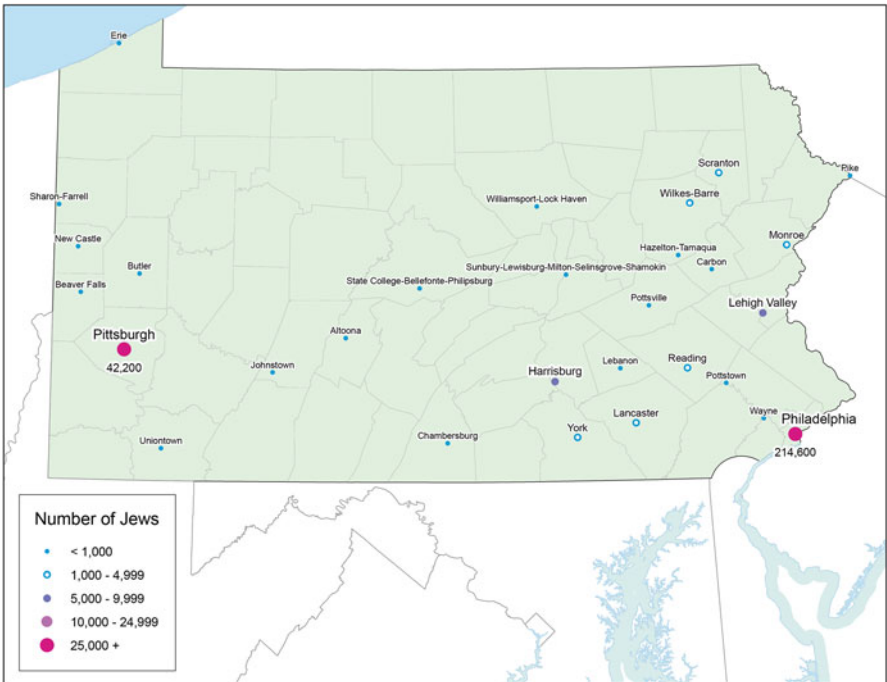


Map 17.8 Jewish communities of New Jersey

Based, in part, on a 2001 RDD study, 102,500 Jews live in the service area of the Jewish Federation of Northern New Jersey, including 92,500 in Bergen County, 8,000 in northern Passaic County, and 2,000 in north Hudson County. Northern New Jersey is the 2nd largest Jewish community in New Jersey, accounts for 20 % of the Jews in New Jersey, and is the 13th largest American Jewish community.



Map 17.9 Jewish communities of New York



Map 17.10 Jewish communities of Pennsylvania

Other communities with RDD studies in New Jersey include Monmouth County (1997) (70,000 Jews, including 6,000 part-year residents), Middlesex County (2008) (52,000), Southern New Jersey (2013) (56,700), and Atlantic and Cape May Counties (2004) (20,400, including 8,200 part-year residents). Monmouth County is the 26th and Middlesex County is the 31st largest American Jewish community. The 1991 Southern New Jersey (Cherry Hill) study was updated with a 2013 scientific study using a different methodology (neither RDD nor DJN). Southern New Jersey is the 29th largest American Jewish community.

A 2012 DJN study estimates 20,000 Jews for the service area of the Jewish Federation of Somerset, Hunterdon & Warren Counties, including 11,600 Jews in southern Somerset County, 6,000 in Hunterdon County, and 2,400 in Warren County. Somerset, Hunterdon & Warren Counties is the 50th largest American Jewish community.

The estimate for Ocean County (61,500 Jews) is based on an Informant/Internet Estimate that is derived, in part, from a count of a mailing list said to be a complete listing of the ultra-Orthodox community in the Lakewood area. Ocean County is the 28th largest American Jewish community.

All other estimates are Informant/Internet Estimates, including southern Passaic County (12,000), south Hudson County (9,400), and Trenton (6,000).

New York (Map 17.9) Based on a 2011 RDD study, 1,538,000 Jews live in the UJA-Federation of New York service area, including 561,100 in Brooklyn, 239,700 in Manhattan, 229,900 in Nassau County, 197,800 in Queens, 136,200 in Westchester County, 85,700 in Suffolk County, 53,900 in The Bronx, and 33,900 in Staten Island. New York is the largest Jewish community in New York State, accounts for 88 % of the Jews in New York State, and is the largest American Jewish community.

The 91,100 estimate for Rockland County is based primarily on an Informant/Internet Estimate. Rockland County is the 19th largest American Jewish community. The 31,500 estimate for Orange County includes an estimate of 19,500 for Kiryas Joel based on the US Census. Orange County is the 38th largest American Jewish community.

The five most significant Jewish communities in upstate New York are Rochester (19,900 Jews), Buffalo (12,050), Albany (12,000), Dutchess County (10,000), and Syracuse (9,000). The estimate for Rochester is based on a 1999 RDD study, updated using a different methodology (neither RDD nor DJN). The estimate for Buffalo is based mostly on a 2013 RDD study.

Putnam County (3,900) is based on a study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Pennsylvania (Map 17.10) Based on a 2009 RDD study, 214,600 Jews live in the service area of the Jewish Federation of Greater Philadelphia, including 66,800 in the City of Philadelphia, 64,500 in Montgomery County, 41,400 in Bucks County, 21,000 in Delaware County, and 20,900 in Chester County. Philadelphia is the largest Jewish community in Pennsylvania, accounts for 73 % of the Jews in Pennsylvania, and is the 7th largest American Jewish community.

The estimate of 42,200 Jews for Pittsburgh is based on a 2002 RDD study. Pittsburgh is the 33rd largest American Jewish community.

Other Jewish communities with RDD studies in Pennsylvania include Lehigh Valley (Allentown, Bethlehem, and Easton) (2007) (8,050 Jews), Harrisburg (1994) (7,100), and York (1999) (1,800). The 2007 estimates of Jews for Monroe County (2,300) and Carbon County (600) are based on DJN studies. The estimate of 1,800 Jews for Wilkes-Barre is based on a 2014 Informant Update of a 2005 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Midwest (Maps 17.11, 17.12, 17.13, and 17.14)

Illinois (Map 17.11) Based on a 2011 RDD study, Chicago (291,800 Jews) is the largest Jewish community in Illinois, accounts for 98 % of the Jews in Illinois, and is the 3rd largest American Jewish community.

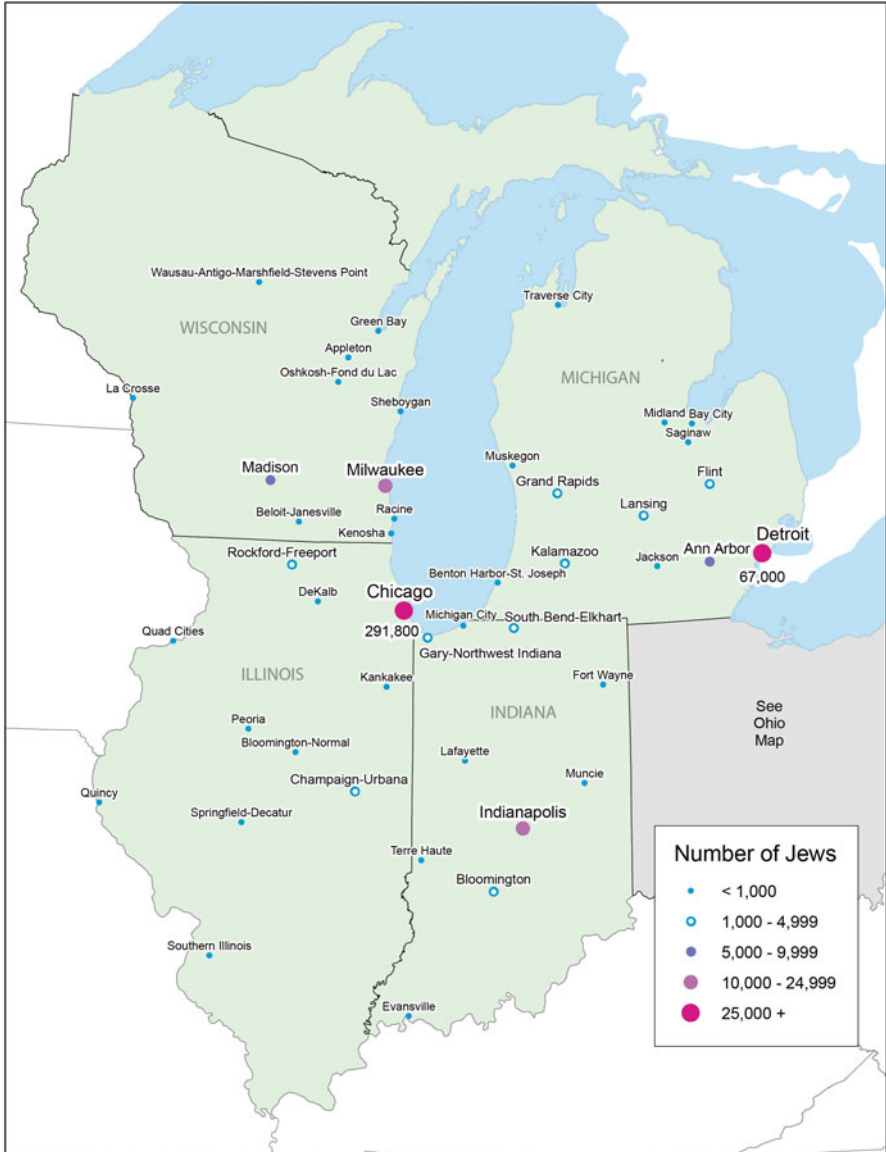
The only other scientific estimate is for Quad Cities (750, of which 300 live in Illinois), which is based on a 1990 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Indiana (Map 17.11) Indianapolis (10,000 Jews) is the largest Jewish community in Indiana and accounts for 58 % of the Jews in Indiana. All estimates are Informant/Internet Estimates.

Iowa (Map 17.12) Des Moines-Ames (2,800 Jews) is the largest Jewish community in Iowa, based on a 1956 scientific study using a different methodology (neither RDD nor DJN), updated by an Informant Estimate between 1997 and 2001. Des Moines-Ames accounts for 45 % of the Jews in Iowa. The only other scientific estimate is for Quad Cities (750, of which 450 live in Iowa), which is based on a 1990 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Kansas (Map 17.12) The Kansas portion of the Kansas City Jewish community contains 16,000 Jews, based on a 1985 scientific study using a different methodology (neither RDD nor DJN) updated in 2014. Kansas City is the largest Jewish community in Kansas, accounting for 92 % of the Jews in Kansas. Combined with the 4,000 Kansas City Jews living in Missouri, Kansas City is the 50th largest American Jewish community. All other estimates are Informant/Internet Estimates.

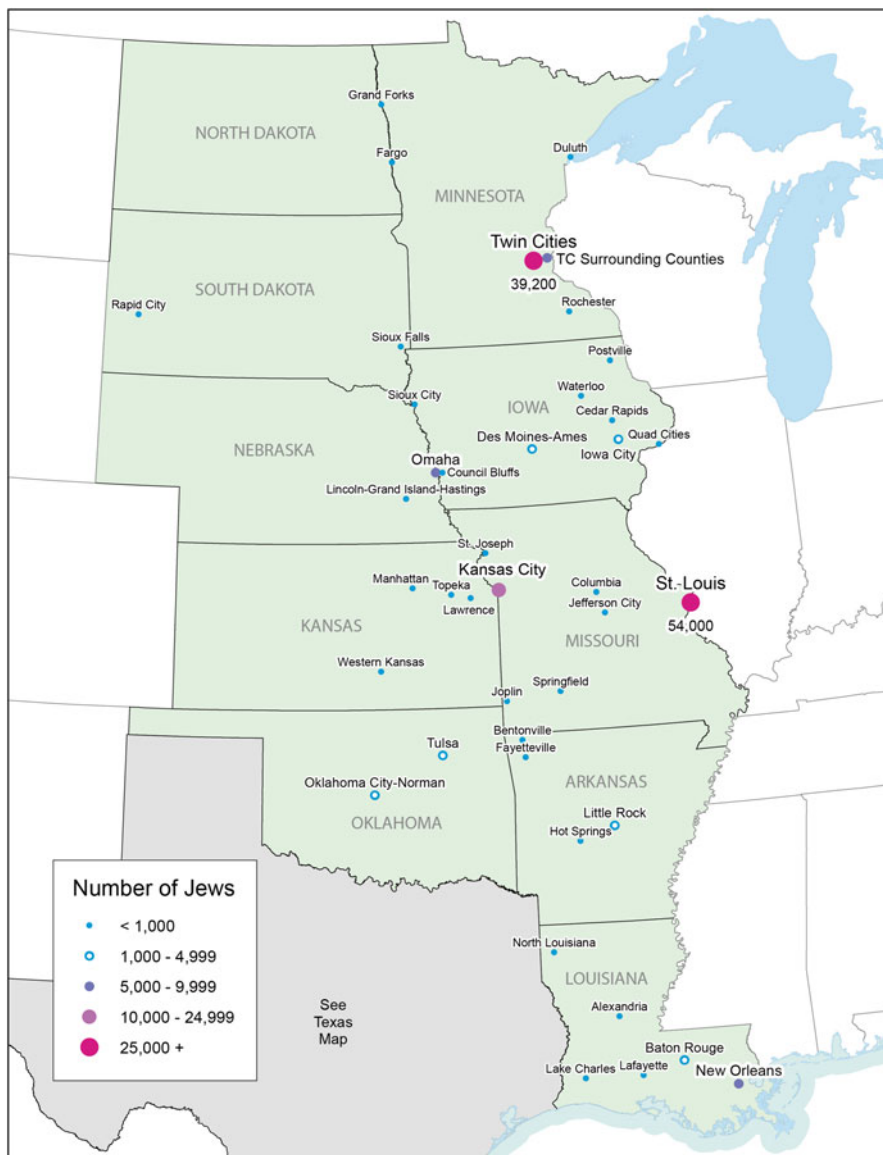
Michigan (Map 17.11) Detroit (67,000 Jews) is the largest Jewish community in Michigan, accounts for 80 % of the Jews in Michigan, and is the 25th largest American Jewish community. The estimate is based on a 2005 RDD study, updated by a 2010 scientific study using a different methodology (neither RDD nor DJN).



Map 17.11 Jewish communities of the Midwest-Part 1

The estimate for Ann Arbor (8,000) is based on a 2010 DJN study, updated by a 2014 Informant Estimate. Flint (1,300) is based on a 1956 scientific study using a different methodology (neither RDD nor DJN), updated by a 2009 Informant Estimate. All other estimates are Informant/Internet Estimates.

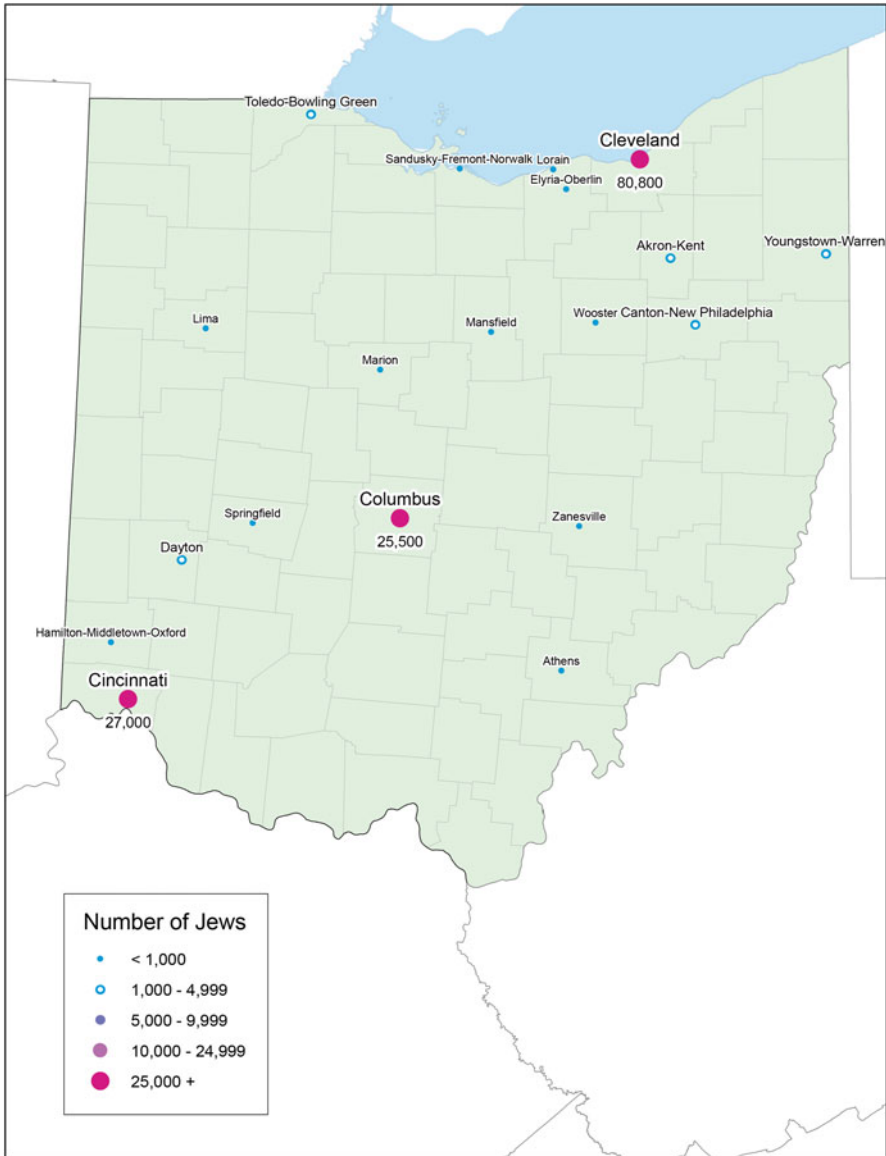
Minnesota (Map 17.12) The combined Twin Cities Jewish community of Minneapolis and St. Paul, with 39,200 Jews based on a 2004 RDD study (partially updated with a 2010 DJN study), is the largest Jewish community in Minnesota



Map 17.12 Jewish communities of the Midwest-Part 2 and Arkansas, Louisiana, and Oklahoma

and accounts for 86 % of the Jews in Minnesota. Minneapolis, with 29,300 Jews, is the 41st largest American Jewish community. The estimate of 5,300 Jews for the counties surrounding the Twin Cities is based on a 2004 DJN study. All other estimates are Informant/Internet Estimates.

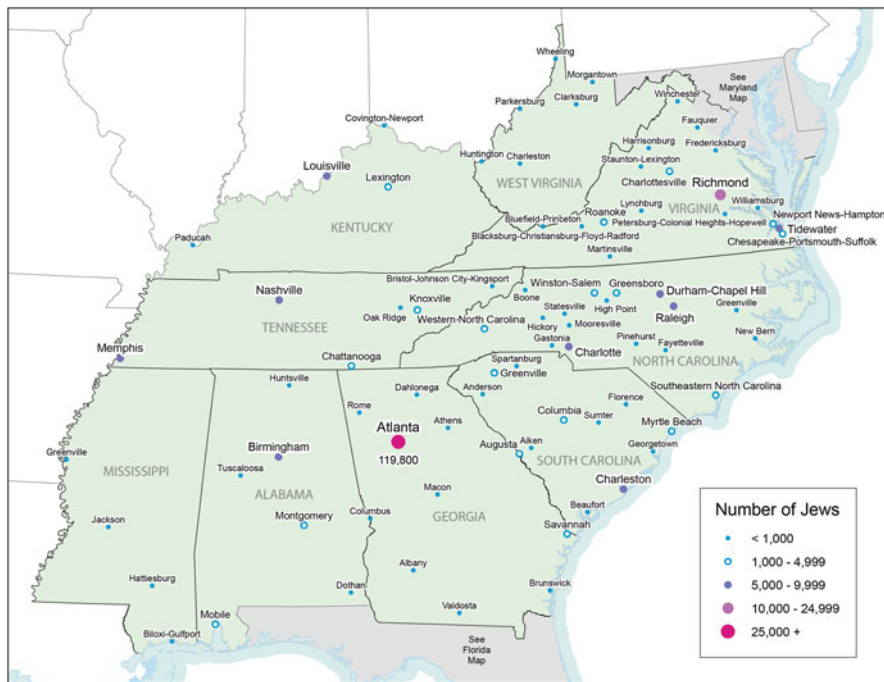
Missouri (Map 17.12) St. Louis (54,000 Jews), based on a 1995 RDD study, updated by a 2009 Informant Estimate, is the largest Jewish community in



Map 17.13 Jewish communities of Ohio

Missouri, accounts for 91 % of the Jews in Missouri, and is the 30th largest American Jewish community.

The Missouri portion of the Kansas City Jewish community contains 4,000 Jews, based on a 1985 scientific study using a different methodology (neither RDD nor DJN) updated in 2014. All other estimates are Informant/Internet Estimates.



Map 17.14 Jewish communities of the South

Nebraska (Map 17.12) Omaha (5,400 Jews), based on a 2010 DJN estimate, is the largest Jewish community in Nebraska and accounts for 88 % of the Jews in Nebraska. The estimate for Lincoln-Grand Island-Hastings is an Informant/Internet Estimate.

North Dakota (Map 17.12) The estimates for both Fargo (150 Jews) and Grand Forks (150) are based on Informant/Internet Estimates.

Ohio (Map 17.13) Cleveland, with 80,800 Jews, based on a 2011 RDD study, is the largest Jewish community in Ohio, accounts for 54 % of the Jews in Ohio, and is the 21st largest American Jewish community.

The next two largest Jewish communities in Ohio are Cincinnati, with 27,000 Jews, and Columbus, with 25,500. These estimates are based on RDD studies in 2008 and 2013, respectively. Cincinnati is the 42nd largest American Jewish community and Columbus is the 43rd largest. Cleveland, Cincinnati, and Columbus combined account for 89 % of the Jews in Ohio.

The estimates for Dayton (4,000 Jews), Toledo-Bowling Green (3,900), Akron-Kent (3,000), Youngstown-Warren (2,500), and Canton-New Philadelphia (1,000) are based on older scientific studies using a different methodology (neither RDD nor DJN), and most were updated recently by Informant/Internet Estimates. All other estimates are Informant/Internet Estimates.

South Dakota (Map 17.12) The estimates for both Sioux Falls (100 Jews) and Rapid City (100) are based on Informant/Internet Estimates.

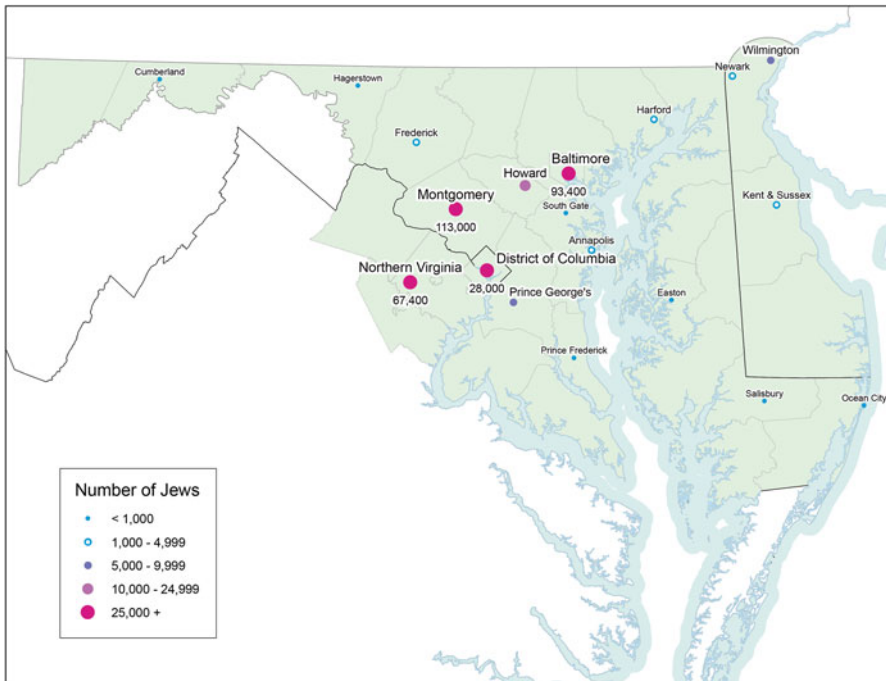
Wisconsin (Map 17.11) Milwaukee (21,100 Jews), based on a 1996 RDD study, updated by a 2006 Informant/Internet Estimate, is the largest Jewish community in Wisconsin, accounts for 75 % of the Jews in Wisconsin, and is the 49th largest American Jewish community. All other estimates are Informant/Internet Estimates.

South (Maps 17.12, 17.14, 17.15, 17.16, and 17.17)

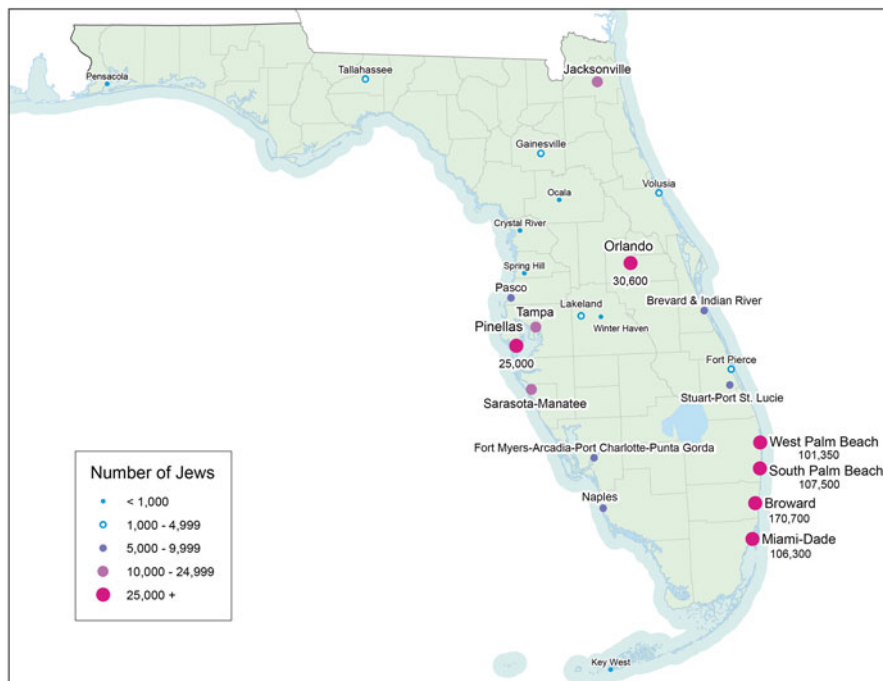
Alabama (Map 17.14) Birmingham (5,200 Jews) is the largest Jewish community in Alabama and accounts for 59 % of the Jews in Alabama. All estimates are Informant/Internet Estimates.

Arkansas (Map 17.12) Little Rock (1,100 Jews) is the largest Jewish community in Arkansas and accounts for 64 % of the Jews in Arkansas. All estimates are Informant/Internet Estimates.

Delaware (Map 17.15) The estimates of Jewish population in Delaware are all based on a 1995 RDD study, updated with a 2006 DJN study. Wilmington (7,600 Jews) is the largest Jewish community in Delaware and accounts for 50 % of the



Map 17.15 Jewish communities of Maryland, Delaware, DC, and Northern Virginia



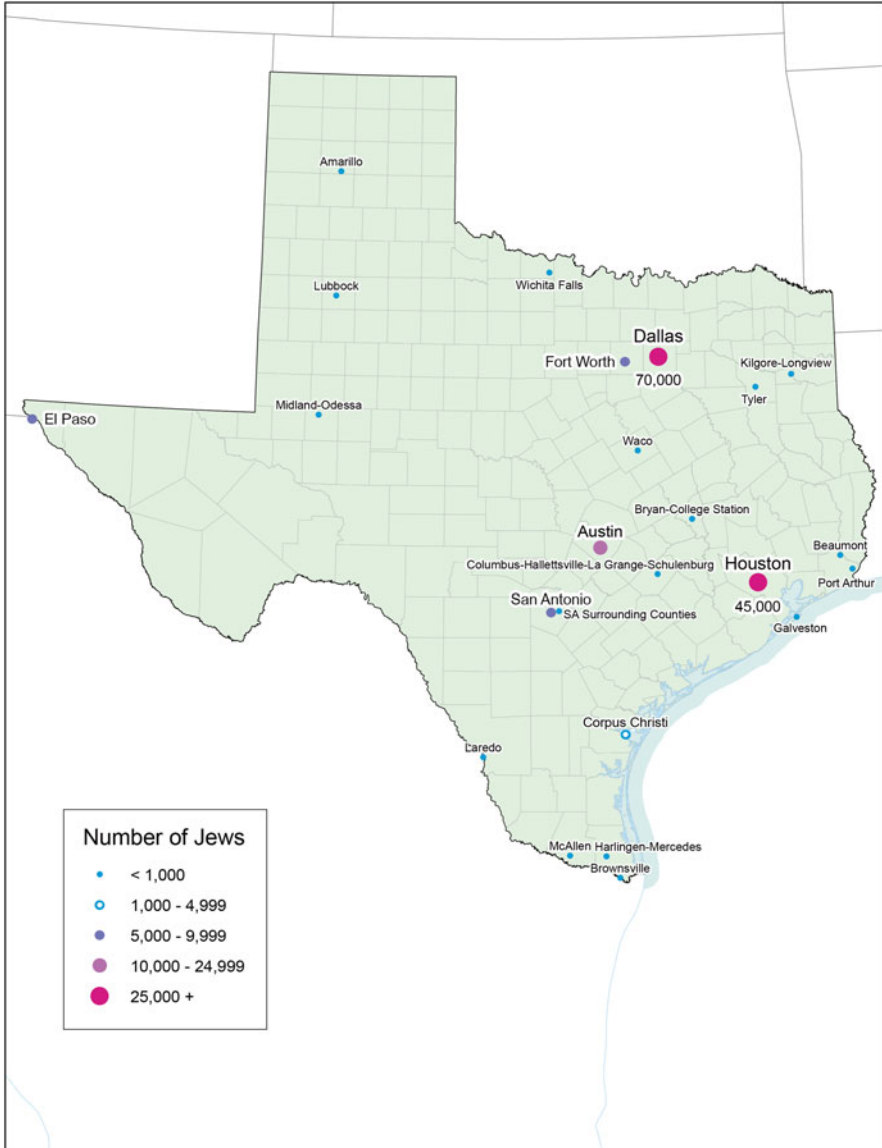
Map 17.16 Jewish communities of Florida

Jews in Delaware. The other Jewish communities are Newark (4,300) and Kent and Sussex Counties (Dover) (3,200).

District of Columbia/Greater Washington (Map 17.15) Based on a 2003 RDD study, 215,600 Jews live in the service area of the Jewish Federation of Greater Washington, including 113,000 in Montgomery County (MD), 67,400 in Northern Virginia, 28,000 in the District of Columbia, and 7,200 in Prince George’s County (MD). Greater Washington is the 6th largest American Jewish community.

Florida (Map 17.16) Based on RDD studies, 555,125 Jews (including 69,275 part-year residents) live in the three South Florida counties (Broward County, Miami-Dade County, and Palm Beach County⁶), including Broward County (1997 RDD study, updated by a 2008 DJN study) (186,275 Jews), South Palm Beach (2005) (131,300), West Palm Beach (2005) (124,250), and Miami (2004) (113,300). Note that population estimates on the map for Florida *exclude* part-year residents. Excluding part-year residents, Broward County (170,700) is the 8th largest American Jewish community, South Palm Beach (107,500) is the 11th largest, Miami (106,300) is the 12th largest, and West Palm Beach (101,350) is the 14th largest . Excluding part-year residents, these four communities account for 76 % of the Jews in Florida.

⁶Palm Beach County consists of two Jewish communities: The South Palm Beach community includes Greater Boca Raton and Greater Delray Beach. The West Palm Beach community includes all other areas of Palm Beach County from Boynton Beach north to the Martin County line.



Map 17.17 Jewish communities of Texas

Other important Jewish communities in Florida include the service area of the Jewish Federation of Pinellas (St. Petersburg) & Pasco Counties (35,000, including 1,600 part-year residents), Orlando (31,100, including 500 part-year residents), Tampa (23,000), Sarasota (15,500, including 3,300 part-year residents), and Jacksonville (13,000, including 100 part-year residents). Excluding part-year residents, St. Petersburg-Pasco (33,400) is the 36th largest American Jewish community, Orlando (30,600) is the 39th largest, and Tampa is tied for the 45th largest.

The estimates for Jacksonville and Sarasota are based on RDD studies (2002 and 2001, respectively). The RDD studies for Pinellas (St. Petersburg) (1994) and Orlando (1993) are considerably older, but both estimates were updated with 2010 DJN studies. The estimate for Tampa is based on a 2010 DJN study.

The estimates for Naples (10,000, including 2,000 part-year residents) and Tallahassee (2,800) are both based on 2010 DJN studies. The estimate of 6,700 Jews (including 900 part-year residents) for Stuart-Port St. Lucie is based on a 1999 RDD study, updated with a 2004 DJN study. All other estimates are Informant/Internet Estimates, including Fort Myers-Arcadia-Port Charlotte-Punta Gorda (8,000).

Georgia (Map 17.14) Atlanta (119,800 Jews), based on a 2006 RDD study, is the largest Jewish community in Georgia, accounts for 94 % of the Jews in Georgia, and is the 9th largest American Jewish community. The only other significant Jewish community in Georgia is Savannah (3,500), which, like all the other communities in Georgia, is based on an Informant/Internet Estimate.

Kentucky (Map 17.14) Based on a 2006 scientific study using a different methodology (neither RDD nor DJN), Louisville (8,300 Jews) accounts for 73 % of the Jews in Kentucky. Lexington (2,500), which is based on an Informant/Internet Estimate, is the only other significant Jewish community. All other estimates (except Covington-Newport which is based on an RDD study) are Informant/Internet Estimates.

Louisiana (Map 17.12) New Orleans (7,800 Jews), based on a 1984 RDD study, updated in 2009 (post-Katrina) with a scientific study using a different methodology (neither RDD nor DJN), accounts for 73 % of the Jews in Louisiana. All other estimates are Informant/Internet Estimates.

Maryland (Map 17.15) Based on a 2003 RDD study, the largest Jewish community in Maryland is Montgomery County (113,000 Jews) which is part of the service area of the Jewish Federation of Greater Washington. (See District of Columbia above.) Montgomery County accounts for 47 % of the Jews in Maryland.

Based on a 2010 RDD study, Baltimore (93,400) is the second largest Jewish community in Maryland, accounts for 39 % of the Jews in Maryland, and is the 18th largest American Jewish community

The estimate of 17,200 Jews for Howard County (Columbia) is based on a 2010 RDD study. Three communities, the Maryland portion of the service area of the Jewish Federation of Greater Washington (Montgomery and Prince George's Counties), Baltimore, and Howard County, account for 90 % of the Jews in Maryland.

Based on a 2010 DJN estimate, 3,500 Jews live in Annapolis. All other estimates are Informant/Internet Estimates.

Mississippi (Map 17.14) The estimates for all four small Jewish communities in Mississippi are Informant/Internet Estimates.

North Carolina (Map 17.14) Charlotte (8,500 Jews), based on a 1997 RDD study, is the largest Jewish community in North Carolina. Durham-Chapel Hill (6,000),

Raleigh (6,000), Western North Carolina (3,400), and Greensboro (3,000) are other significant communities. With the exception of Western North Carolina, which is based on a scientific study using another methodology (neither RDD nor DJN), the other estimates are Informant/Internet Estimates. Winston-Salem (14,000) is based on a 2011 DJN estimate. All other estimates are Informant/Internet Estimates.

Oklahoma (Map 17.12) Based on a 2010 DJN study, the largest Jewish community in Oklahoma is Oklahoma City-Norman (2,500 Jews). The estimate for Tulsa (2,000) is an Informant/Internet Estimate.

South Carolina (Map 17.14) Charleston (6,000 Jews) is the largest Jewish community in South Carolina and accounts for 44 % of the Jews in South Carolina. The estimate for Greenville (2,000) is based on a DJN study. All other estimates are Informant/Internet Estimates.

Tennessee (Map 17.14) The estimates for Memphis (8,000 Jews) and Nashville (7,800), the two largest Jewish communities in Tennessee, are based on scientific studies using another methodology (neither RDD nor DJN). Memphis and Nashville combined account for 81 % of the Jews in Tennessee. The estimates for Knoxville (2,000), Chattanooga (1,400), and Oak Ridge (150) are based on DJN studies. Bristol-Johnson City-Kingsport (125) is an Informant/Internet Estimate.

Texas (Map 17.17) Dallas (70,000 Jews) is the largest Jewish community in Texas, accounts for 44 % of the Jews in Texas, and is the 24th largest American Jewish community. The estimate for Dallas is based on a 1988 RDD study, updated by a 2013 scientific study using a different methodology (neither DJN nor RDD).

Houston (45,000) is the second largest Jewish community in Texas, accounts for 28 % of the Jews in Texas, and is the 32nd largest American Jewish community. The estimate for Houston is based on a 1986 RDD study, updated by a 2009 Informant Update. Dallas and Houston combined account for 73 % of the Jews in Texas.

The only other RDD study completed in Texas was in 2007 in San Antonio (9,200). Based on a 2007 DJN study, an additional 1,000 Jews live in counties surrounding San Antonio.

All other estimates are Informant/Internet Estimates, including Austin (18,000), El Paso (5,000), and Fort Worth (5,000).

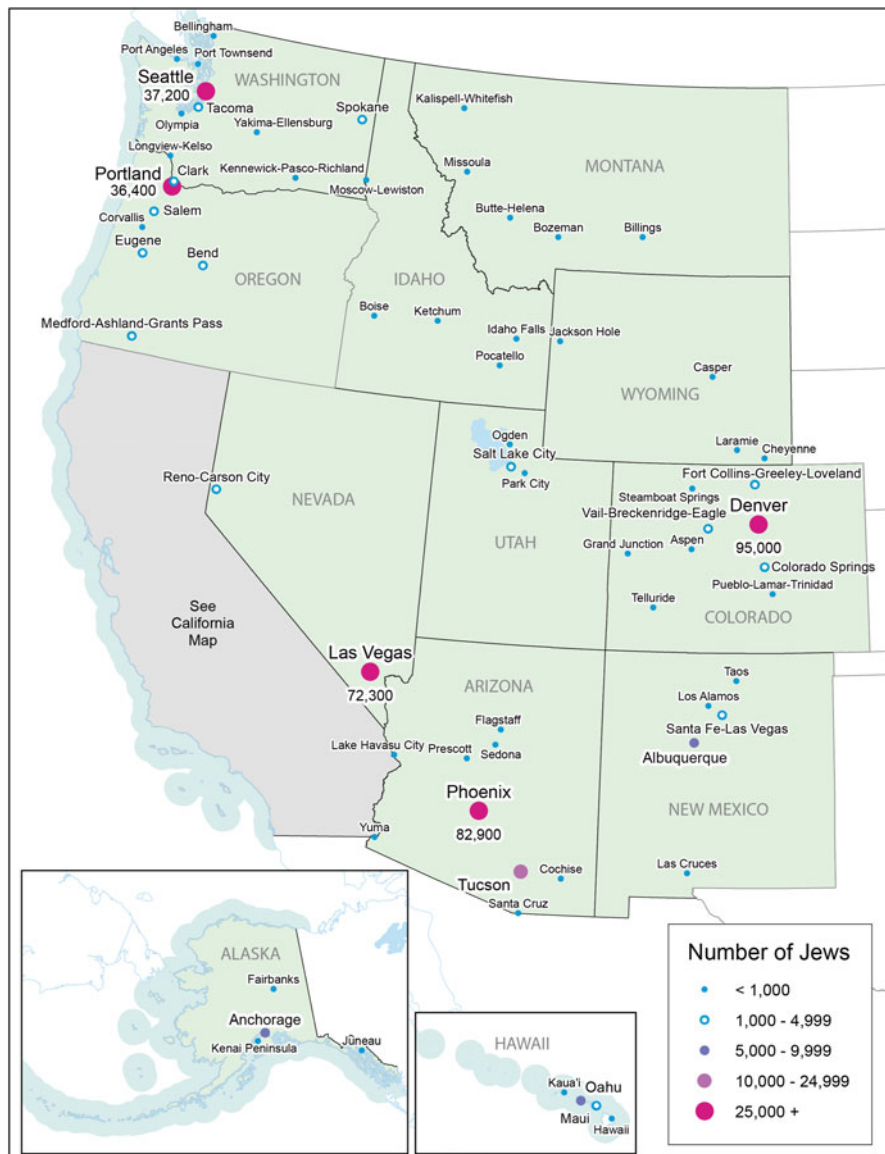
Virginia (Maps 17.14 and 17.15) Based on a 2003 RDD study, Northern Virginia (67,400 Jews) is the largest Jewish community in Virginia and is part of the service area of the Jewish Federation of Greater Washington. (See District of Columbia above.) Northern Virginia accounts for 71 % of the Jews in Virginia.

Other significant Jewish communities in Virginia are Tidewater (mainly Norfolk and Virginia Beach) (10,950), based on a 2001 RDD study, and Richmond (10,000), based on a 1994 RDD study, updated with a 2011 DJN study. All other estimates are Informant/Internet Estimates.

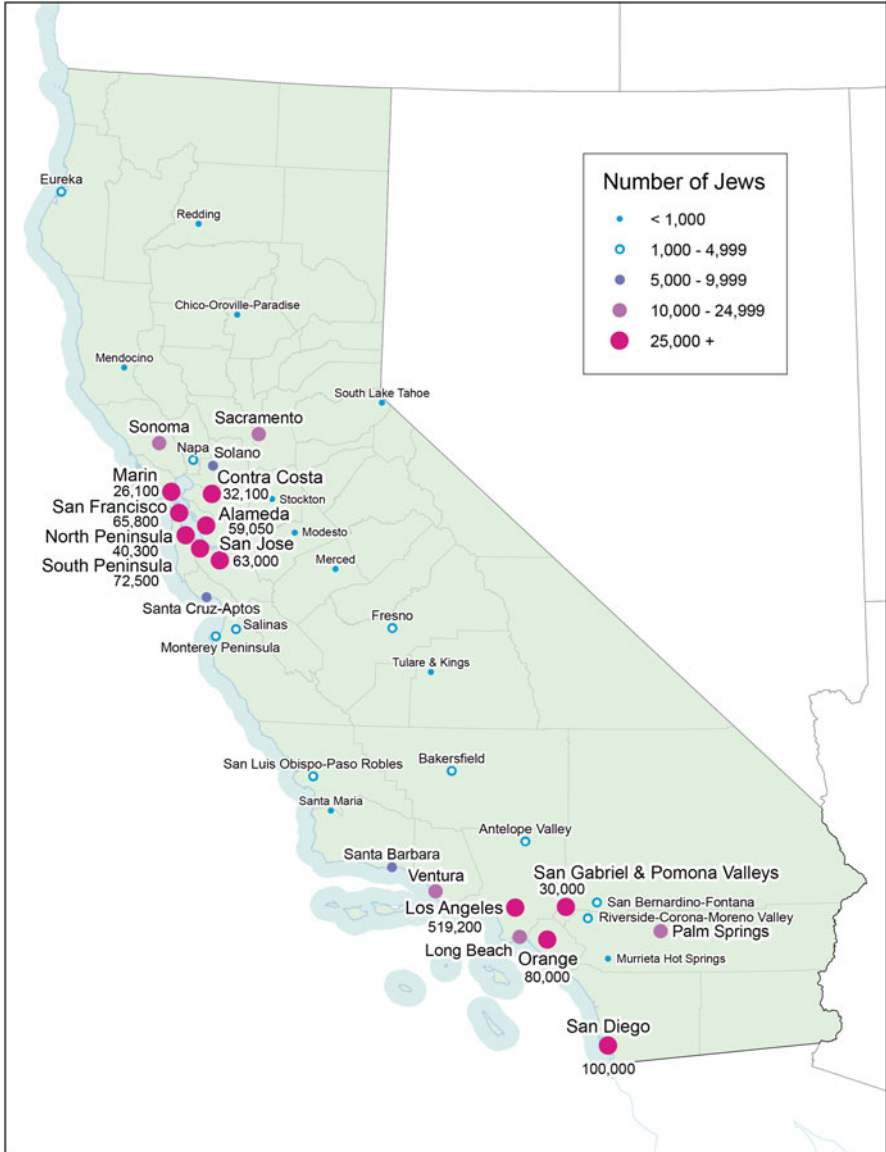
West Virginia (Map 17.14) Charleston (975 Jews) is the largest Jewish community in West Virginia and accounts for 42 % of the Jews in West Virginia. All estimates are Informant/Internet Estimates.

West (Maps 17.18 and 17.19)

Alaska (Map 17.18) Anchorage (5,000 Jews) is the largest Jewish community in Alaska and accounts for 81 % of the Jews in Alaska. All estimates are Informant/Internet Estimates.



Map 17.18 Jewish community of the West



Map 17.19 Jewish communities of California

Arizona (Map 17.18) Based on a 2002 RDD study, Phoenix (82,900 Jews) is the largest Jewish community in Arizona, accounts for 78 % of the Jews in Arizona, and is the 20th largest American Jewish community.

A 2002 RDD study of Tucson estimated 22,400 Jews (including 1,000 part-year residents) making it the second largest Jewish community in Arizona and accounts

for 20 % of the Jews in Arizona. Tucson (21,400, excluding the part-year residents) is the 47th largest American Jewish community. Phoenix and Tucson combined account for 98 % of the Jews in Arizona.

The estimates for Cochise County (450) and Santa Cruz County (100) are based on 2002 DJN studies. All other estimates are Informant/Internet Estimates.

California (Map 17.19) Based on a 1997 RDD study, 519,200 Jews live in the service area of the Jewish Federation of Greater Los Angeles, which is the largest Jewish community in California, accounts for 42 % of the Jews in California, and is the 2nd largest American Jewish community.

Based on a 2004 RDD study, 227,800 Jews live in the service area of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties, including 72,500 in South Peninsula, 65,800 in San Francisco County, 40,300 in North Peninsula, 26,100 in Marin County, and 23,100 in Sonoma County. The San Francisco area is the 2nd largest Jewish community in California, accounts for 18 % of the Jews in California, and is the 5th largest American Jewish community.

Based on a 2011 RDD study, 100,750 Jews live in the service area of the Jewish Federation of the East Bay, including 59,050 in Alameda County, 32,100 in Contra Costa County, 5,000 in Solano County, and 4,600 in Napa County. East Bay is the 3rd largest Jewish community in California and the 15th largest American Jewish community.

Based on a 2003 RDD study, updated by a 2014 Informant/Internet Estimate, 100,000 Jews live in San Diego. San Diego is the 4th largest Jewish community in California and the 16th largest American Jewish community. Based on a 1986 RDD study, 63,000 Jews live in San Jose, which is the 27th largest American Jewish community.

Based on a 1993 scientific study using a different methodology (neither RDD nor DJN), 21,300 Jews live in Sacramento, which is the 48th largest American Jewish community.

Based on Informant/Internet Estimates, 80,000 Jews live in Orange County (excluding parts included in Long Beach); 30,000, in San Gabriel and Pomona Valleys; 23,750, in Long Beach; 15,000, in Ventura County (excluding the Simi-Conejo area included in Los Angeles); and 7,000, in Santa Barbara. Orange County is the 22nd largest American Jewish community, San Gabriel and Pomona Valleys, is the 40th largest, and Long Beach is the 44th.

Based on a 1998 RDD study, 17,000 Jews (including 5,000 part-year residents) live in Palm Springs .

DJN studies were completed in 2011 in Santa Cruz-Aptos (6,000 Jews), the Monterey Peninsula (4,500), and Fresno (3,500). All other estimates are Informant/Internet Estimates.

Colorado (Map 17.18) Denver (95,000 Jews), based on a 2007 RDD study, updated by a 2014 Informant/Internet Estimate, is the largest Jewish community in Colorado, accounts for 92 % of the Jews in Colorado, and is the 17th largest American Jewish community.

The estimates for Colorado Springs (2,500) and Vail-Breckenridge-Eagle (1,500) are based on DJN studies completed in 2010 and 2011, respectively. All other estimates are Informant/Internet Estimates.

Hawaii (Map 17.18) Oahu (Honolulu) (5,200 Jews), based on a 2010 DJN study, is the largest Jewish community in Hawaii and accounts for 71 % of the Jews in Hawaii. All other estimates are Informant/Internet Estimates.

Idaho (Map 17.18) Boise (800 Jews) is the largest Jewish community in Idaho and accounts for 52 % of the Jews in Idaho. Estimates for all five small Jewish communities in Idaho are based on Informant/Internet Estimates.

Montana (Map 17.18) Estimates for all five small Jewish communities are based on Informant/Internet Estimates.

Nevada (Map 17.18) Las Vegas (72,300 Jews), based on a 2005 RDD study, updated by a 2009 Informant Estimate, is the largest Jewish community in Nevada, accounts for 95 % of the Jews in Nevada, and is the 23rd largest American Jewish community. Based on a 2011 DJN study, 4,000 Jews live in Reno-Carson City.

New Mexico (Map 17.18) Albuquerque (7,500 Jews), based on a 2011 DJN study, is the largest Jewish community in New Mexico and accounts for 59 % of the Jews in New Mexico. All other estimates are Informant/Internet Estimates, including Santa Fe-Las Vegas.

Oregon (Map 17.18) The service area of the Jewish Federation of Greater Portland (36,400 Jews), based on a 2011 scientific study using a different methodology (neither RDD nor DJN), includes 33,800 Jews in Portland and 2,600 in Vancouver (WA) and is the 35th largest American Jewish community. Portland is the largest Jewish community in Oregon and accounts for 83 % of the Jews in Oregon.

The estimate for Bend (1,000) is based on a 2010 DJN study. All other estimates are Informant/Internet Estimates.

Utah (Map 17.18) Salt Lake City (4,800 Jews), based on a 2010 DJN study, is the largest Jewish community in Utah and accounts for 85 % of the Jews in Utah. All other estimates are Informant/Internet Estimates.

Washington (Map 17.18) Seattle (37,200 Jews), based on a 2000 RDD study, updated by a 2009 Informant/Internet Estimate, is the largest Jewish community in Washington, accounts for 81 % of the Jews in Washington, and is the 34th largest American Jewish community.

The estimate for Clark County (2,600) is based on a 2011 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Wyoming (Map 17.18) Estimates for all four small Jewish communities are Informant/Internet Estimates.

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Appendix

Communities with Jewish population of 100 or more, 2014

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
Alabama				
2011	Birmingham (Jefferson County)	5,200		
2014	Dothan	200		
1997-2001	Huntsville	750		
2014	Mobile (Baldwin & Mobile Counties)	1,100		
2014	Montgomery	1,100		
2008	Tuscaloosa	200		
2014	Other Places	250		
	Total Alabama	8,800		
Alaska				
2008	Anchorage (Anchorage Borough)	5,000		
2008	Fairbanks (Fairbanks North Star Borough)	600		
2008	Juneau	300		
1997-2001	Kenai Peninsula	200		
1997-2001	Other Places	75		
	Total Alaska	6,175		
Arizona				
2002	Cochise County (2002) *	450		
1997-2001	Flagstaff (Coconino County)	500		
1997-2001	Lake Havasu City	200		
2009	Northwest Valley (Glendale-Peoria-Sun City) (2002)	10,900		
2009	Phoenix (2002)	23,600		
2009	Northeast Valley (Scottsdale) (2002)	34,500		
2009	Tri Cities Valley (Ahwatukee-Chandler-Gilbert-Mesa-Tempe) (2002)	13,900		
2009	Greater Phoenix Total (2002)		82,900	
2008	Prescott	300		
2002	Santa Cruz County (2002) *	100		
2008	Sedona	300		50
2005	West-Northwest (2002)	3,450		
2005	Northeast (2002)	7,850		
2005	Central (2002)	7,150		
2005	Southeast (2002)	2,500		
2005	Green Valley (2002)	450		
2005	Tucson (Pima County) Total (2002)		21,400	1,000
1997-2001	Yuma	150		
	Total Arizona	106,300		1,050

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014					
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population	
	Arkansas				
2008	Bentonville	100			
2008	Fayetteville	175			
2001	Hot Springs	150			
2001	Little Rock	1,100			
2008	Other Places	200			
	Total Arkansas	1,725			
	California				
1997-2001	Antelope Valley (Lancaster-Palmdale)	3,000			
1997-2001	Bakersfield (Kern County)	1,600			
1997-2001	Chico-Oroville-Paradise (Butte County)	750			
1997-2001	Eureka (Humboldt County)	1,000			
2011	Fresno (Fresno County) (2011) *	3,500			
2008	Long Beach (Cerritos-Hawaiian Gardens-Lakewood-Signal Hill in Los Angeles County & Buena Park-Cypress-La Palma-Los Alamitos-Rossmore-Seal Beach in Orange County)	23,750			
2009	Airport Marina (1997)	22,140			
2009	Beach Cities (1997)	17,270			
2009	Beverly Hills (1997)	20,500			
2009	Burbank-Glendale (1997)	19,840			
2009	Central (1997)	11,600			
2009	Central City (1997)	4,710			
2009	Central Valley (1997)	27,740			
2009	Cheviot-Beverlywood (1997)	29,310			
2009	Culver City (1997)	9,110			
2009	Eastern Belt (1997)	3,900			
2009	Encino-Tarzana (1997)	50,290			
2009	Fairfax (1997)	54,850			
2009	High Desert (1997)	10,920			
2009	Hollywood (1997)	10,390			
2009	Malibu-Palisades (1997)	27,190			
2009	North Valley (1997)	36,760			
2009	Palos Verdes Peninsula (1997)	6,780			
2009	San Pedro (1997)	5,310			
2009	Santa Monica-Venice (1997)	23,140			
2009	Simi-Conejo (1997)	38,470			
2009	Southeast Valley (1997)	28,150			
2009	West Valley (1997)	40,160			
2009	Westwood (1997)	20,670			
2009	Los Angeles (Los Angeles County, excluding parts included in Long Beach, & southern Ventura County) Total (1997)		519,200		
1997-2001	Mendocino County (Redwood Valley-Ukiah)	600			
1997-2001	Merced County	190			
1997-2001	Modesto (Stanislaus County)	500			
2011	Monterey Peninsula (2011) *	4,500			
1997-2001	Murrieta Hot Springs	550			
2009	Orange County, excluding parts included in Long Beach	80,000			
2002	Palm Springs (1998)	4,400			
2002	Cathedral City-Rancho Mirage (1998)	3,100			
2002	Palm Desert-Sun City (1998)	2,500			
2002	East Valley (Bermuda-Dunes-Indian Wells-Indio-La Quinta) (1998)	1,300			
2002	North Valley (Desert Hot Springs-North Palm Springs-Thousand Palms) (1998)	700			
2002	Palm Springs (Coachella Valley) Total (1998)		12,000	5,000	
1997-2001	Redding (Shasta County)	150			
1997-2001	Riverside-Corona-Moreno Valley	2,000			
1997-2001	Sacramento (El Dorado, Placer, Sacramento, & Yolo Counties) (1993) ^d	21,300			
1997-2001	Salinas	1,000			
1997-2001	San Bernardino-Fontana	3,000			
2014	North County Coastal (2003)	27,000			
2014	North County Inland (2003)	20,300			
2014	Greater East San Diego (2003)	21,200			
2014	La Jolla-Mid-Coastal (2003)	16,200			
2014	Central San Diego (2003)	13,700			
2014	South County (2003)	1,600			
2014	San Diego (San Diego County) Total (2003)		100,000		
2011	Hayward (2011)	5,350			
2011	Oakland-Berkeley Corridor (2011)	43,500			
2011	Tri-Valley Tri-Cities (2011)	10,200			
2011	Alameda County Subtotal (2011)		59,050		
2011	680 Corridor (2011)	4,400			
2011	Central Contra Costa (2011)	13,100			
2011	East Contra Costa (2011)	5,250			
2011	Lafayette-Morega-Orinda (2011)	3,150			
2011	Western Contra Costa (2011)	6,200			
2011	Contra Costa County Subtotal (2011)		32,100		
2014	Napa County (2011)	4,600			
2014	Solano County (Vallejo) (2011)	5,000			
	Jewish Federation of The East Bay Total (2011)		100,750		
2007	Marin County (2004)	26,100			
2007	North Peninsula (2004)	40,300			

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2007	San Francisco County (2004)	65,800		
2007	Sonoma County (Petaluma-Santa Rosa) (2004)	23,100		
2007	South Peninsula (Palo Alto) (2004)	72,500		
2007	San Francisco Subtotal (2004)		227,800	
2014	San Jose (Silicon Valley) (1996)	63,000		
	San Francisco Bay Area Total		290,800	
1997-2001	San Gabriel & Pomona Valleys (Alta Loma-Chino-Claremont-Cucamonga-La Verne-Montclair-Ontario-Pomona-San Dimas-Upland)	30,000		
1997-2001	San Luis Obispo-Paso Robles (San Luis Obispo County)	2,000		
2009	Santa Barbara (Santa Barbara County)	7,000		
2011	Santa Cruz-Aptos (Santa Cruz County) (2011) *	6,000		
1997-2001	Santa Maria	500		
1997-2001	South Lake Tahoe (El Dorado County)	150		
1997-2001	Stockton	850		
1997-2001	Tulare & Kings Counties (Visalia)	350		
1997-2001	Ventura County (excluding Simi-Conejo of Los Angeles)	15,000		
1997-2001	Other Places	200		
	Total California	1,232,190		5,000
	Colorado			
1997-2001	Aspen	750		
2010	Colorado Springs (2010) *	2,500		
2014	Denver (2007)	32,500		
2014	South Metro (2007)	22,400		
2014	Boulder (2007)	14,600		
2014	North & West Metro (2007)	12,900		
2014	Aurora (2007)	7,500		
2014	North & East Metro (2007)	5,100		
2014	Greater Denver (Adams, Arapahoe, Boulder, Broomfield, Denver, Douglas, & Jefferson Counties) Total (2007)		95,000	
2010	Fort Collins-Greeley-Loveland	2,000		
1997-2001	Grand Junction (Mesa County)	320		
1997-2001	Pueblo-Lamar-Trinidad	425		
1997-2001	Steamboat Springs	250		
pre-1997	Telluride	125		
2011	Vail-Breckenridge-Eagle (Eagle & Summit Counties) (2011) *	1,500		
1997-2001	Other Places	150		
	Total Colorado	103,020		
	Connecticut			
2014	Bridgeport (Easton-Fairfield-Monroe-Stratford-Trumbull)	13,000		
pre-1997	Colchester-Lebanon	300		
2014	Danbury (Bethel-Brookfield-New Fairfield-New Milford-Newtown-Redding-Ridgefield-Sherman)	5,000		
2008	Greenwich	7,000		
2009	Core Area (Bloomfield-Hartford-West Hartford) (2000)	15,800		
2009	Farmington Valley (Avon-Burlington-Canton-East Granby-Farmington-Granby-New Hartford-Simsbury) (2000)	6,400		
2009	East of the River (East Hartford-East Windsor-Enfield-Glastonbury-Manchester-South Windsor in Hartford County & Andover-Bolton-Coventry-Ellington-Hebron-Somers-Tolland-Vernon in Tolland County) (2000)	4,800		
2009	South of Hartford (Berlin-Bristol-New Britain-Newington-Plainville-Rocky Hill-Southington-Wethersfield in Hartford County, Plymouth in Litchfield County, Cromwell-Durham-Haddam-Middletown-Middletown in Middlesex County, & Meriden in New Haven County) (2000)	5,000		
2009	Suffield-Windsor-Windsor Locks (2000)	800		
2009	Jewish Federation of Greater Hartford Total (2000)		32,800	
2010	The East (Centerbrook-Chester-Clinton-Deep River-Ivoryton-Killingworth-Old Saybrook-Westbrook in Middlesex County & Branford-East Haven-Essex-Guilford-Madison-North Branford-Northford in New Haven County) (2010)	4,900		
2010	The West (Ansonia-Derby-Milford-Seymour-West Haven in New Haven County & Shelton in Fairfield County) (2010)	3,200		
2010	The Central Area (Bethany-New Haven-Orange-Woodbridge) (2010)	8,800		
2010	Hamden (2010)	3,200		
2010	The North (Cheshire-North Haven-Wallingford) (2010)	2,900		
2010	Jewish Federation of Greater New Haven Total (2010)		23,000	
1997-2001	New London-Norwich (central & southern New London County & parts of Windham County)	3,800		
2010	Southbury (Beacon Falls-Middlebury-Naugatuck-Oxford-Prospect-Waterbury-Wolcott in New Haven County) (2010) *	4,500		
2010	Southern Litchfield County (Bethlehem-Litchfield-Morris-Roxbury-Thomaston-Washington-Watertown-Woodbury) (2010) *	3,500		
2010	Jewish Federation of Western Connecticut Total (2010) *		8,000	
2009	Stamford (Darien-New Canaan)	12,000		
2006	Storrs-Columbia & parts of Tolland County	500		
1997-2001	Torrington	600		
2000	Westport (2000)	5,000		
2000	Weston (2000)	1,850		
2000	Wilton (2000)	1,550		
2000	Norwalk (2000)	3,050		
2000	UJA/Federation of Westport-Weston-Wilton-Norwalk Total (2000)		11,450	
2006	Windham-Willimantic & parts of Windham County	400		
	Total Connecticut	117,850		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
	Delaware			
2009	Kent & Sussex Counties (Dover) (1995, 2006) ^b	3,200		
2009	Newark (1995, 2006) ^b	4,300		
2009	Wilmington (1995, 2006) ^b	7,600		
	Total Delaware (1995, 2006) ^b	15,100		
	Washington, D.C.			
2012	Total District of Columbia (2003)	28,000		
2012	Lower Montgomery County (Maryland) (2003)	88,600		
2012	Upper Montgomery County (Maryland) (2003)	24,400		
2012	Prince George's County (Maryland) (2003)	7,200		
2012	Arlington-Alexandria-Falls Church (Virginia) (2003)	27,900		
2012	South Fairfax-Prince William County (Virginia) (2003)	25,000		
2012	West Fairfax-Loudoun County (Virginia) (2003)	14,500		
2012	Jewish Federation of Greater Washington Total (2003)		215,600	
	Florida			
1997-2001	Brevard & Indian River Counties (Melbourne-Vero Beach)	5,000		
pre-1997	Crystal River (Citrus County)	100		
1997-2001	Fort Myers-Arcadia-Port Charlotte-Punta Gorda (Charlotte, De Soto, & Lee Counties)	8,000		
1997-2001	Fort Pierce (northern St. Lucie County)	1,060		
2008	Gainesville	2,500		
2002	Jacksonville Core Area (2002)	8,800		
2002	The Beaches (Atlantic Beach-Jacksonville Beach-Neptune Beach-Ponte Vedra Beach) (2002)	1,900		
2002	Other Places in Clay, Duval, Nassau, & St. Johns Counties (including St. Augustine) (2002)	2,200		
2002	Jacksonville Total (2002)		12,900	100
1997-2001	Key West	650		
pre-1997	Lakeland (Polk County)	1,000		
2010	Naples (Collier County) (2010) ^a	8,000		2,000
1997-2001	Ocala (Marion County)	500		
2010	North Orlando (Seminole County & southern Volusia County) (1993, 2010) ^b	11,900		300
2010	Central Orlando (Maitland-parts of Orlando-Winter Park) (1993, 2010) ^b	10,600		100
2010	South Orlando (parts of Orlando & northern Osceola County) (1993, 2010) ^b	8,100		100
2010	Orlando Total (1993, 2010) ^b		30,600	500
1997-2001	Pensacola (Escambia & Santa Rosa Counties)	875		
2010	North Pinellas (Clearwater) (1994, 2010) ^b	10,300		600
2010	Central Pinellas (Largo) (1994, 2010) ^b	4,700		200
2010	South Pinellas (St. Petersburg) (1994, 2010) ^b	10,000		800
2010	Pinellas County (St. Petersburg) Subtotal (1994, 2010) ^b		25,000	1,600
2010	Pasco County (New Port Richey) (2010) ^a	8,400		
2010	Jewish Federation of Pinellas & Pasco Counties Total (2010)		33,400	1,600
2014	Sarasota (2001)	8,600		1,500
2014	Longboat Key (2001)	1,000		1,500
2014	Bradenton (Manatee County) (2001)	1,750		200
2014	Venice (2001)	850		100
2014	Sarasota-Manatee Total (2001)		12,200	3,300
2005	East Boca (2005)	8,900		2,400
2005	Central Boca (2005)	33,800		8,900
2005	West Boca (2005)	17,000		1,700
2005	Boca Raton Subtotal (2005)		59,700	13,000
2005	Delray Beach (2005)	47,800		10,800
2005	South Palm Beach Subtotal (2005)		107,500	23,800
2005	Boynton Beach (2005)	45,600		10,700
2005	Lake Worth (2005)	21,600		3,300
2005	Town of Palm Beach (2005)	2,000		2,000
2005	West Palm Beach (2005)	8,300		2,000
2005	Wellington-Royal Palm Beach (2005)	9,900		1,400
2005	North Palm Beach-Palm Beach Gardens-Jupiter (2005)	13,950		3,500
2005	West Palm Beach Subtotal (2005)		101,350	22,900
2005	Palm Beach County Total (2005)		208,850	46,700
2004	North Dade Core East (Aventura-Golden Beach-parts of North Miami Beach) (2004)	34,000		4,100
2004	North Dade Core West (parts of North Miami Beach-Ojus) (2004)	13,100		300
2004	Other North Dade (north of Flagler Street) (2004)	3,800		100
2004	North Dade Subtotal (2004)		50,900	4,500
2004	West Kendall (2004)	13,750		200
2004	East Kendall (parts of Coral Gables-Pinecrest-South Miami) (2004)	15,650		100
2004	Northeast South Dade (Key Biscayne-parts of City of Miami) (2004)	8,300		500
2004	South Dade Subtotal (2004)		37,700	800
2004	North Beach (Bal Harbour-Bay Harbor Islands-Indian Creek Village-Surfside) (2004)	3,700		250
2004	Middle Beach (parts of City of Miami Beach) (2004)	10,300		1,110
2004	South Beach (parts of City of Miami Beach) (2004)	3,700		340
2004	The Beaches Subtotal (2004)		17,700	1,700
2004	Miami-Dade County Total (2004)		106,300	7,000
2008	East (Fort Lauderdale) (1997, 2008) ^b	12,400		2,450
2008	North Central (Century Village-Coconut Creek-Margate-Palm Aire-Wynmoor) (1997, 2008) ^b	23,900		5,225
2008	Northwest (Coral Springs-Parkland) (1997, 2008) ^b	23,600		0
2008	Southeast (Hallandale-Hollywood) (1997, 2008) ^b	25,100		2,500
2008	Southwest (Cooper City-Davie-Pembroke Pines-Weston) (1997, 2008) ^b	37,500		1,600
2008	West Central (Lauderdale Lakes-North Lauderdale-Plantation-Sunrise-Tamarac) (1997, 2008) ^b	48,200		3,800
2008	Broward County Total (1997, 2008) ^b		170,700	15,575

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
Southeast Florida (Broward, Miami-Dade, & Palm Beach Counties) Total				
2012	Spring Hill (2012)	350	485,850	69,275
2004	Stuart (Martin County) (1999, 2004) ^b	2,900		
2004	Southern St. Lucie County (Port St. Lucie) (1999, 2004) ^b	2,900		
2004	Stuart-Port St. Lucie (Martin-St. Lucie) Total (1999, 2004) ^b		5,800	900
2014	Tallahassee (2010) ^a	2,800		
2010	Tampa (Hillsborough County) (2010) ^a	23,000		
2007	Volusia (Daytona Beach) & Flagler Counties (excluding parts included in North Orlando)	4,000		
pre-1997	Winter Haven	300		
	Total Florida	638,985		77,675
Georgia				
2009	Albany	200		
2012	Athens	750		
2012	Intown (2006)	28,900		
2012	North Metro Atlanta (2006)	28,300		
2012	East Cobb Expanded (2006)	18,400		
2012	Sandy Springs-Dunwoody (2006)	15,700		
2012	Gwinnett-East Perimeter (2006)	14,000		
2012	North & West Perimeter (2006)	9,000		
2012	South (2006)	5,500		
2012	Atlanta Total (2006)		119,800	
2009	Augusta (Burke, Columbia, & Richmond Counties)	1,300		
2009	Brunswick	120		
2014	Columbus	600		
2009	Dahlonega	150		
2012	Macon	600		
2009	Rome	100		
2008	Savannah (Chatham County)	3,500		
2009	Valdosta	100		
2009	Other Places	250		
	Total Georgia	127,470		
Hawaii				
1997-2001	Hawaii (Hilo)	280		
2011	Kauai	300		
2008	Mau	1,500		1,000
2010	Oahu (Honolulu) (2010) ^a	5,200		
	Total Hawaii	7,280		1,000
Idaho				
1997-2001	Boise (Ada & Boise Counties)	800		
2009	Idaho Falls	125		
2009	Ketchum	350		
1997-2001	Moscow-Lewiston	100		
2009	Pocatello	150		
	Total Idaho	1,525		
Illinois				
1997-2001	Bloomington-Normal	500		
2009	Champaign-Urbana (Champaign County)	1,400		
2014	City North (The Loop to Rogers Park, including North Lakefront) (2010)	70,150		
2014	Rest of Chicago (parts of City of Chicago not included in City North) (2010)	19,100		
2014	Near North Suburbs (Suburbs contiguous to City of Chicago from Evanston to Park Ridge) (2010)	64,600		
2014	North/Far North (Wilmette to Wisconsin, west to include Northbrook, Glenview, Deerfield, etc.) (2010)	56,300		
2014	Northwest Suburbs (includes northwest Cook County, parts of Lake County, & McHenry County) (2010)	51,950		
2014	Western Suburbs (DuPage & Kane Counties & Oak Park-River Forest in Cook County) (2010)	23,300		
2014	Southern Suburbs (south & southwest Cook County beyond the City to Indiana & Will County) (2010)	6,400		
2014	Chicago (Cook, DuPage, Kane, Lake, McHenry, & Will Counties) Total (2010)		291,800	
1997-2001	DeKalb	180		
1997-2001	Kankakee	100		
2009	Peoria	800		
2005	Quad Cities-Illinois portion (Moline-Rock Island) (1990) ^d	300		
2005	Quad Cities-Iowa portion (Davenport & surrounding Scott County) (1990) ^d	450		
2005	Quad Cities Total (1990) ^d		750	
1997-2001	Quincy	100		
1997-2001	Rockford-Freeport (Boone, Stephenson, & Winnebago Counties)	1,100		
2009	Southern Illinois (Alton-Belleveille-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin)	500		
2009	Springfield-Decatur (Macon, Morgan, & Sangamon Counties)	930		
1997-2001	Other Places	175		
2009	Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleveille-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total		650	
	Total Illinois	297,885		
Indiana				
1997-2001	Bloomington	1,000		
2014	Evansville	300		
1997-2001	Fort Wayne	900		
1997-2001	Gary-Northwest Indiana (Lake & Porter Counties)	2,000		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2006	Indianapolis	10,000		
2014	Lafayette	400		
1997-2001	Michigan City (La Porte County)	300		
1997-2001	Muncie	120		
1997-2001	South Bend-Elkhart (Elkhart & St. Joseph Counties)	1,850		
1997-2001	Terre Haute (Vigo County)	100		
1997-2001	Other Places	250		
	Total Indiana	17,220		
	Iowa			
1997-2001	Cedar Rapids	420		
1997-2001	Council Bluffs	150		
1997-2001	Des Moines-Ames (1956) ^a	2,800		
1997-2001	Iowa City (Johnson County)	1,300		
2009	Postville	250		
2005	Quad Cities-Illinois portion (Moline-Rock Island) (1990) ^d	300		
2005	Quad Cities-Iowa portion (Davenport & surrounding Scott County) (1990) ^d	450		
2005	Quad Cities Total (1990) ^d		750	
1997-2001	Sioux City (Plymouth & Woodbury Counties)	400		
2014	Waterloo (Black Hawk County)	100		
1997-2001	Other Places	300		
	Total Iowa	6,170		
	Kansas			
2014	Kansas City-Kansas portion (Johnson & Wyandotte Counties) (1985) ^b	16,000		
2014	Kansas City-Missouri portion (1985) ^d	4,000		
2014	Kansas City Total (1985) ^d		20,000	
1997-2001	Lawrence	200		
2014	Manhattan	175		
2014	Topeka (Shawnee County)	300		
2005	Western Kansas (Dodge City-Great Bend-Hays-Liberal-Russell-Salina-Wichita)	750		
	Total Kansas	17,425		
	Kentucky			
2008	Covington-Newport (2008)	300		
2014	Lexington (Bourbon, Clark, Fayette, Jessamine, Madison, Pulaski, Scott, & Woodford Counties)	2,500		
2014	Louisville (Jefferson County) (2006) ^d	8,300		
2013	Paducah	100		
2013	Other Places	100		
2009	Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Bellefonte-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total		650	
	Total Kentucky	11,300		
	Louisiana			
2009	Alexandria (Allen, Grant, Rapides, Vernon, & Winn Parishes)	175		
1997-2001	Baton Rouge (Ascension, East Baton Rouge, Iberville, Livingston, Pointe Coupee, St. Landry, & West Baton Rouge Parishes)	1,600		
2008	Lafayette	200		
2008	Lake Charles	200		
2009	New Orleans (Jefferson & Orleans Parishes) (1984, 2009) [*]	7,800		
2007	Monroe-Ruston	150		
2007	Shreveport-Bossier	450		
2007	North Louisiana (Bossier & Caddo Parishes) Total		600	
2008	Other Places	100		
	Total Louisiana	10,675		
	Maine			
2007	Androscoggin County (Lewiston-Auburn) (2007) ^a	600		
pre-1997	Augusta	140		
1997-2001	Bangor	3,000		
2007	Oxford County (South Paris) (2007) ^a	750		
pre-1997	Rockland	300		
2007	Sagadahoc County (Bath) (2007) ^a	400		
2007	Portland (2007)	4,425		
2007	Other Cumberland County (2007)	2,350		
2007	York County (2007)	1,575		
2007	Southern Maine Total (2007)		8,350	
2014	Waterville	225		
1997-2001	Other Places	125		
	Total Maine	13,890		
	Maryland			
2010	Annapolis (2010) ^a	3,500		
2010	Pikesville (2010)	31,100		
2010	Park Heights-Cheswolde (2010)	13,000		
2010	Owings Mills (2010)	12,100		
2010	Reisterstown (2010)	7,000		
2010	Mount Washington (2010)	6,600		
2010	Towson-Lutherville-Timonium-Interstate 83 (2010)	5,600		
2010	Downtown (2010)	4,500		
2010	Guilford-Roland Park (2010)	4,100		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2010	Randallstown-Liberty Road (2010)	2,900		
2010	Other Baltimore County (2010)	3,700		
2010	Carroll County (2010)	2,800		
2010	Baltimore Total (2010)		93,400	
1997-2001	Cumberland	275		
1997-2001	Easton (Talbot County)	100		
1997-2001	Frederick (Frederick County)	1,200		
1997-2001	Hagerstown (Washington County)	325		
1997-2001	Harford County	1,200		
2010	Howard County (Columbia) (2010)	17,200		
2012	Lower Montgomery County (2003)	88,600		
2012	Upper Montgomery County (2003)	24,400		
2012	Prince George's County (2003)	7,200		
2012	Jewish Federation of Greater Washington Total in Maryland (2003)		120,200	
1997-2001	Ocean City	200		
2012	Prince Frederick (Calvert County)	100		
1997-2001	Salisbury	400		
2012	South Gate	100		
	Total Maryland	238,200		
	Massachusetts			
2002	Attleboro (2002) ^a	800		
2008	Northern Berkshires (North Adams) (2008) ^d	600		80
2008	Central Berkshires (Pittsfield) (2008) ^d	1,600		415
2008	Southern Berkshires (Lenox) (2008) ^d	2,100		2,255
2008	Berkshires Total (2008)^d		4,300	2,750
2014	Brighton-Brookline-Newton & Contiguous Areas (2005)	61,500		
2014	Central Boston-Cambridge & Contiguous Areas (2005)	43,400		
2014	Greater Framingham (2005)	18,700		
2014	Northwestern Suburbs (2005)	24,600		
2014	Greater Sharon (2005)	21,000		
1995	North Shore (1995)	18,600		
2014	Other Towns (2005)	41,300		
2014	Boston Total		229,100	
1997-2001	Cape Cod (Barnstable County)	3,250		
1997-2001	Fall River	1,100		
2008	Martha's Vineyard (Dukes County)	375		200
2005	Andover-Boxford-Dracut-Lawrence-Methuen-North Andover-Tewksbury	3,000		
2005	Haverhill	900		
2005	Lowell	2,100		
2005	Merrimack Valley Jewish Federation Total		6,000	
2014	Nantucket	100		400
2008	New Bedford (Dartmouth-Fairhaven-Mattapoisett)	3,000		
1997-2001	Newburyport	280		
2014	Plymouth	1,200		
2012	Springfield (Hampden County) (1967) ^d	8,600		
2012	Franklin County (Greenfield)	1,100		
2012	Hampshire County (Amherst-Northampton)	6,500		
2012	Jewish Federation of Western Massachusetts Total		14,200	
2014	Taunton	400		
2014	Worcester (central Worcester County) (1986)	9,000		
2014	South Worcester County (Southbridge-Webster)	500		
2014	North Worcester County (Fitchburg-Gardner-Leominster)	1,000		
2014	Worcester County Total		10,500	
1997-2001	Other Places	75		
	Total Massachusetts	274,680		3,350
	Michigan			
2014	Ann Arbor (Washtenaw County) (2010) ^a	8,000		
2012	Bay City	150		
2007	Benton Harbor-St. Joseph	150		
2010	West Bloomfield (2005, 2010) ^a	17,700		
2010	Bloomfield Hills-Birmingham-Franklin (2005, 2010) ^a	6,000		
2010	Farmington (2005, 2010) ^a	11,700		
2010	Oak Park-Huntington Woods (2005, 2010) ^a	11,700		
2010	Southfield (2005, 2010) ^a	11,700		
2010	East Oakland County (2005, 2010) ^a	1,800		
2010	North Oakland County (2005, 2010) ^a	6,500		
2010	West Oakland County (2005, 2010) ^a	1,800		
2010	Wayne County (2005, 2010) ^a	3,600		
2010	Macomb County (2005, 2010) ^a	2,200		
2010	Detroit (Macomb, Oakland, & Wayne Counties) Total (2005, 2010)^a	5,300		
2010	Flint (1956) ^d	500		67,000
2009	Flint (1956) ^d	1,300		
2007	Grand Rapids (Kent County)	2,000		
2007	Jackson	200		
2012	Kalamazoo (Kalamazoo County)	1,500		
2014	Lansing	2,100		
2007	Midland	120		
2007	Muskegon (Muskegon County)	210		
2014	Saginaw	100		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2007	Traverse City	150		
2007	Other Places	275		
	Total Michigan	83,255		
	Minnesota			
1997-2001	Duluth (Carlton & St. Louis Counties)	485		
1997-2001	Rochester	550		
2014	City of Minneapolis (2004)	5,200		
2014	Inner Ring (2004)	16,100		
2014	Outer Ring (2004)	8,000		
2014	Minneapolis (Hennepin County) Subtotal (2004)		29,300	
2010	City of St. Paul (2004, 2010) ^b	4,000		
2010	Southern Suburbs (2004, 2010) ^b	5,300		
2010	Northern Suburbs (2004, 2010) ^a	600		
2010	St. Paul Subtotal (Dakota & Ramsey Counties) (2004, 2010) ^b		9,900	
	Twin Cities Total		39,200	
2004	Twin Cities Surrounding Counties (Anoka, Carver, Goodhue, Rice, Scott, Sherburne, Washington, & Wright Counties) (2004) ^a	5,300		
1997-2001	Other Places	100		
	Total Minnesota	45,635		
	Mississippi			
1997-2001	Bitoli-Gulfport	250		
2008	Greenville	120		
2008	Hattiesburg (Forrest & Lamar Counties)	130		
2008	Jackson (Hinds, Madison, & Rankin Counties)	650		
2011	Other Places	425		
	Total Mississippi	1,575		
	Missouri			
2014	Columbia	400		
2009	Jefferson City	100		
2009	Joplin	100		
2014	Kansas City-Kansas portion (Johnson & Wyandotte Counties) (1985) ^a	16,000		
2014	Kansas City-Missouri portion (1985) ^a	4,000		
2014	Kansas City Total (1985) ^a		20,000	
2009	St. Joseph (Buchanan County)	200		
2009	St. Louis City (1995)	2,400		
2009	Chesterfield-Bathwin (1995)	9,900		
2009	North of Olive (1995)	12,000		
2009	Ladue-Creve Coeur (1995)	10,000		
2009	Clayton-University Cities (1995)	7,300		
2009	Other Parts of St. Louis & St. Charles Counties (1995)	12,400		
2009	St. Louis Total (1995)		54,000	
2009	Springfield	300		
1997-2001	Other Places	75		
2009	Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky <i>(Alton-Belleveille-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total</i>		650	
	Total Missouri	59,175		
	Montana			
1997-2001	Billings (Yellowstone County)	300		
2009	Bozeman	500		
2011	Butte-Helena	150		
1997-2001	Kalispell-Whitefish (Flathead County)	150		
1997-2001	Missoula	200		
1997-2001	Other Places	50		
	Total Montana	1,350		
	Nebraska			
2014	Lincoln-Grand Island-Hastings	700		
2010	Omaha (2010) ^a	5,400		
2012	Other Places	50		
	Total Nebraska	6,150		
	Nevada			
2009	Northwest (2005)	24,500		
2009	Southwest (2005)	16,000		
2009	Central (2005)	6,000		
2009	Southeast (2005)	18,000		
2009	Northwest (2005)	7,800		
2009	Las Vegas Total (2005)		72,300	
2011	Reno-Carson City (Carson City & Washoe Counties) (2011) ^a	4,000		
	Total Nevada	76,300		
	New Hampshire			
1997-2001	Concord	500		
1997-2001	Franklin-Laconia-Meredith-Plymouth	270		
pre-1997	Hanover-Lebanon	600		
2001	Keene	300		
1997-2001	Littleton-Bethlehem	200		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
1997-2001	Manchester (1983) ^a	4,000		
1997-2001	Nashua	2,000		
2008	North Conway-Mount Washington Valley	100		70
2014	Portsmouth-Exeter (Rockingham County)	1,250		
1997-2001	Salem	150		
2014	Strafford (Dover-Rochester) (2007) ^a	700		
1997-2001	Other Places	50		
	Total New Hampshire	10,120		70
	New Jersey			
2004	The Island (Atlantic City) (2004)	5,450		6,700
2004	The Mainland (2004)	6,250		600
2004	Atlantic County Subtotal (2004)		11,700	7,300
2004	Cape May County-Wildwood (2004)	500		900
2004	Jewish Federation of Atlantic & Cape May Counties Total (2004)		12,200	8,200
2014	Pascack-Northern Valley (2001)	11,900		
2014	North Palisades (2001)	16,100		
2014	Central Bergen (2001)	17,200		
2014	West Bergen (2001)	14,300		
2014	South Bergen (2001)	10,000		
2014	Other Bergen	23,000		
2014	Bergen County Subtotal		92,500	
2014	North Hudson County (2001)	2,000		
2014	North Passaic County	8,000		
2014	Jewish Federation of Northern New Jersey (Bergen, north Hudson, & northern Passaic Counties) Total		102,500	
2013	Camden County (1991, 2013) ^a	34,600		
2013	Burlington County (1991, 2013) ^a	15,900		
2013	Gloucester County (1991, 2013) ^a	6,200		
2013	Jewish Federation of Southern New Jersey Total (1991, 2013) ^a		56,700	
2014	South Essex (Newark) (1998, 2012) ^b	12,200		
2014	Livingston (1998, 2012) ^b	10,500		
2014	North Essex (1998, 2012) ^b	13,000		
2014	West Orange-Orange (1998, 2012) ^b	9,000		
2014	East Essex (1998, 2012) ^b	3,500		
2014	Essex County Subtotal (1998, 2012) ^b		48,200	
2014	West Morris (1998, 2012) ^b	13,700		
2014	North Morris (1998, 2012) ^b	13,400		
2014	South Morris (1998, 2012) ^b	3,200		
2014	Morris County Subtotal (1998, 2012) ^b		30,300	
2014	Northern Somerset County (2012) ^a	7,400		
2014	Sussex County (1998, 2012) ^b	4,700		
2014	Union County (2012) ^a	24,400		
2014	Jewish Federation of Greater MetroWest NJ (Essex, Morris, northern Somerset, Sussex, & Union Counties) Total (2012)		115,000	
1997-2001	Bayonne	1,600		
2006	Hoboken	1,800		
1997-2001	Jersey City	6,000		
	South Hudson County Total		9,400	
2008	North Middlesex (Edison-Piscataway-Woodbridge) (2008)	3,600		
2008	Highland Park-South Edison (2008)	5,700		
2008	Central Middlesex (East Brunswick-New Brunswick) (2008)	24,800		
2008	South Middlesex (Monroe Township) (2008)	17,900		
2008	Jewish Federation of Greater Middlesex County Total (2008)		52,000	
2006	Western Monmouth (Freehold-Howell-Manalapan-Marlboro) (1997)	37,800		
2006	Eastern Monmouth (Asbury Park-Deal-Long Branch) (1997)	17,300		
2006	Northern Monmouth (Hazlet-Highlands-Middletown-Union Beach) (1997)	8,900		
2006	Jewish Federation of Greater Monmouth County Total (1997)		64,000	6,000
2009	Lakewood	54,500		
2009	Other Ocean County	7,000		
2009	Ocean County Total		61,500	
2009	Southern Passaic County (Clifton-Passaic)	12,000		
1997-2001	Princeton	3,000		
2012	Hunterdon County (2012) ^a	6,000		
2012	Southern Somerset County (2012) ^a	11,600		
2012	Warren County (2012) ^a	2,400		
2012	Jewish Federation of Somerset, Hunterdon & Warren Counties Total (2012) ^a		20,000	
1997-2001	Trenton (most of Mercer County) (1975) ^d	6,000		
1997-2001	Vineland-Bridgeton (including most of Cumberland County & parts of Salem County)	2,000		
1997-2001	Other Places	150		
	Total New Jersey	516,450		14,200
	New Mexico			
2011	Albuquerque (Bernalillo County) (2011) ^a	7,500		
1997-2001	Las Cruces	600		
2009	Los Alamos	250		
2011	Santa Fe-Las Vegas	4,000		
pre-1997	Tienc	300		
1997-2001	Other Places	75		
	Total New Mexico	12,725		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
	New York			
1997-2001	Albany (Albany County)	12,000		
1997-2001	Amsterdam	100		
1997-2001	Auburn (Cayuga County)	115		
1997-2001	Binghamton (Broome County)	2,400		
2013	Erie County (2013)	11,750		
2013	Other Western New York (parts of Cattaraugus, Chautauqua, Genesee, Niagara, & Wyoming Counties) (2013)^d	300		
2013	Jewish Federation of Greater Buffalo Total (2013)		12,050	
1997-2001	Canandaigua-Genesee-Newark-Seneca Falls	300		
1997-2001	Catskill	200		
1997-2001	Cortland (Cortland County)	150		
2009	Dutchess County (Amenia-Beacon-Fishkill-Freedom Plains-Hyde Park-Poughkeepsie-Red Hook-Rhinebeck)	10,000		
2009	Elmira-Corning (Chemung, Schuyler, southeastern Steuben, & Tioga Counties)	700		
1997-2001	Fleischmanns	100		
1997-2001	Glens Falls-Lake George (southern Essex, northern Saratoga, Warren, & Washington Counties)	800		
1997-2001	Gloversville (Fulton County)	300		
1997-2001	Herkimer (Herkimer County)	130		
1997-2001	Hudson (Columbia County)	500		
1997-2001	Ithaca (Tompkins County)	2,000		
1997-2001	Jamestown	100		
2011	Northeast Bronx (2011)	18,300		
2011	Riverdale-Kingsbridge (2011)	20,100		
2011	Other Bronx (2011)	15,500		
2011	Bronx Subtotal (2011)		53,900	
2011	Bensonhurst-Gravesend-Bay Ridge (2011)	47,000		
2011	Borough Park (2011)	131,100		
2011	Brownstone Brooklyn (2011)	19,700		
2011	Canarsie-Mill Basin (2011)	24,500		
2011	Coney Island-Brighton Beach-Sheepshead Bay (2011)	56,200		
2011	Crown Heights (2011)	23,800		
2011	Flatbush-Midwood-Kensington (2011)	108,500		
2011	Kings Bay-Madison (2011)	29,400		
2011	Williamsburg (2011)	74,500		
2011	Other Brooklyn (2011)	46,400		
2011	Brooklyn Subtotal (2011)		561,100	
2011	Lower Manhattan East (2011)	39,500		
2011	Lower Manhattan West (2011)	33,200		
2011	Upper East Side (2011)	57,400		
2011	Upper West Side (2011)	70,500		
2011	Washington Heights-Inwood (2011)	21,400		
2011	Other Manhattan (2011)	17,700		
2011	Manhattan Subtotal (2011)		239,700	
2011	Flushing-Bay Terrace-Little Neck Area (2011)	26,800		
2011	Forest Hills-Rego Park-Kew Gardens Area (2011)	60,900		
2011	Kew Gardens Hills-Jamaica-Fresh Meadows Area (2011)	41,600		
2011	Long Island City-Astoria-Elmhurst Area (2011)	12,100		
2011	The Rockaways (2011)	22,500		
2011	Other Queens (2011)	33,900		
2011	Queens Subtotal (2011)		197,800	
2011	Mid-Staten Island (2011)	18,800		
2011	Southern Staten Island (2011)	8,800		
2011	Other Staten Island (2011)	6,300		
2011	Staten Island Subtotal (2011)		33,900	
2011	New York City Subtotal (2011)		1,086,400	
2011	Five Towns (2011)	25,000		
2011	Great Neck (2011)	28,700		
2011	Merrick-Bellmore-East Meadow-Massapequa Area (2011)	38,500		
2011	Oceanside-Long Beach-West Hempstead-Valley Stream Area (2011)	45,900		
2011	Plainview-Syosset-Jericho Area (2011)	35,800		
2011	Roslyn-Port Washington-Glen Cove-Old Westbury-Oyster Bay Area (2011)	34,800		
2011	Other Nassau (2011)	21,200		
2011	Nassau County Subtotal (2011)		229,900	
2011	Comack-East Northport-Huntington Area (2011)	19,300		
2011	Dix Hills-Huntington Station-Melville (2011)	18,500		
2011	Smithtown-Port Jefferson-Stony Brook Area (2011)	18,500		
2011	Other Suffolk (2011)	33,400		
2011	Suffolk County Subtotal (2011)		85,700	
2011	South-Central Westchester (2011)	46,200		
2011	Sound Shore Communities (2011)	18,900		
2011	River Towns (2011)	30,800		
2011	North-Central & Northwestern Westchester (2011)	25,300		
2011	Other Westchester (2011)	15,000		
2011	Westchester County Subtotal (2011)		136,200	
2011	New York Metro Area (New York City & Nassau, Suffolk, & Westchester Counties) Total (2011)		1,538,000	
1997-2001	Niagara Falls	150		
2009	Clean	100		
1997-2001	Oneonta (Delaware & Otsego Counties)	300		
2011	Kiryas Joel (2011)^e	19,500		
1997-2001	Other Orange County (Middletown-Monroe-Newburgh-Port Jervis)	12,000		
	Orange County Total		31,500	

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
1997-2001	Plattsburgh	250		
1997-2001	Potsdam	200		
2010	Putnam County (2010) *	3,900		
2014	Brighton (1999, 2010) *	10,100		
2014	Pittsford (1999, 2010) *	3,800		
2014	Other Places in Monroe County & Victor in Ontario County (1999, 2010) *	6,000		
2014	Rochester Total (1999, 2010) *		19,900	
2009	Kaser Village (2009) *	6,100		
2009	Monsey (2009) *	10,000		
2009	New Square (2009) *	5,500		
1997-2001	Other Rockland County	69,500		
	Rockland County Total		91,100	
1997-2001	Rome	100		
1997-2001	Saratoga Springs	600		
1997-2001	Schenectady	5,200		
pre-1997	Sullivan County (Liberty-Monticello)	7,425		
1997-2001	Syracuse (western Madison County, Onondaga County, & most of Oswego County)	9,000		
1997-2001	Troy	800		
2014	Ulster County (Kingston-New Paltz-Woodstock & eastern Ulster County)	5,000		
2007	Utica (southeastern Oneida County)	1,100		
1997-2001	Watertown	100		
1997-2001	Other Places	400		
	Total New York	1,757,270		
	North Carolina			
2011	Buncombe County (Asheville) (2011) *	2,530		415
2011	Hendersonville County (Henderson) (2011) *	510		100
2011	Transylvania County (Brevard) (2011) *	80		130
2011	Macon County (2011) *	60		30
2011	Other Western North Carolina (2011) *	220		160
2011	WNC Jewish Federation (Western North Carolina) Total (2011) *		3,400	835
2009	Boone	60		225
2006	Charlotte (Mecklenburg County) (1997)	8,500		
2007	Durham-Chapel Hill (Durham & Orange Counties)	6,000		
2012	Fayetteville (Cumberland County)	300		
2009	Gastonia (Cleveland, Gaston, & Lincoln Counties)	250		
2009	Greensboro	3,000		
2009	Greenville	240		
2011	Hickory	250		
2009	High Point	150		
2009	Mooreville	150		
2009	New Bern	150		
2009	Pinehurst	250		
1997-2001	Raleigh (Wake County)	6,000		
2011	Southeastern North Carolina (Elizabethtown-Whiteville-Wilmington)	1,600		
2011	Statesville	150		
2011	Winston-Salem (2011) *	1,400		
2009	Other Places	225		
	Total North Carolina	32,075		1,060
	North Dakota			
2008	Fargo	150		
2011	Grand Forks	150		
1997-2001	Other Places	100		
	Total North Dakota	400		
	Ohio			
2014	Akron-Kent (parts of Portage & Summit Counties) (1999) *	3,000		
pre-1997	Athens	100		
2006	Canton-New Philadelphia (Stark & Tuscarawas Counties) (1955) *	1,000		
2008	Downtown Cincinnati (2008)	700		
2008	Hyde Park-Mount Lookout-Oakley (2008)	3,100		
2008	Amberley Village-Golf Manor-Roselawn (2008)	5,100		
2008	Blue Ash-Kenwood-Montgomery (2008)	9,000		
2008	Loveland-Mason-Middletown (2008)	5,500		
2008	Wyoming-Finneytown-Reading (2008)	2,000		
2008	Other Places in Cincinnati (2008)	1,300		
2008	Covington-Newport (Kentucky) (2008)	300		
2008	Jewish Federation of Cincinnati Total (2008)		27,000	
2014	The Heights (2011)	22,200		
2014	East Side Suburbs (2011)	5,300		
2014	Beachwood (2011)	10,700		
2014	Solon & Southeast Suburbs (2011)	15,300		
2014	Northern Heights (2011)	10,400		
2014	West Side/Central Area (2011)	11,900		
2014	Northeast (2011)	5,000		
2014	Cleveland (Cuyahoga & parts of Geauga, Lake, Portage, & Summit Counties) Total (2011)		80,800	
2013	Perimeter North (2013)	4,700		
2013	Bexley area (2013)	5,400		
2013	East (2013)	6,400		
2013	Downtown/University (2013)	9,000		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2013	Columbus Total (2013)		25,500	
2009	Dayton (Greene & Montgomery Counties) (1986) ^d	4,000		
1997-2001	Elyria-Coberlin	155		
1997-2001	Hamilton-Middletown-Oxford	900		
1997-2001	Lima (Allen County)	180		
pre-1997	Lorain	600		
1997-2001	Mansfield	150		
1997-2001	Marion	125		
1997-2001	Sandusky-Fremont-Norwalk (Huron & Sandusky Counties)	105		
1997-2001	Springfield	200		
2011	Toledo-Bowling Green (Fulton, Lucas, & Wood Counties) (1994) ^d	3,900		
1997-2001	Wooster	175		
2002	Youngstown-Warren (Mahoning & Trumbull Counties) (2002) ^d	2,500		
1997-2001	Zanesville (Muskingum County)	100		
1997-2001	Other Places	425		
	Total Ohio	150,615		
	Oklahoma			
2010	Oklahoma City-Norman (Cleveland & Oklahoma Counties) (2010) ^a	2,500		
2012	Tulsa	2,000		
2003	Other Places	125		
	Total Oklahoma	4,625		
	Oregon			
2010	Bend (2010) ^a	1,000		
1997-2001	Corvallis	500		
1997-2001	Eugene	3,250		
1997-2001	Medford-Ashland-Grants Pass (Jackson & Josephine Counties)	1,000		
2011	Portland (Clackamas, Multnomah, & Washington Counties) (2011) ^a	33,800		
2011	Clark County (Vancouver, WA) (2011) ^a	2,600		
2011	Greater Portland Total (2011) ^a		36,400	
1997-2001	Salem (Marion & Polk Counties)	1,000		
1997-2001	Other Places	100		
	Total Oregon	40,650		
	Pennsylvania			
2014	Altoona (Blair County)	450		
1997-2001	Beaver Falls (northern Beaver County)	180		
1997-2001	Butler (Butler County)	250		
2007	Carlton County (2007) ^a	600		
1997-2001	Chambersburg	150		
2014	Erie (Erie County)	500		
1994	East Shore (1994)	5,300		
1994	West Shore (1994)	1,800		
1994	Harrisburg Total (1994)		7,100	
1997-2001	Hazleton-Tamaqua	300		
2014	Johnstown (Cambria & Somerset Counties)	150		
2014	Lancaster	3,000		
2014	Lebanon (Lebanon County)	165		
2014	Allentown (2007)	5,950		
2014	Bethlehem (2007)	1,050		
2014	Easton (2007)	1,050		
2014	Lehigh Valley Total (2007)		8,050	
2007	Monroe County (2007) ^a	2,300		
1997-2001	New Castle	200		
2009	Bucks County (2009)	41,400		
2009	Chester County (Oxford-Kennett Square-Phoenixville-West Chester) (2009)	20,900		
2009	Delaware County (Chester-Coatesville) (2009)	21,000		
2009	Montgomery County (Norristown) (2009)	64,500		
2009	Philadelphia (2009)	66,800		
2009	Greater Philadelphia Total (2009)		214,600	
2008	Pike County	300		
2014	Squirrel Hill (2002)	13,900		
2014	Squirrel Hill Adjacent Neighborhoods (2002)	5,700		
2014	South Hills (2002)	6,400		
2014	East Suburbs (2002)	5,500		
2014	Fox Chapel-North Hills (2002)	5,000		
2014	Western Suburbs (2002)	1,600		
2014	East End (2002)	1,700		
2014	Mon Valley (2002)	800		
2014	Other Places in Greater Pittsburgh (2002)	1,600		
2014	Greater Pittsburgh (Allegheny & parts of Beaver, Washington, & Westmoreland Counties) Total (2002)		42,200	
1997-2001	Pottstown	650		
1997-2001	Pottsville	120		
1997-2001	Reading (Berks County)	2,200		
2008	Scranton (Lackawanna County)	3,100		
1997-2001	Sharon-Farrell	300		
2009	State College-Bellefonte-Philipsburg	900		
1997-2001	Sunbury-Lewisburg-Milton-Seisergrove-Shamokin	200		
1997-2001	Uniontown	150		
2008	Wayne County (Honesdale)	500		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2014	Wilkes-Barre (Luzerne County, excluding Hazelton-Tamaqua) (2008) *	1,800		
2014	Williamsport-Lock Haven (Clinton & Lycoming Counties)	150		
2009	York (1999)	1,800		
1997-2001	Other Places	875		
	Total Pennsylvania	293,240		
	Rhode Island			
2007	Providence-Pawtucket (2002)	7,500		
2007	West Bay (2002)	6,350		
2007	East Bay (2002)	1,100		
2007	South County (Washington County) (2002)	1,800		
2007	Northern Rhode Island (2002)	1,000		
2007	Newport County (2002)	1,000		
	Total Rhode Island (2002)	18,750		
	South Carolina			
2009	Aiken	100		
2009	Anderson	100		
2009	Beaufort	100		
2011	Charleston	6,000		
2009	Columbia (Lexington & Richland Counties)	2,750		
2009	Florence	220		
2009	Georgetown	100		
2010	Greenville (2010) *	2,000		
2012	Myrtle Beach (Horry County)	1,500		
1997-2001	Spartanburg (Spartanburg County)	500		
2009	Sumter (Clarendon & Sumter Counties)	100		
2009	Other Places	100		
	Total South Carolina	13,570		
	South Dakota			
2009	Rapid City	100		
2014	Sioux Falls	100		
1997-2001	Other Places	50		
	Total South Dakota	250		
	Tennessee			
2013	Bristol-Johnson City-Kingsport	125		
2011	Chattanooga (2011) *	1,400		
2010	Knoxville (2010) *	2,000		
2014	Memphis (2006) *	8,000		
2009	Nashville (2002) *	7,800		
2010	Oak Ridge (2010) *	150		
2008	Other Places	125		
	Total Tennessee	19,600		
	Texas			
2012	Amarillo (Carson, Childress, Deaf Smith, Gray, Hall, Hutchinson, Moore, Potter, & Randall Counties)	200		
2014	Austin (Travis County)	18,000		
2011	Beaumont	300		
2011	Brownsville	200		
2011	Bryan-College Station	400		
2011	Columbus-Hallettsville-La Grange-Schulenburg (Colorado, Fayette, & Lavaca Counties)	100		
2011	Corpus Christi (Nueces County)	1,000		
2013	North Dallas (1988, 2013) *	12,500		
2013	Plano-Frisco-Richardson-Allen-McKinney (1988, 2013) *	14,700		
2013	Central Dallas -Downtown-Uptown (1988, 2013) *	23,500		
2013	East Dallas (1988, 2013) *	1,300		
2013	Denton-Flowermound-Lewisville (1988, 2013) *	900		
2013	South Dallas -Duncanville-Cedar Hill (1988, 2013) *	2,000		
2013	Addison-Carrollton-Farmers Branch (1988, 2013) *	2,700		
2013	Other Places in Dallas (1988, 2013) *	14,200		
2013	Dallas (southern Collin, Dallas, & southeastern Denton Counties) Total (1988, 2013) *		70,000	
2012	El Paso	5,000		
2009	Fort Worth (Tarrant County)	5,000		
2011	Galveston	600		
2011	Harlingen-Mercedes	150		
2009	Braeswood (1986)	16,000		
2009	Bellaire-Southwest (1986)	5,100		
2009	West Memorial (1986)	5,000		
2009	Memorial Villages (1986)	2,500		
2009	Rice-West University (1986)	3,300		
2009	University Park-South Main (1986)	450		
2009	Near Northwest (1986)	2,700		
2009	Northwest-Cypress Creek (1986)	3,000		
2009	Addicks-West Houston (1986)	2,100		
2009	Clear Lake (1986)	1,350		
2009	Other Places in Harris County (1986)	3,500		
2009	Houston (Fort Bend, Harris, & Montgomery Counties & parts of Brazoria & Galveston Counties) Total (1986)		45,000	
2011	Kilgore-Longview	100		
2011	Laredo	150		
2012	Lubbock (Lubbock County)	230		

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2011	McAllen (Hidalgo & Starr Counties)	300		
2012	Midland-Odessa	200		
2011	Port Arthur	100		
2007	Inside Loop 410 (2007)	2,000		
2007	Between the Loops (2007)	5,600		
2007	Outside Loop 1604 (2007)	1,600		
2007	San Antonio Total (2007)		9,200	
2007	San Antonio Surrounding Counties (Atascosa, Bandera, Comal, Guadalupe, Kendall, Medina, & Wilson Counties) (2007) *	1,000		
2014	Tyler	250		
2014	Waco (Bell, Coryell, Falls, Hamilton, Hill, & McLennan Counties)	400		
2012	Wichita Falls	150		
2011	Other Places	475		
	Total Texas	158,505		
	Utah			
1997-2001	Ogden	150		
2009	Park City	600		400
2010	Salt Lake City (Salt Lake County) (2010) *	4,800		
1997-2001	Other Places	100		
	Total Utah	5,650		400
	Vermont			
1997-2001	Bennington	500		
2008	Brattleboro	350		
2014	Burlington	3,200		
1997-2001	Manchester	325		
2008	Middlebury	200		
2008	Montpelier-Barre	550		
2008	Rutland	300		
1997-2001	St. Johnsbury-Newport (Caledonia & Orleans Counties)	140		
1997-2001	Stowe	150		
pre-1997	Woodstock	270		
	Total Vermont	5,985		
	Virginia			
2013	Blacksburg-Christiansburg-Floyd-Radford	250		
2014	Charlottesville	1,900		
2012	Fauquier County (Warrenton)	100		
2013	Fredericksburg (parts of King George, Orange, Spotsylvania, & Stafford Counties)	500		
2013	Harrisonburg	300		
2013	Lynchburg	350		
2013	Martinsville	100		
2014	Newport News-Hampton	1,500		
2014	Williamsburg	500		
2013	United Jewish Community of the Virginia Peninsula Total (2013)		2,000	
2008	Norfolk (2001)	3,550		
2008	Virginia Beach (2001)	6,000		
2008	Chesapeake-Portsmouth-Suffolk (2001)	1,400		
2008	United Jewish Federation of Tidewater Total (2001)		10,950	
2012	Arlington-Alexandria-Falls Church (2003)	27,900		
2012	South Fairfax-Prince William County (2003)	25,000		
2012	West Fairfax-Loudoun County (2003)	14,500		
2012	Jewish Federation of Greater Washington Total in Northern Virginia (2003)		67,400	
2013	Petersburg-Colonial Heights-Hopewell	300		
2011	Central (1994, 2011) ^b	1,300		
2011	West End (1994, 2011) ^b	1,200		
2011	Far West End (1994, 2011) ^b	4,100		
2011	Northeast (1994, 2011) ^b	1,200		
2011	Southside (1994, 2011) ^b	2,200		
2011	Richmond (City of Richmond & Chesterfield, Goochland, Hanover, Henrico, & Powhatan Counties) Total (1994, 2011) ^b		10,000	
2013	Roanoke	1,000		
2013	Staunton-Lexington	100		
2013	Winchester (Clarke, Frederick, & Warren Counties)	270		
	Other Places	75		
2013	Total Virginia	95,595		
	Washington			
1997-2001	Bellingham	525		
2011	Clark County (Vancouver) (2011) ^d	2,600		
1997-2001	Kennewick-Pasco-Richland	300		
2011	Longview-Kelso	100		
1997-2001	Olympia (Thurston County)	560		
pre-1997	Port Angeles	100		
2009	Port Townsend	200		
2009	Eastside (2000)	11,200		
2009	Seattle-Ship Canal South (2000)	10,400		
2009	North End-North Suburbs (2000)	12,600		
2009	Other Places in Seattle (2000)	3,000		
2009	Seattle (Kings County & parts of Kitsap & Snohomish Counties) Total (2000)		37,200	

(continued)

Appendix: Communities with Jewish Population of 100 or More, 2014				
Date of Informant Confirmation or Latest Information	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
1997-2001	Spokane	1,500		
2009	Tacoma (Pierce County)	2,500		
1997-2001	Yakima-Ellensburg (Kittitas & Yakima Counties)	150		
1997-2001	Other Places	150		
	Total Washington	45,885		
	West Virginia			
2011	Bluefield-Princeton	100		
2007	Charleston (Kanawha County)	975		
1997-2001	Clarksburg	110		
1997-2001	Huntington	250		
1997-2001	Morgantown	200		
pre-1997	Parkersburg	110		
1997-2001	Wheeling	290		
1997-2001	Other Places	275		
	Total West Virginia	2,310		
	Wisconsin			
1997-2001	Appleton	100		
1997-2001	Beloit-Janesville	120		
1997-2001	Green Bay	500		
1997-2001	Kenosha (Kenosha County)	300		
1997-2001	La Crosse	100		
2012	Madison (Dane County)	5,000		
2006	City of Milwaukee (1996)	3,100		
2006	North Shore (1996)	11,000		
2006	Mequon (1996)	2,300		
2006	Metropolitan Ring (1996)	4,700		
2006	Milwaukee (Milwaukee, southern Ozaukee, & eastern Waukesha Counties) Total (1996)		21,100	
1997-2001	Oshkosh-Fond du Lac	170		
1997-2001	Racine (Racine County)	200		
1997-2001	Sheboygan	140		
1997-2001	Wausau-Antigo-Marshfield-Stevens Point	300		
1997-2001	Other Places	225		
	Total Wisconsin	28,255		
	Wyoming			
1997-2001	Casper	150		
2012	Cheyenne	500		
2008	Jackson Hole	300		
2008	Laramie	200		
	Total Wyoming	1,150		
	Part-year population is shown only for communities where such information is available			
	Estimates for bolded communities are based on a scientific study or the US Census in the year shown in parentheses			
	Bolded communities with no footnote used an RDD based estimate			
	^a DJN based estimate			
	^b DJN based update of previous RDD study (first date is RDD study, second date is DJN based update)			
	^c US Census based estimate			
	^d Scientific study used method other than RDD or DJN			
	^e Scientific study other than RDD or DJN method (first date is RDD study, second date is other scientific study based update)			

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Chapter 18

The Demography of Canadian Jewry, the “Census” of 2011: Challenges and Results

Morton Weinfeld and Randal F. Schnoor

18.1 Introduction

This chapter has three purposes.¹ The **first purpose** is to examine the Canadian census instrument in general, and uses of census data for a range of objectives relating to Jews. In particular, this involves a critical analysis of the questions on religion and ethnic origin. The **second purpose** is to focus on the specific change of method in the 2011 census and local concerns of the leadership of the Canadian Jewish community. In 2011, the questions on religion and ethnic origin were no longer mandatory and were instead posed on a voluntary *National Household Survey* (NHS). The **third purpose** is to introduce a “Revised Jewish Definition” as a broader construct for estimating the Canadian Jewish population and to present counts for 2011. This chapter thus updates and explicates the recent treatment of estimates of Canadian Jewish population using the National Household Survey by DellaPergola (2014, pp. 316–318).

A census can be used as a political or policy instrument in many countries where religious or ethnic divisions are salient (Anderson and Fineberg 2001; Hillygus 2006; Thompson 2010.) This is the case for Israel/Palestine (DellaPergola 2011; Lustick 2013), for example, where debates center around the proportion of Jews in Israel and the West Bank vis-a-vis the proportion of Arabs. In the US, data on minorities have shaped politics, public policies, and court decisions ranging from affirmative action to desegregation in schools and housing. In Canada, the earliest census records

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played a role in the evolving and often conflicting French-English relationship, using questions on racial, and later ethnic origin, language, and religion, to trace the political power and communal vibrancy of these two founding nations, to design language policies at the national level or in Quebec, or for equity purposes (Halli et al. 1990). More recently, census changes reflect socio-demographic changes in the population. For example, a “visible minority” question has arisen as the non-white population has increased dramatically. Counting Jews has also been important to Jews concerned with assimilation. In this sense, “la survivance” is a motto understood by both Jews and Quebecois. This concern relates to the importance of increasing or at least maintaining numbers. This is a quantitative strategy of course—obsessing about total numbers—odd for Jews who historically have relied—or had to rely—on qualitative survival strategies (see Chap. 2 in Weinfeld 2001).

The communal politics and scholarly debate around counting Jews, from the NJPS surveys of 1971, 1990 and 2000–2001 to the Pew Report of 2013 (see Chaps. 2, 16, 17, and 19 in this volume), have been pronounced in the US (Boteach 2013; Federation Connection 2013; Goldberg 2011; Marker 2011; Saxe and DellaPergola 2013; Tighe et al. 2011). In Canada, such debates have been muted, because the Canadian census has counted Jews as a religion and ethnic group for many decades, and thus the count of the “Jewish standard definition” in Canada has been assumed to be accurate, similar to a “core” Jewish definition. (The “Jewish standard definition” in Canada, combines those who claim Jewish religion *plus* persons who claim Jewish as an ethnic origin—single or multiple—and no other religion.) The chapter examines that assumption.

We turn first to an analysis of the foundational Canadian religious and ethnic origin questions. The historic reasons for both these questions are rooted in the bi-national character of Canada. Along with language questions, which have emerged as more important in the post-1960 period, the questions on religion and ethnic origin were designed to measure the relative positions of the two “founding peoples,” the Protestant English and the Catholic French. Over the past several decades a contentious debate has occurred between French nationalists, and many advocates of Quebec independence (see, for example, Castonguay 1999; Termote 2001) who decry the perceived strong decline in the French language in Quebec and others who argue that the French language is not in danger, but rather it is the English language and the Anglophone community in Quebec who are under demographic threat (see Jedwab 2008; Bourhis 2008). Interestingly both sides of the debate use Canada Census data to support their political position.

18.2 Religion Question

For analysts of Canadian Jewish populations, the religious definition has been the gold standard (Davids 1997). It is the central element of any core definition of Jewish identity, in terms of whom to count as Jewish. US survey data could generally unpack this religious definition or label it in terms of a host of other variables

related to religiosity, such as denomination, synagogue attendance or membership, ritual observance, parental religiosity, etc. The Canadian census did not and does not permit that depth, but at least there has been a sense that those Canadians indicating they were “Jews by religion” were indeed clearly Jews in a meaningful sense.

How accurate is this assumption? The religion question in the census, and in the National Household Survey in 2011, simply asks respondents—every 10 years—to choose a label: “What is your (or this person’s) religion?”

It is possible that many people who were raised Jewish may be among the increasing percentage of Canadians who now select “no religion”. This percentage has almost doubled since 1991, reaching 24 % in 2011. But the instruction given in the form is revealing: “*Indicate a specific denomination or religion even if this person is not currently a practicing member of that group.*” (One can speculate that this instruction and phrasing has particular relevance to the many “lapsed” francophone Catholics, notably in Quebec.) Thus some Canadians might be indicating some religious origin or ancestry or familial linkage ... while not being a “practicing member.” In other words, the question encourages those lapsed Jews who may have cut their ties to organized Judaism, and to the Jewish community and to Jewish life, to still indicate they are Jewish by religion. Thus it becomes a de facto *religious origin* question, and it may overstate the Jewish *religious* population, and thus the actively Jewish population in general.

The religion question also misleads because it allows for only one response. Thus, with the rise of intermarriage in the Canadian population, it is unclear as to how the religious question would be answered. Consider the case of a child in an intermarriage—no conversion—for whom the parents are replying, or an adult who is the product of an intermarriage who is responding. This person may be designated as “no religion.” These people may be adults either who are profoundly atheistic or agnostic, or so raised by their parents. They—Jewish atheists or agnostics—may see themselves as “cultural” Jews.

But they may also be someone who is actively part Jewish **and** part Christian, a product of an intermarriage where both traditions play a comparable role. And this role could have demographic implications (Phillips 2013). The idea of Jewish families celebrating “Chrismukah” and having Christmas trees is one type of this hybrid form. In some cases, of course, the respondent might choose one religion which was a true reflection of their affiliation, either through a formal conversion or a social preference. But some others might be more ambiguous. The response might be “Jewish” if the case is one where the Jewish religious orientation is “slightly” greater than the Christian. Or the reply might be “Christian” if the Christian background is “slightly” greater than the Jewish—though there might well be some significant Jewish part.

Let us be precise. From 2001 census data we know that 21.7 % of all married Jews, whenever they married, were married to someone who was not Jewish. We also know, from another **annual** Canadian data source (Vital Statistics) via Statistics Canada, based on aggregating provincial marriage records, the annual rate (or flow) of intermarriage for Canadian Jews. And 2001 happens by coincidence to be the last year for which this data source is conveniently accessible. Of marriages in that year,

28.4 % of Jewish persons involved married someone who was not Jewish. (This annual rate does not include marriages contracted in Quebec and British Columbia, which did not collect this information in provincial statistics. Luckily, Ontario has well over half the Jews in Canada).

These are significant percentages, though clearly less than US rates. Note that these figures are official numbers, and not survey data or estimates, for the provinces included. Note also that these figures are likely low, or conservative, estimates. These Canadian annual marriage data are for persons who indicated on their official provincial marriage forms that they were Jewish by religion, whether by origin or conversion. Had ethnic, cultural or atheist Jews been included, those intermarriage rates would likely be higher. In any case, what do we know of the religious identification of their children?

An analysis of 2001 census data sheds light on the dimensions of the issue. Looking at household data, we can analyze the religion of the youngest child of an intermarried household (this child can be an infant or also a young adult, as long as the child lives in the household). These are designations which are determined by the household head, and imputed to the child. *Only 30 %* of such children are designated on the census as Jewish: 44 % where the wife is Jewish and 19 % where the father is Jewish. This conforms to other research indicating the greater impact on Jewish retention for intermarried couples, where the mother is Jewish (Goldmann 2009; McGinity 2009). In addition, 46 % claimed no religious affiliation, and 24 % claimed some other religion, as designated by the parent completing the census form (Shahar 2006). These data indicate that, assuming that children maintain as later adults the designation ascribed by their parent (and we are not certain), intermarriage is likely causing a significant generational decline in the Canadian Jewish religious population count.

But what is clear is that, if these 70 % of children who are not being raised Jewish by religion later select “no religion,” or “another religion,” for whatever reasons, they will not be part of the religious count—though some may certainly have a partial Jewish religious identity. And of the 30 % designated as “Jewish,” for some—we have no idea how many—this is at best a very modest religious label. Allowing for multiple answers for the religion question would be an improvement, and then analysts could decide whether or how to use the single or multiple religion answers. But it would not resolve all these issues. We have at present **no idea** of the extent to which the religious question responses accurately reflect the number of Canadians with some current level of Jewish religious identification.

18.3 Ethnic Origin Question

The question on ethnicity in Canada has for decades been an ethnic *origin or ancestry* question, and not at all one of ethnic identity or identification, at least as phrased in the question itself. It is thus far more problematic. In other words, the Canadian census has not been asking Jews if they identify themselves as Jews (regardless of

religion), or if they were raised as Jews, or if they were born as Jews, or even if one or both of their parents were Jews. Originally the focus was to force Canadians to choose a response outside of North America. For example in 1981, the instructions read to “state the ethnic or cultural group to which he or she (or their ancestors) belonged in first coming to this continent.” And “Canadian” was then not an option—though it has since become a key choice.

In the 2011 National Household Survey, the question reads: “What were the ethnic or cultural origins of this person’s ancestors” An explanatory note reads as follows: “This question collects information on the ancestral origins of the population and provides information about the composition of Canada’s diverse population. *An ancestor is usually more distant than a grandparent*” (authors’ emphasis).

Then a list of 28 examples is provided, beginning with “Canadian.” “Jewish” is on the list, at number 24, after Polish and Ukrainian, but there is no “Russian.” This list of examples may still be suggestive. And it is not clear what the implications are of Jewish being down the list, or what might happen if “Jewish” were in the future not on the example list (Shahar, Charles. 2013. Personal communication, July 9). So clearly this question is designed to create a big tent approach, and ethnic origins are recorded in terms of single or multiple responses. Thus, many individuals are double counted.

Respondents are encouraged to “specify as many origins as applicable,” but the census then records the first four. In 2011, 10.56 million of the 32.85 million Canadians selected “Canadian,” including 5.83 million who selected Canadian as their only ethnic origin. One should note that 550,000 selected “Russian,” including 107,000 who selected Russian as their only ethnic origin. Some of these ethnic Canadians or Russians might be Jewish. Of the 310,000 Canadians who selected Jewish, 116,000 did so as a single category. Multiple origin ethnic Jews have been increasing as a percentage of the Jewish count over time.

The historic rationale for the use of the Jewish ethnic category was for the large contingent of “ethnic” or secular Jews, who would not choose Judaism as a religion. But likely the ideological commitments of that previous category have declined, as have the fortunes of the large, and earlier secularist/Yiddishist Jewish segment of the North American community (Howe 1976; Tulchinsky 1998). More and more, one can assume that among persons who select the ethnic Jewish category there may also be people with simply one or more distant Jewish ancestors, a result of recent or much earlier intermarriage. Many of these more marginal Jews would have Jewish as part of a multiple Jewish ancestry. As long as these people do not claim a non-Jewish religion, they are counted as Jews in the standard definition, though clearly there may be little or nothing remotely Jewish about these people.

18.4 The 2011 Canadian “Census”

In 2010, the Canadian Conservative government decided that the mandatory long form census was too intrusive and moved to replace it with a voluntary survey, the National Household Survey (NHS). Ironically, Canada’s privacy commissioner had

indicated that she had only received three complaints from the entire country concerning the 2006 census (Thompson 2010). The Canadian Jewish community, along with other religious and ethnic groups, and essentially the entire academic community and the chief of Statistics Canada, who eventually resigned, opposed the new NHS (Dillon 2010; Green and Milligan 2010; Thompson 2010; Veall 2010). On July 14, 2010, Bernie Farber of the Canadian Jewish Congress (CJC) wrote a letter to the Harper government, signed by every Jewish Federation in Canada. He claimed that a mandatory long form census “allows us to create long term planning for charitable fundraising, for implementing programs and services that support everything from cultural, social, health care, education, housing, recreational needs, the whole gamut. Without that demographic data, we just can’t plan properly” (*Canadian Press* July 15, 2010). The CJC was supported by the Evangelical fellowship of Canada, as well as other organizations such as the Canadian Medical Association.

Once the decision was finalized and the NHS was sure to replace the mandatory long form, Canadian Jewish organizations launched an intensive ad campaign to publicize the NHS and to convince Canadian Jews to complete the survey. The CJC and the United Jewish Appeal felt they needed an 80 % return to ensure maximal planning utility. They originally hoped for 16,000 Jewish households in Toronto to complete the NHS to produce “statistically significant results” (Boesveld 2011). In retrospect, this figure may have been an underestimate (Shahar, Charles. 2014. Personal communication, May 7).

In 2011, the religion and ethnic origin questions were included in the voluntary National Household Survey. The survey was sent to one-third of Canadian households and the response rate was 68 %. Thus, about 23 % of Canadian households responded. The NHS probed far more than the mandatory 2011 short form census, which asks Canadians ten basic questions, such as languages spoken and age. In general, it is felt that undercounted groups would include the poor, recent immigrants, aboriginal Canadians, racial minorities, young adults, and the aged. Another concern with the new NHS is that it would lack accurate representation for smaller groups and individuals in rural areas (Chase and Grant 2013; Fekete 2013). Thus, data at the neighborhood level, and for smaller groups, are less reliable, and this obviously could adversely impact the planning function for Jewish communities in certain neighborhoods or smaller Canadian cities.

In the general press, such as *The National Post*, the survey’s planning value was not identified as the major reason to complete the survey. The Jewish community’s ad campaign was called “Come to your Census.” The wording is indicative:

If you are asked to complete the NHS, it is urgent that you do so *and proudly* identify yourself as Jewish. By doing so, you will help to establish a *strong Jewish population presence* in Canada. Please help ensure *our voice is heard* as strongly tomorrow as it is today. (authors’ emphasis)

Reading carefully, and between the lines, it seems clear that another major concern for Canadian Jewish communal leaders is maintaining a high total Canadian Jewish population, in as broad a tent as possible, in the face of both national-political/electoral challenges, as well as communal concerns about demonstrating vibrancy (see below).

18.5 The Political/Lobbying Dimension of the Canadian Census Data

There is an additional political context for the Jewish communal concerns about accurate, and maximal, census counts. For quite some time, the Canadian census has been an invaluable source for political parties in Canada, at the federal, provincial, and municipal levels, seeking to maximize clout among ethnic and religious communities (Kertzer and Arel 2002; Riddell-Dixon 2003). And this would also apply to politicians seeking to maximize the Jewish vote and Jewish organizations seeking to deliver support for favored politicians.

Total counts of minority groups can offer some indication of current and future strength. Here the position of the Jewish community is weak. As the Canadian migration stream has moved to a mainly non-European one (estimated about 75 % of annual migrant intake), the new pool of migrants, largely visible minorities, will likely have different historical links and contexts, and different current interests, from the more established, and more western oriented and European Canadian Jewish community (Weinfeld 1993).

Part of this transition has been the dramatic increase in the population claiming Islamic religion. The Muslim population has essentially quadrupled since 1991 due to a combination of migration patterns, a younger age structure, and higher fertility levels (Agrell 2011; Press 2013). The number of Muslims is now more than 1.05 million, essentially three times the Canadian Jewish population. To compare with the US, the Muslim population there, based on Pew Research Center estimates, is approximately one half the size of the Jewish population. Thus, US Jewish communal and advocacy organizations have a more favorable demographic-political terrain, at least as regarding the Middle East, than their Canadian counterparts.

The census also plays a micro-level role in terms of election campaigns. All parties, and all minority organizations, can have access, either free or through payment, to detailed breakdowns of the composition of all federal electoral districts. For example, for 2001, a Federal Election District Profile is available for every district in Canada. This federal level report is freely accessible on the Statistics Canada website. Thus, one can learn that in the important Toronto electoral district of Eglinton, of the 105,000 people in that district, about 24,500 are Jewish by religion. In addition, one can purchase from Statistics Canada more precise breakdowns for smaller census enumeration areas, which can identify religious or ethnic compositions at the rough neighborhood level. Thus political parties can fine tune campaigns, and minority communities can react accordingly.

18.6 Results and Reaction to the Jewish Count in the 2011 NHS

Table 18.1 presents the results of the 2011 NHS and census for variables relating to the size of the Jewish population, 1991–2011. The count of Jews by religion is 329,500, up slightly from 318,185 in 1991, an *increase* of 3.6 %. Over 21,000 of

Table 18.1 Jews and Jewish characteristics in Canada, 1991–2011

Year	Jews (ethnic ancestry)	Jews (religion)	Total Jews (JSD)	Israel place of birth	Israel ethnic ancestry	Hebrew mother tongue (single response)	Hebrew (able to converse)	Yiddish mother tongue (single response)	Yiddish (able to converse)
1991	369,600	318,185	356,315	NA	NA	11,525	52,450	21,400	53,420
1996	351,705	NA	NA	15,510	NA	13,125	60,740	21,415	46,635
2001	348,605	329,995	370,505	13,550	6,060	12,430	63,670	19,295	37,010
					SR 1,395				
					MR 4,660				
2006	315,120	NA	NA	21,320	10,755	17,630	67,390	16,295	27,605
					SR 2,520				
					MR 8,235				
2011	309,650	329,500	385,345	25,145	15,010	18,105	70,695	14,930	23,750
					SR 2,695				
					MR 12,320				

JSD Jewish standard definition, *SR* single response, *MR* multiple response

Jews by religion were immigrants from the previous 10 years. In the same period close to 2,200 Canadians migrated to Israel, excluding returning Israelis (DellaPergola, Sergio. 2013. Personal communication, June 7). Thus, net migration is likely playing a great role in maintaining the Canadian Jewish population. Also, given the previous finding that perhaps 70 % of intermarried children are not being counted as religiously Jewish, natural increase, notably among the Orthodox, may also be important.

It is illustrative to compare the Jewish counts to those of the mainstream (non-fundamentalist) Protestant denominations. (The Catholic, Muslim, and Hindu populations have been sustained or increased by large immigration totals.) The absolute numbers of Canadians who claim religious denominations such as United Church of Canada, Anglican, Lutheran, or Presbyterian, which have had relatively little migration, have *declined* by fully one-quarter to one-third over the same two decades.

The count of Jews by ethnic origin is at 309,650, *down* significantly and steadily from 369,600 in 1991, a *decrease* of 16.2 %. It is of note to compare the Jewish ethnic count to the count of some similar established European ethnic groups. In contrast to Jews, the numbers of Canadians who have claimed German, Italian, Ukrainian, and Greek ethnic origin, from 1991 to 2011, has *increased* between 20 % and 25 %. (For some groups with a larger pre-World War II migration component, like Ukrainians or Germans, those with multiple ethnic origins are several times larger than those of single origins.) It is not immediately clear why there has been this Jewish ethnic decrease compared to the other groups’ increase. The reason for this differential pattern requires further study.

The *Jewish standard definition* (JSD) count of Jews is at 385,345 in 2011, an increase of 8.2 % from 356,315 in 1991. Thus, in 2011, about 55,000 Canadians claimed Jewish ethnic origin, but no religion. Accordingly, Jews constituted 1.17 % of the Canadian population in 2011.

Language trends are of note. Yiddish as a mother tongue has declined significantly from 21,400 in 1991 to 14,930 in 2011, a decline of more than 30 %. At the same time, Hebrew as a mother tongue has increased significantly from 11,525 in 1991 to 18,105 in 2011, an increase of 57 %. More Jews are able to converse in Hebrew than in Yiddish. This confirms a long standing transition to Hebrew from Yiddish (Davids 2011). There has also been a steady increase in the numbers of Jews able to converse in Hebrew, and claiming Israeli birthplace or ethnic origin.

A question has emerged as to whether the results using the Jewish standard definition (established in 1971) might be producing undercounts of the Canadian Jewish community as a whole or in certain cities. Jewish communal leaders had been very vexed and perplexed by the ethnic drop from 2001 to 2011 in particular. In addition, in the future it may be that as other groups exceed the Jewish count, Jews may be dropped from the list of examples on the census questionnaires completely. Or “Russian” may be added. Both of these might decrease the “Jewish” ethnic count.

One can re-analyze the NHS data in some detail, and look for Jews that may have been uncaptured by the ethnic origin question whose numbers have been declining

steadily, and missed by the religion question. For example, there may be some non-religious Jews who choose, for whatever reason, to claim as their ethnic origin Canadian, Israeli, or Russian. In addition it is possible *haredim*, or ultra-Orthodox, were undercounted in the voluntary NHS 2011 survey because they may not be comfortable completing the survey.

It is possible that there is an undercount of Russian Jews to the extent that some recent Jewish immigrants of Russian origin might see themselves as not Jewish by religion, and might choose Canadian or Russian as an ethnic category. These Jews would be missed by the traditional Jewish standard definition. It is also possible that some Israelis might be missed, especially if they claim no religion. For example, 15,000 Canadians claimed Israeli ethnic origin in 2011, an increase from 6,060 in 2001, and of these, 2,695 claimed single Israeli ethnic origin. If these ethnic Israelis also claimed no religion, then they were likely Jews who were not counted. So it would make sense to include Israeli ethnicity as part of the standard definition. In 1996, 15,510 Canadians claimed Israel as a birthplace, rising to 25,145 in 2011. And of course, census data on Hebrew or Yiddish language knowledge might identify some of these Jews.

18.7 The Revised Jewish Definition

Charles Shahar, Research and Evaluation specialist for the Jewish Community Foundation of Montreal, and consultant to the Jewish Federations of Canada—UIA, has in fact computed a preliminary revised estimate of the Canadian Jewish population, using a *Revised Jewish Definition*, and we present some results using this definition (Shahar, Charles. 2014. Personal communication, May 7). It is likely that this definition will become the one used for future Jewish communal planning purposes.

The 2011 *Revised Jewish Definition* incorporates more than just the religion and ethnicity variables from the National Household Survey. Specifically, it enlarges the definition of Jewish to include individuals with: (a) no religious affiliation and Israeli by ethnicity; (b) no religious affiliation and having knowledge of Hebrew or Yiddish as a “non-official” language; (c) no religious affiliation and born in Israel; and, (d) no religious affiliation and living in Israel in 2006 (Shahar, Charles. 2014. Personal communication, May 7). Shahar confirms that there were virtually no individuals (such as Arab Israelis) who were wrongly identified as Jews according to the *Revised Jewish Definition*.

In Table 18.2, we see counts of the Canadian Jewish population in 2011, using the standard and revised Jewish definitions for Canada and for several key cities. We should note that in general, over recent decades, Montreal and Winnipeg have seen declines in population, while other major cities such as Ottawa, Calgary, Edmonton, and Vancouver have seen significant increases. This procedure added an additional 6,320 Jews to the total Canadian count, for a total of 391,665 (Shahar, Charles.

Table 18.2 Jewish populations based on standard and revised definitions 2011 National Household Survey

	Jewish standard definition	Revised Jewish definition
Halifax CMA	2,080	2,120
Montréal CMA	89,665	90,780
Toronto CMA	186,010	188,715
Ottawa CMA	13,850	14,010
Hamilton CMA	5,055	5,110
Kitchener CMA	1,970	2,015
London CMA	2,610	2,675
Windsor CMA	1,475	1,520
Winnipeg CMA	13,260	13,690
Calgary CMA	8,210	8,340
Edmonton CMA	5,440	5,550
Vancouver CMA	25,740	26,255
Victoria CMA	2,630	2,740
Total Canada	385,345	391,665

CMA census metropolitan area

Table 18.3 Jewish population distribution, provinces and territories 2011 National Household Survey

Province/territory	Jewish population	% of Canadian Jewish population
Nova Scotia	2,910	0.8
New Brunswick	860	0.2
Newfoundland/Labrador	220	0.1
Prince Edward Island	185	0.0
(Total Atlantic Canada)	(4,175)	(1.1)
Quebec	93,625	23.9
Ontario	226,610	57.9
Manitoba	14,345	3.7
Saskatchewan	1,905	0.5
Alberta	15,795	4.0
British Columbia	35,005	8.9
Yukon	145	0.0
Northwest Territories	40	0.0
Nunavut	20	0.0
Total Canada	391,665	100.0

2014. Personal communication, May 7). This is, at best, a modest increase of roughly 1.6 % compared to the previous definition.

Table 18.3 presents the 2011 totals using the Revised Jewish Definition, for the Canadian provinces and territories. Ontario continues to emerge as the dominant province, just as Toronto has emerged as the dominant metropolis.

Table 18.4 Jewish population of Canada: historical summary

	Jewish population	# Change from previous census	% Change from previous census
2011	391,665	+17,605	+4.7
2001	374,060	+14,950	+4.2
1991	359,110	+45,245	+14.4
1981	313,865	+27,315	+9.5
1971	286,550	+32,182	+12.7
1961	254,368	+49,532	+24.2
1951	204,836	+36,251	+21.5
1941	168,585	+12,819	+8.2
1931	155,766	+30,321	+24.2
1921	125,445	+50,685	+67.8
1911	74,760	+58,267	+353.3
1901	16,493	–	–

Finally, Table 18.4 presents a historical evolution of the Canadian Jewish population. Note the data for 1991, 2001, and 2011 are computed using the revised Jewish definition, 1971 and 1981 using the Jewish standard definition, and earlier estimates were derived from ethnic or religious counts.

18.8 Conclusion

This chapter has emphasized that there may be problems with the future use of the Canadian census as an instrument for Jewish demography or planning. And these problems may persist even if there is a reversion to a mandatory long form from the 2011 NHS.

The questions on ethnic ancestry and religion may be misleading. The ethnic question may certainly include many persons with minimal or no Jewish identity. On the other hand, the single option religious question may either exclude or include; we do not know the balance. This lack of depth may now be a decisive shortcoming, especially as intermarriage rates increase. Certainly the transformation of the religion question to one which permits multiple responses might be helpful. So too might be revising the instructions which accompany those questions, which now maximize both religious and ethnic counts for all groups. Still, the Canadian census, unlike US sample surveys of Jews, will never be able to provide the breadth and depth of questions to facilitate detailed analysis. These are far too intrusive for a national census. Note these challenges will remain even if a new Liberal national government restores the mandatory long form of the census, in place of the National Household Survey.

And certainly it may be time to incorporate other census variables such as Israeli birth place and ethnic origin. Moreover, Russian and Ukrainian birth place

or ethnicity, when linked with migration history and Yiddish/Hebrew language variables, may make up possible shortfalls in ethnic Jewish counts in the revised Jewish definition, though the impact may be modest.

Perhaps the decades-long honeymoon for Canadian Jewry regarding the census is over, and the community will have to rely more on national or local surveys to provide the needed depth for analysis and planning. The Canadian census remains very useful in part because it has been cost-free for the Jewish community. The data have on the whole been useful for Jewish communal agencies in the past. (It is still unclear as to how reliable the 2011 NHS data on Jews will prove to be. If the long form returns, sampling errors will be further minimized.) It has also been useful for scholars in terms of comparative analysis with other Canadian minorities. It has been repeated regularly which also adds to its utility. Even if the definitions and measures are flawed, or confusing, their use over time can be helpful to track broad outlines of growth and decline. But deeper reflection suggests that the Canadian census numbers for Jews are best considered as *orders of magnitude estimates*, and not precise counts.

The Canadian Jewish population in 2011 has grown nearly 5 % over the previous decade, to over 390,000. Still, it continues to be a decreasing percentage of the Canadian population, and at 1.2 % is a far lower percentage than the roughly 1.8–2.2 % of the US Jewish population (Pew Research Center 2013).

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Chapter 19

World Jewish Population, 2014

Sergio DellaPergola

At the beginning of 2014, the world's Jewish population was estimated at 14,212,800—an increase of 93,400 (0.66 %) over the 2013 revised estimate of 14,119,400 (DellaPergola 2013b). The world's total population increased by 1.13 % in 2013 (United Nations Department of Economic and Social Affairs, Population Division 2013). World Jewry hence increased at about half the general population growth rate.

Figure 19.1 illustrates changes in the number of Jews worldwide, in Israel, and in the aggregate in the rest of the world—commonly referred to as the Diaspora—as well as changes in the world's total population between 1945 and 2014. The world's *core* Jewish population was estimated at 11 million in 1945. The *core* Jewish population concept addresses mutually exclusive sub-populations while acknowledging that persons who carry multiple cultural and religious identities are increasing in contemporary societies (see more under definitions below). While 13 years were needed to add one million Jews from 11 million to 12 million after the tragic human losses of World War II and the Shoah (DellaPergola et al. 2000b), 40 more years were needed to add another million from 12 million to 13 million. Since the 1970s, world Jewry stagnated at *zero population growth* for nearly 20 years, with some recovery during the first decade of the twenty-first century. More recently world Jewish population recovered some momentum mostly reflecting enhanced demographic increase in Israel. It took about 13 years to add another million from 13 million to 14 million.

World Jewish population size resulted from the combination of two very different demographic trends in Israel and in the Diaspora. Israel's Jewish population increased linearly from an initial one-half million in 1945 to over 6.1 million in 2014.

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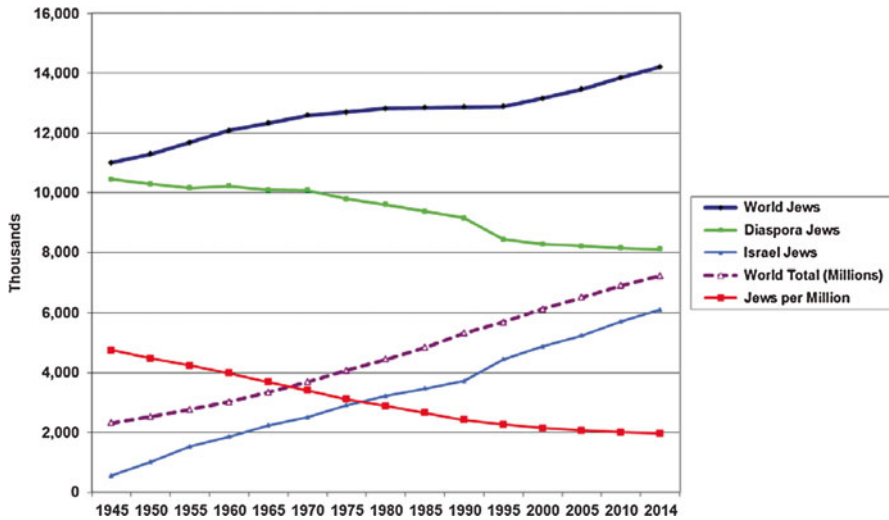


Fig. 19.1 World total population and Jewish population, core definition, 1945–2014

The Diaspora, from an initial 10.5 million in 1945, was quite stable until the early 1970s, when it started decreasing to the current 8.1 million. The world's total population increased more than threefold from 2.315 billion in 1945 to 7.243 billion in 2014. Thus, the relative share of Jews among the world's total population steadily diminished from 4.75 per 1,000 in 1945 to 1.96 per 1,000 currently.

Two countries, Israel and the US, accounted for 83 % of the 2014 total, another 16 countries, each with 19,000 Jews or more, accounted for another 15 %, and another 77 countries, each with Jewish populations below 18,000, accounted for the remaining 2 %. Figure 19.2 shows the largest *core* Jewish populations in 2014.

Israel's Jewish population (*not* including about 348,000 persons not recorded as Jews in the Population Register and belonging to families initially admitted to the country within the framework of the *Law of Return*) surpassed six million in 2014 (42.9 % of world Jewry). This represented a population increase of 103,600 (1.73 %) in 2013. In 2013, the Jewish population of the Diaspora decreased by 10,200 (–0.13 %). Following the 2013 Pew Research Center study (Pew Research Center 2013), the *core* Jewish population in the US was upwardly re-assessed at 5,700,000 (40.1 % of world Jewry) and was estimated to have slightly increased over the past 10 years after probably reaching its peak after 1980 followed by several subsequent years of moderate decline (DellaPergola 2013a). Jews in the rest of the world were assessed at 2,409,600 (17 % of world Jewry).

After critically reviewing all available evidence on Jewish demographic trends, it is plausible to claim that Israel now hosts the largest Jewish community worldwide, although there are some dissenting opinions (Saxe and Tighe 2013; Sheskin and Dashefsky 2015 in Chap. 17 of this volume). Demography has produced a transition of singular importance for Jewish history and experience—the return of the Jews to a geographical distribution significantly rooted in their ancestral homeland.

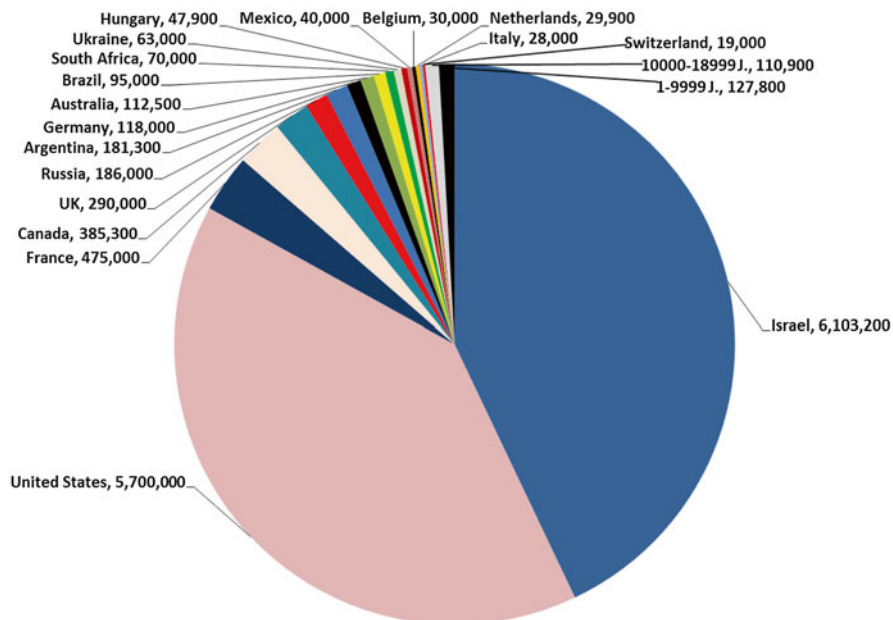


Fig. 19.2 Largest core Jewish populations, 2014

This has occurred through daily, minor, slow and diverse changes affecting human birth and death, geographical mobility, and the willingness of millions of persons to identify with a Jewish collective concept—no matter how specified in its details. At the same time, Israel's Jewish population faces a significant demographic challenge with its gradually diminishing majority status vis-à-vis the Palestinian Arab population that lives in the same territory between the Mediterranean Sea and the Jordan River.

Israel's current Jewish population growth—although slower than during the 1990s—reflects a continuing substantial natural increase generated by a combination of relatively high fertility (3.0 children per Jewish woman on average in 2012) and a young age composition (27 % under age 15 and only 12 % age 65 and over as of 2012). These two drivers of demographic growth—above-replacement fertility and a balanced age composition—do not simultaneously exist among any other Jewish population worldwide, namely the US. Other than a few cases of growth due to international migration (for example, Canada, the US in the recent past, Australia, and until recently, Germany), the number of Jews in Diaspora countries tended to diminish at varying rates. The causes for these decreases are low Jewish birth rates, an increasingly elderly age composition, and a dubious balance between persons who join Judaism (*accessions*) and those who partly or completely drop their Jewish identity (*secessions*).

All this holds true regarding the *core* Jewish population, which does *not* include non-Jewish members of Jewish households, Jews who also hold another religious identification, persons of Jewish ancestry who profess another monotheistic religion,

other non-Jews of Jewish ancestry, other non-Jews with family connections to Jews, and other non-Jews who may be interested in Jewish matters. Starting from the core Jewish population estimate of 14,212,800 in 2014, if we add persons who state they are partly Jewish and non-Jews who have Jewish parents, an *extended* global aggregate population estimate of 17,236,850 is obtained. By adding non-Jewish members of Jewish households, the *enlarged* estimate grows to 20,109,400. Finally, under the comprehensive three-generation and lateral provisions of Israel's *Law of Return*, the total Jewish and non-Jewish eligible population can be roughly estimated at 22,921,500. The US holds a significantly larger *enlarged* Jewish population aggregate than Israel—roughly ten million compared to 6,451,100, respectively. (See the [Appendix](#) and further discussion of definitions below).

19.1 Fundamentals of Jewish Population Change

Jewish population size and composition reflect the continuous interplay of various factors that operate from both outside and inside the Jewish community.

Regarding **external factors**, since the end of the 1980s, major geopolitical and socioeconomic changes in the world significantly affected Jewish population trends. Leading factors included (1) the disintegration of the Soviet Union; (2) Germany's reunification; (3) the EU's gradual expansion to 28 states, but also its more recent economic stagnation and rising xenophobia and anti-Semitism; (4) South Africa's transition away from the apartheid regime; (5) political and economic instability but also democratization and growth in several Central and South American countries; and (6) steady economic growth in Israel along with a highly tense and volatile situation in the Middle East. Large-scale emigration from the former Soviet Union (FSU) and also from Ethiopia, and rapid population growth in Israel were the most visible effects, accompanied by other significant Jewish population transfers, such as the movement of Jews from Central and South America to the US, particularly South Florida and Southern California. Shifts in group allegiances, reflecting broader trends in religious and national identities, as well as intermarriage patterns also played a role in shaping Jewish population size and composition. A major development was the rapid growth of the external—partly, weakly or not at all connected—belts of the Jewish identification configuration.

Reflecting these global trends, 83 % of world Jews currently live in two countries, Israel and the US, and 96 % are concentrated in the ten largest countries. In 2014, the G8 countries—the world's eight leading economies (Canada, France, Germany, Italy, Japan, Russian Federation, UK, and US)—comprised about 89 % of the total Diaspora Jewish population. Thus, the aggregate of just a few major Jewish population centers virtually determines the assessment of world Jewry's total size and trends. The continuing realignment of world Jewish geography toward the major centers of economic development and political power provides a robust yardstick for further explanation and prediction of Jewish demography (DellaPergola et al. 2005; DellaPergola 2014a).

Regarding **internal factors**, the defining prerogative of demography is that populations do not surge from a vacuum but rather reflect an uninterrupted chain of events that relay the same population from an earlier to a later point in time. Of the three major determinants of population change, two are shared by all populations: (a) the balance of vital events (births and deaths); and (b) the balance of international migration (immigration and emigration). Both factors affect increases or decreases in the physical presence of persons in a given place. The third determinant consists of identification changes or *passages* (accessions and secessions), and applies only to populations—often referred to as sub-populations—that are defined by some cultural, symbolic, or other specific characteristic, as is the case for Jews. Identification changes do not affect people's physical presence but rather their willingness or ability to identify with a particular religious, ethnic, or otherwise culturally-defined group. One cannot undervalue the quantitative impact of passages that occur in either direction regarding individual perceptions and emotional attachments to group identities. Some of these passages are sanctioned through a normative ceremony under a given religious denomination, and some are not. Some involve severing ties with a previously held identity, some do not and involve a growing pool of carriers of multiple identities no matter how contradictory those nominal identities can be to each other.

The 2014 Jewish population data were updated from 2013 and previous years in accordance with the known or estimated quantity of vital events, migrations, and Jewish identification shifts. In the updating procedure, when data on intervening changes were available, empirically ascertained or reasonably assumed, effects of change were applied accordingly and consistently added to or subtracted from previous estimates. If the evidence was that intervening changes balanced one another, Jewish population size was not changed. This procedure has proven highly effective. Most often, when improved Jewish population estimates reflecting a new Census or socio-demographic survey became available, our annually updated estimates proved to be on target. Otherwise, previous estimates were adjusted to new better evidence.

The research findings reported here tend to confirm the estimates reported in previous years and, perhaps more importantly, a coherent interpretation of the trends prevailing in world Jewish demography (Bachi 1976; Schmelz 1981, 1984; DellaPergola 1995, 1999, 2001, 2011a). Concisely stated, a strongly positive balance of Jewish vital events (births and deaths) is seen in Israel versus a negative balance in nearly all other countries. A positive migration balance is seen in Israel, the US, Canada, Australia, and in a few other Western countries, while a negative migration balance prevails in Central and South America, South Africa, Eastern Europe, Muslim countries, and several countries in Western Europe. Israel sees a positive balance of accessions to Judaism over secessions, while an often negative, or, in any event, rather uncertain, balance of formal and especially informal passages prevails elsewhere.

While allowing for improvements and corrections, the 2014 population estimates highlight the increasing complexity of socio-demographic and identification factors underlying Jewish population patterns. This complexity is magnified at a time of

pervasive internal and international migration and increasing transnationalism, sometimes implying bi-local residences and, thus, double counting of people on the move or who permanently share their time between different places. In this study special attention is paid to avoiding double counts of internationally mobile and multi-local persons. Even more intriguing can be the position of persons who hold more than one cultural identity and may periodically shift from one to another. Available data sources only imperfectly allow documenting these complexities, hence Jewish population estimates are far from perfect. Some errors can be corrected at a later stage. Consequently, analysts should resign themselves to the paradox of the *permanently provisional* nature of Jewish population estimates.

19.2 Definitions

Jewish population definitions obviously critically impact on the numbers. A major problem with Jewish population estimates produced by individual scholars or Jewish organizations is the lack of uniformity in definitional criteria—when the issue of defining the Jewish population is addressed at all. The problem is magnified when one tries to address the Jewish population globally, trying to provide a coherent and uniform definitional framework to Jews who live in very different institutional, cultural and socioeconomic environments. For analytical purposes it would not be acceptable to use one definitional standard for one country, and another for another country, although in the practical conduct of Jewish community affairs, such differences do exist across countries. The need for international consistency guides this chapter.

The study of a Jewish population (or of any other sub-population) requires solving three main problems:

1. *defining* the target group on the basis of conceptual or normative criteria aimed at providing the best possible description of that group—which in the case of Jewry is no minor task in itself;
2. *identifying* the group thus defined based on tools that operationally allow for distinguishing and selecting the target group from the rest of the population—primarily by systematic canvassing of populations and personally ascertaining personal identifications. Identification is also often performed through membership lists, surnames, areas of residence, or other random or non-random procedures; and
3. *covering* the target group through appropriate field work—through face-to-face interviews, by telephone, by Internet, or otherwise. Most often in the actual experience of social research, and contrary to ideal procedures, the definitional task is performed at the stage of identification, and the identification task is performed at the stage of actual fieldwork.

It thus clearly appears that the quantitative study of Jewish populations relies mostly on *operational*, not *normative*, definitional criteria. Its conceptual aspects,

far from pure theory, heavily depend on practical and logistical feasibility. The ultimate empirical step—obtaining relevant data from relevant persons—crucially reflects the readiness of people to cooperate in the data collection effort. In recent years, as cooperation rates have significantly decreased in social surveys, the amount, content, and validity of information gathered have been affected detrimentally. These declining cooperation rates reflect the identification outlook of the persons who are part of the target population—that outlook which is itself an integral part of the investigation. No method exists to break this vicious cycle. Therefore, research findings reflect, with varying degrees of sophistication, only that which is possible to uncover. Anything that cannot be uncovered directly can sometimes be estimated through various imperfect techniques. Beyond that, we enter the virtual world of myths, hopes, fears, and corporate interests. No methodology exists to demonstrate the actual nature of some of these claims—at least not within the limits of a non-fiction work such as this.

Keeping this in mind, four major definitional concepts should be considered to provide serious comparative foundations to the study of Jewish demography (Fig. 19.3). It should be noted that the graph has purely illustrative purposes and does not pretend to portray accurately the actual quantitative extent of each of the several areas portrayed there.

In most Diaspora countries, the concept of *core Jewish population* (initially suggested by Kosmin et al. 1991) includes all persons who, when asked in a socio-demographic survey, identify themselves as Jews; *or* who are identified as Jews by a respondent in the same household, *and* do not have another monotheistic

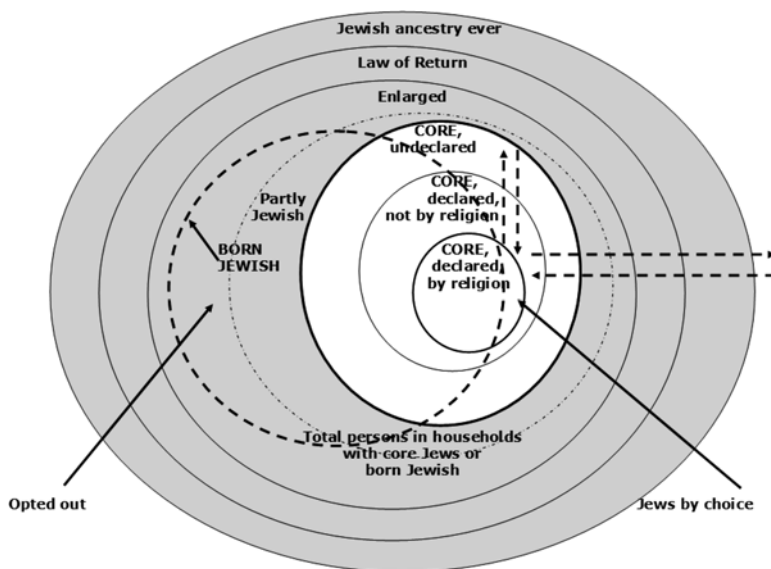


Fig. 19.3 Configuring contemporary Jewish populations (areas represented are not proportional to actual populations)

religion. Such a definition of a person as a Jew, reflecting *subjective* perceptions, broadly overlaps but does not necessarily coincide with *Halakhah* (Jewish law) or other normatively binding definitions. Inclusion does *not* depend on any measure of that person's Jewish commitment or behavior in terms of religiosity, beliefs, knowledge, communal affiliation, or otherwise. The *core* Jewish population includes people who identify as Jews by religion, as well as others who are not interested in religion but see themselves as Jews by ethnicity or by other cultural criteria. Some others do not even recognize themselves as Jews when first asked, but if they descend from Jewish parents and do not hold another religious identity they should be included. All these people are considered to be part of the *core* Jewish population which also includes all converts to Judaism by any procedure, as well as other people who declare they are Jewish even without conversion and do not hold another identity. Persons of Jewish parentage who adopted another monotheistic religion are excluded, as are persons who state being partly-Jewish along with another identity, and those of Jewish origin who in censuses or socio-demographic surveys explicitly identify with a non-Jewish religious group without having formally converted out. The *core* population concept offers an intentionally comprehensive and pragmatic, mutually exclusive approach compatible with the analytic options offered by many available demographic data sources.

In the Diaspora, such data often derive from population censuses or socio-demographic surveys where interviewees have the option to decide how to answer relevant questions on religious or ethnic identities. In Israel, personal status is subject to the rulings of the Ministry of the Interior, which relies on criteria established by rabbinic authorities and by the Israeli Supreme Court (Corinaldi 2001). In Israel, therefore, the *core* Jewish population does not simply express subjective identification but reflects definite legal rules. This entails matrilineal Jewish origin, or conversion to Judaism, *and* not holding another religion. Documentation to prove a person's Jewish status may include non-Jewish sources.

A major research issue of growing impact is whether *core* Jewish identification can or should be mutually exclusive with other religious and/or ethnic identities. In a much debated study—the 2000–2001 US National Jewish Population Survey—NJPS 2000–2001 (Kotler Berkowitz et al. 2003)—the solution chosen was to allow for Jews with multiple religious identities to be included in the *core* Jewish population definition under condition that the other identity was not a monotheistic religion. This resulted in a rather multi-layered and not mutually exclusive definition of the US Jewish population. A further category of *Persons of Jewish Background* (PJBs) was introduced by NJPS 2000–2001. Some PJBs were included in the Jewish population count and others were not, based on a more thorough evaluation of each individual ancestry and childhood. (See further comprehensive discussions of the demography of US Jews in Heilman 2005, 2013).

The 2013 Pew Research Center survey of Jewish Americans (Pew Research Center 2013), by introducing the so far not empirically tested concept of *partly Jewish*, helped clarifying the demographic picture but also made the debate about definitions more complicated and ambivalent. One intriguing issue concerns the status of the *partly Jewish* as a standard component of the Jewish collective, as some

analysts would have it. Following a similar logic, persons with multiple ethnic identities, including a Jewish one, have been included in total Jewish population counts for Canada. As against this, other researchers would suggest that the *partly Jewish* stand conceptually closer to the other Pew survey categories of *Non-Jews with Jewish background*, or *Non-Jews* feeling some *Jewish affinity*. Recent research experiences, at any rate, indicate that people may often shift their identities over time across the different layers of the *core* Jewish definition, and between different *core* and *non-core* statuses. It is not uncommon to see those shifts across the boundary between being Jewish and being something else and vice versa, as graphically illustrated in Fig. 19.3.

The adoption of increasingly extended definitional criteria by individual researchers tends to stretch Jewish population definitions with an expansive effect on Jewish population size beyond usual practices in the past and beyond the limits of the typical *core* definition. These procedures may respond to local needs and sensitivities but tend to limit the actual comparability of the same Jewish population over time and of different Jewish populations at one given time. As noted, a more coherently comparative approach is followed here.

The concept of an *enlarged Jewish population* (initially suggested by DellaPergola 1975) includes the sum of: (a) the *core* Jewish population; (b) persons reporting they are *partly Jewish*; (c) all others of Jewish parentage who—by *core* Jewish population criteria—are *not* currently Jewish (non-Jews with Jewish background); and (d) all respective non-Jewish household members (spouses, children, etc.). Non-Jews with Jewish background, as far as they can be ascertained, include: (a) persons who have adopted another religion, or otherwise opted out, although they may claim to be *also* Jewish by ethnicity or in some other way—with the caveat just mentioned for recent US and Canadian data; and (b) other persons with Jewish parentage who disclaim being Jewish. It logically follows that most Pew survey *partly Jewish* and *PJBs* who are not part of the US *core* Jewish population, as well as many Canadians declaring Jewish as one of *multiple ethnicities* naturally should be included under the *enlarged* definition.

The *Law of Return*, Israel's distinctive legal framework for the acceptance and absorption of new immigrants, awards Jewish new immigrants immediate citizenship and other civil rights. The Law of Entrance and Law of Citizenship apply to all other foreign arrivals, some of whom may ask for Israeli citizenship. According to the current, amended version of the *Law of Return* (Gavison 2009) a Jew is any person born to a Jewish mother or converted to Judaism (regardless of denomination—Orthodox, Conservative, Reconstructionist, or Reform), who does not have another religious identity. By ruling of Israel's Supreme Court, conversion from Judaism, as in the case of some ethnic Jews who currently identify with another religion, entails loss of eligibility for *Law of Return* purposes. Thus, all the Falash Mura—a group of Ethiopian non-Jews of Jewish ancestry—must undergo conversion to be eligible for the *Law of Return*. The law as such does not affect a person's Jewish status—which, as noted, is adjudicated by Israel's Ministry of Interior relying on Israel's rabbinic authorities—but only for the specific immigration and citizenship benefits granted under the *Law of Return*. Commas 1 and 4A(a) of this law

extend its provisions to all current Jews, their children, and grandchildren, as well as to their respective Jewish or non-Jewish spouses. As a result of its three-generation and lateral extension, the *Law of Return* applies to a large population—the so called *aliyah* eligible—whose scope is significantly wider than the *core* and *enlarged* Jewish populations defined above (Corinaldi 1998). It is actually quite difficult to estimate the total size of the *Law of Return* population. Rough estimates of these higher figures are tentatively suggested below.

Some major Jewish organizations in Israel and the US—such as the Jewish Agency for Israel, the American Jewish Joint Distribution Committee, and the major Jewish Federations in the US—sponsor data collection and tend to influence research targets, rendering them increasingly complex and flexible. Organizations enact their mission toward their respective constituencies based on perceived interests rather than scientific criteria. The understandable interest of organizations to function and secure budgetary resources may prompt them to expand their reach to Jewish populations increasingly closer to the *enlarged* and *Law of Return* definitions than to the *core* definition.

Some past socio-demographic surveys, by investigating people who were born or were raised or are currently Jewish, may have reached people whose ancestors *ever* were Jewish, regardless of present identification. It is indeed customary in socio-demographic surveys to consider the religio-ethnic identification of parents. Some censuses, however, *do* ask about more distant ancestry. For both conceptual and practical reasons, the *enlarged* definition usually does not include other non-Jewish relatives who lack a Jewish background and live in exclusively non-Jewish households. Historians may wish to engage in the study of the number of Jews who ever lived or of how many persons today are the descendants of those Jews—for example, *Conversos* who lived in the Iberian Peninsula during the Middle Ages. The early Jewish backgrounds of some population groups have been uncovered in recent studies of population genetics (Hammer et al. 2000; Behar et al. 2004, 2010). These long-term issues and analyses are beyond the purpose of the present study.

The estimates presented below of Jewish population distribution worldwide and in each continent, individual country, and major metropolitan area consistently aim at the concept of *core* Jewish population (Tables 19.1, 19.2, 19.3, 19.4, 19.5, and 19.6 and the Appendix). The *core* definition is indeed the necessary starting point for any admittedly relevant elaboration about the *enlarged* definition, or even broader definitions such as the *Law of Return* definition which will be estimated in the Appendix.

Data Sources

Data on population size, characteristics, and trends are a primary tool in the evaluation of Jewish community needs and prospects at the local level, nationally, and internationally. The estimates for major regions and individual countries reported

Table 19.1 Estimated core Jewish population, by continents and major geographic regions, 2013 and 2014^a

Region	2013			2014		Percentage change 2013–2014	Jews per 1,000 total population in 2014 ^a
	Original number	Revised ^b		Number	Percent ^c		
		Number	Percent ^c				
World total	13,854,800	14,119,400	100.0	14,212,800	100.0	0.66	1.99
Diaspora	7,840,500	8,119,800	57.5	8,109,600	57.1	-0.13	1.14
Israel ^d	6,014,300	5,999,600	42.5	6,103,200	42.9	1.73	750.29
America total	6,189,900	6,467,900	45.8	6,468,800	45.5	0.01	6.75
North ^e	5,805,000	6,083,000	43.1	6,085,300	42.8	0.04	17.31
Central, Caribbean	56,900	56,900	0.4	56,900	0.4	0.00	0.28
South	328,000	328,000	2.3	326,600	2.3	-0.43	0.81
Europe total	1,416,400	1,417,700	10.0	1,407,200	9.9	-0.74	1.72
European Union ^f	1,105,700	1,106,900	7.8	1,103,300	7.8	-0.33	2.18
FSU ^g	270,300	270,300	1.9	263,700	1.9	-2.44	1.30
Other West	19,300	21,100	0.1	20,900	0.1	-0.95	1.52
Balkans ^g	21,100	19,400	0.1	19,300	0.1	-0.52	0.20
Asia total	6,053,700	6,039,000	42.8	6,142,000	43.2	1.71	1.45
Israel ^d	6,014,300	5,999,600	42.5	6,103,200	42.9	1.73	750.29
FSU ^g	19,600	19,600	0.1	19,100	0.1	-2.55	0.23
Other	19,800	19,800	0.1	19,700	0.1	-0.51	0.00
Africa total	74,700	74,700	0.5	74,700	0.5	0.00	0.07
Northern ^h	3,500	3,500	0.0	3,500	0.0	0.00	0.01
Sub-Saharan	71,200	71,200	0.5	71,200	0.5	0.00	0.09
Oceaniaⁱ	120,100	120,100	0.9	120,100	0.8	0.00	3.16

^aJewish population: January 1. Total population: mid-year estimates, 2013. Source: Population Reference Bureau (2013)

^bBased on updated or corrected information

^cMinor discrepancies due to rounding

^dIncludes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

^eUS and Canada

^fIncluding the Baltic countries (Estonia, Latvia, and Lithuania)

^gAsian regions of Russian Federation and Turkey included in Europe. Excluding the Baltic countries

^hIncluding Ethiopia

ⁱIncluding South Africa and Zimbabwe

^jIncluding Australia and New Zealand

Table 19.2 World core Jewish population estimates: original and revised, 1945–2014

Year	World Jewish population			World total population		Jews per 1,000 total population
	Original estimate ^a	Revised estimate ^b	Annual percentage change ^c	Total (millions) ^d	Annual percentage change	
1945, May 1	11,000,000	11,000,000		2,315		4.75
1950, Jan. 1	11,303,400	11,297,000	0.57	2,526	1.76	4.47
1960, Jan. 1	12,792,800	12,079,000	0.67	3,026	1.82	3.99
1970, Jan. 1	13,950,900	12,585,000	0.41	3,691	2.01	3.41
1980, Jan. 1	14,527,100	12,819,000	0.18	4,449	1.81	2.88
1990, Jan. 1	12,810,300	12,868,000	0.04	5,321	1.74	2.42
2000, Jan. 1	13,191,500	13,150,000	0.22	6,127	1.42	2.15
2005, Jan. 1	13,034,100	13,460,000	0.47	6,514	1.23	2.07
2010, Jan. 1	13,428,300	13,854,000	0.58	6,916	1.20	2.00
2011, Jan. 1	13,657,800	13,925,000	0.51	6,998	1.19	1.99
2012, Jan. 1	13,746,100	14,011,000	0.62	7,080	1.17	1.98
2013, Jan. 1	13,854,800	14,119,400	0.77	7,162	1.16	1.97
2014, Jan. 1	14,212,800		0.66	7,243	1.13	1.96

^aAs published in *American Jewish Year Book*, various years. Some estimates reported here as of January 1 were originally published as of December 31 of previous year

^bBased on updated or corrected information. Original estimates for 1990 and after, and all revised estimates: The A. Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem

^cBased on revised estimates, besides latest year

^dMid-year estimates. Source: United Nations Department of Economic and Social Affairs, Population Division (2013)

below reflect a prolonged and continuing effort to study scientifically the demography of contemporary world Jewry. Data collection and comparative research have benefited from the collaboration of scholars and institutions in many countries, including replies to direct inquiries regarding current estimates. It should be emphasized, however, that the elaboration of worldwide estimates for the Jewish populations of the various countries is beset with difficulties and uncertainties (Ritterband et al. 1988; DellaPergola 2002, 2014c). The problem of data consistency is particularly acute, given the very different legal systems and organizational provisions under which Jewish communities operate in different countries. In spite of our keen efforts to create a unified analytic framework for Jewish population studies, users of Jewish population estimates should be aware of these difficulties and of the inherent limitations of our estimates.

The more recent data presented here on Israel, the US, and the rest of world Jewry reflect updated information on Jewish population that became available following the major rounds of national censuses and socio-demographic surveys in countries with large but also smaller Jewish populations since 2000. This new

Table 19.3 Jewish population by major regions, core definition and expanded definitions (rough estimates), 1/1/2014

Region	Core Jewish population ^a	Population with Jewish parents ^b	Enlarged Jewish population ^c	Law of return population ^d	Difference (Law of return—Core Jewish population)	Percentage distribution of difference
World total	14,212,800	17,236,850	20,109,400	22,921,500	8,708,700	100.0
North America	6,085,300	8,450,000	10,550,000	12,700,000	6,614,700	76.0
Latin America	383,500	513,600	625,100	698,600	315,100	3.6
European Union ^e	1,103,300	1,312,300	1,592,600	1,862,300	759,000	8.7
FSU in Europe ^e	263,700	410,700	542,500	814,000	550,300	6.3
Rest of Europe	40,200	46,700	53,000	59,600	19,400	0.2
Israel ^f	6,103,200	6,245,000	6,451,100	6,451,100	347,900	4.0
FSU in Asia	19,100	26,850	37,900	52,300	33,200	0.4
Rest of Asia	19,700	22,600	25,600	28,600	8,900	0.1
Africa	74,700	80,950	87,400	94,750	20,050	0.2
Oceania	120,100	128,150	144,200	160,250	40,150	0.5

^aIncludes all persons who, when asked, identify themselves as Jews; or, if the respondent is a different person in the same household, are identified by him/her as Jews; *and* do not have another religion. Also includes persons with a Jewish parent who claim no current religious or ethnic identity

^bSum of (a) core Jewish population; (b) persons reported as partly Jewish; and (c) all others not currently Jewish with a Jewish parent

^cSum of (a) core Jewish population; (b) persons reported as partly Jewish; (c) all others not currently Jewish with a Jewish parent; and (d) all other non-Jewish household members (spouses, children, etc.)

^dSum of Jews, children of Jews, and grandchildren of Jews, and their respective spouses, regardless of Jewish identity

^eThe Baltic countries are included in the European Union, not in the FSU

^fIncludes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

Table 19.4 Countries with largest core Jewish populations, 1/1/2014

Rank	Country	Jewish population	Percent of total Jewish population			
			In the world		In the diaspora	
			%	Cumulative %	%	Cumulative %
1	Israel ^a	6,103,200	42.9	42.9	^b	^b
2	US	5,700,000	40.1	83.0	70.3	70.3
3	France	475,000	3.3	86.4	5.9	76.1
4	Canada	385,300	2.7	89.1	4.8	80.9
5	United Kingdom	290,000	2.0	91.1	3.6	84.5
6	Russian Federation	186,000	1.3	92.4	2.3	86.8
7	Argentina	181,300	1.3	93.7	2.2	89.0
8	Germany	118,000	0.8	94.6	1.5	90.5
9	Australia	112,500	0.8	95.3	1.4	91.8
10	Brazil	95,000	0.7	96.0	1.2	93.0
11	South Africa	70,000	0.5	96.5	0.9	93.9
12	Ukraine	63,000	0.4	96.9	0.8	94.7
13	Hungary	47,900	0.3	97.3	0.6	95.2
14	Mexico	40,000	0.3	97.6	0.5	95.7
15	Belgium	30,000	0.2	97.8	0.4	96.1
16	Netherlands	29,900	0.2	98.0	0.4	96.5
17	Italy	28,000	0.2	98.2	0.3	96.8
18	Switzerland	19,000	0.1	98.3	0.2	97.1

^aIncludes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

^bNot applicable

evidence generally confirmed our previous estimates, but sometimes suggested upward or downward revisions.

Over the past decades, the data available for a critical assessment of the worldwide Jewish demographic picture have expanded significantly. Some of this ongoing research is part of coordinated efforts aimed at strengthening Jewish population research. For example, initiated by the late Roberto Bachi of The Hebrew University of Jerusalem, an International Scientific Advisory Committee was established under the chairmanship of Sidney Goldstein from Brown University. An Initiative on Jewish Demography, sponsored by the Jewish Agency, facilitated data collection and analysis from 2003 to 2005, while between 2003 and 2009, the Jewish People Policy Planning Institute (JPPPI) provided a framework for Jewish population policy analysis and suggestions (DellaPergola and Cohen 1992; DellaPergola 2003a, b, 2011a); The Jewish People Policy Planning Institute 2005, 2007, 2008). While the quantity and quality of documentation on Jewish population size and characteristics are still far from satisfactory, over the past 20 years important new data and estimates were released for several countries through official population censuses and Jewish-sponsored socio-demographic surveys.

Since 2000, one or more national censuses have yielded results on Jewish populations in European countries like Austria, Belarus, Bulgaria, Croatia, the Czech

Table 19.5 Largest core Jewish populations per 1,000 total population and Human Development Indices, 1/1/2014

Rank	Country	Jewish population	Total population	Jews per 1,000 total population	HDI rank ^a 2012
1	Israel ^b	6,103,200	8,134,500	750.3	16
2	US	5,700,000	316,200,000	18.0	3
3	France	475,000	63,940,000	7.4	20
4	Canada	385,300	35,300,000	10.9	11
5	United Kingdom	290,000	64,300,000	4.5	26
6	Russian Federation	186,000	143,500,000	1.3	55
7	Argentina	181,300	41,300,000	4.4	45
8	Germany	118,000	80,600,000	1.5	5
9	Australia	112,500	23,100,000	4.9	2
	<i>Total ranks 3–9</i>	<i>1,748,100</i>	<i>452,040,000</i>	<i>3.9</i>	<i>23.4^c</i>
10	Brazil	95,000	195,500,000	0.5	85
11	South Africa	70,000	53,000,000	1.3	121
12	Ukraine	63,000	45,500,000	1.4	78
13	Hungary	47,900	9,900,000	4.8	37
14	Mexico	40,000	117,600,000	0.3	61
15	Belgium	30,000	11,200,000	2.7	17
16	Netherlands	29,900	16,800,000	1.8	4
17	Italy	28,000	59,800,000	0.5	25
18	Switzerland	19,000	8,100,000	2.3	9
	<i>Total ranks 10–18</i>	<i>422,800</i>	<i>517,400,000</i>	<i>0.8</i>	<i>48.6^c</i>
	Rest of world	238,700	5,843,745,500	0.0	ca. 100

^a*HDI* The Human Development Index, a synthetic measure of health, education and income (in terms of US dollar purchase power parity) among the country's total population. See: United Nations Development Programme (2013)

^bTotal Jewish population of Israel includes the Jewish residents of East Jerusalem, the West Bank, and the Golan Heights. Total population includes all residents of Israel, including East Jerusalem and the Golan Heights, but only the Jewish residents (and non-Jewish members of Jewish households) of the West Bank

^cAverage HDI rank for group of countries

Republic, Estonia, Hungary, Ireland, Lithuania, Latvia, Macedonia, Moldova, Poland, Romania, the Russian Federation, Serbia, Slovakia, Slovenia, Switzerland, the UK, and Ukraine; countries in Asia like Azerbaijan, Georgia, India, Israel, Kazakhstan, Kyrgyzstan, and Tajikistan; countries in Africa like South Africa; countries in the Americas like Canada, Brazil, Chile, and Mexico; and countries in Oceania like Australia and New Zealand. Population Censuses in the US do not provide information on religion, but have furnished relevant data on countries of birth, spoken languages, and ancestry. Permanent national population registers, including information on Jews as one of several documented religious, ethnic, or national groups, exist in several European countries (Estonia, Finland, Latvia, Lithuania, Norway, and Switzerland) and in Israel.

Table 19.6 Seventeen metropolitan areas (CMSAs) with largest core Jewish populations, 1/1/2014

Rank	Metropolitan area ^a	Country	Jewish population	Percent of world Jewish population %	Cumulative %
1	Tel Aviv ^b	Israel	3,173,000	22.3	22.3
2	New York ^c	US	2,100,000	14.8	37.1
3	Jerusalem ^d	Israel	872,000	6.1	43.2
4	Haifa ^e	Israel	690,000	4.9	48.1
5	Los Angeles ^f	US	689,000	4.8	52.9
6	South Florida ^g	US	489,000	3.4	56.4
7	Be'er Sheva ^h	Israel	414,000	2.9	59.3
8	San Francisco ⁱ	US	346,000	2.4	61.7
9	Washington/Baltimore ^j	US	333,000	2.3	64.1
10	Chicago ^k	US	295,000	2.1	66.1
11	Boston ^l	US	291,000	2.0	68.2
12	Paris ^m	France	282,000	2.0	70.2
13	Philadelphia ⁿ	US	280,000	2.0	72.1
14	London ^o	United Kingdom	195,000	1.4	73.5
15	Toronto ^p	Canada	186,000	1.3	74.8
16	Buenos Aires ^q	Argentina	160,000	1.1	76.0
17	Atlanta ^r	US	119,000	0.8	76.8

^aMost metropolitan areas include extended inhabited territory and several municipal authorities around the central city. Definitions vary by country. Some of the US metropolitan areas are defined differently than in the Sheskin and Dashevsky chapter in this volume. Some of the US estimates may include non-core Jews

^bIncludes Tel Aviv District, Central District, and Ashdod Subdistrict. Principal cities: Tel Aviv, Ramat Gan, BeneBeraq, Petach Tikwa, Bat Yam, Holon, Rishon LeZiyon, Rehovot, Netanya, and Ashdod, all with Jewish populations over 100,000

^cOur adjustment of original data based on core Jewish population definition. About 100,000 individuals pertaining to the enlarged Jewish population were subtracted from the original population estimates by Cohen et al. (2012). New York-Northern New Jersey-Long Island, NY-NJ-CT-PA Metropolitan Statistical Area. Principal cities: New York, NY; White Plains, NY; Newark, NJ; Edison, NJ; Union, NJ; Wayne, NJ; and New Brunswick, NJ

- ^dIncludes Jerusalem District and parts of Judea and Samaria District
- ^eIncludes Haifa District and parts of Northern District
- ^fIncludes Los Angeles-Long Beach-Santa Ana area, San Bernardino and Ventura areas
- ^gIncludes Miami-Dade, Broward, and Palm Beach Counties. Not including 69,275 part-year residents
- ^hIncludes Be'er Sheva Subdistrict and other parts of Southern District
- ⁱOur adjustment of original data based on core Jewish population definition. About 40,000 individuals pertaining to the enlarged Jewish population were subtracted from the original population estimates by Phillips (2005). Includes the San Francisco-Oakland-Fremont area, Napa, San Benito, Santa Clara, Santa Cruz, Solano, and Sonoma
- ^jIncludes the District of Columbia, northern Virginia, Montgomery County, Prince George's County, and the Baltimore-Towson area
- ^kIncludes Chicago-Joliet-Naperville area (IL-IN-WI), Kankakee area (IL), La Porte area (IN)
- ^lIncludes Boston-Cambridge-Quincy, Bristol, Worcester area (MA), Hillsborough, Merrimack, Belknap area (NH), and Rhode Island
- ^mDepartments 75, 77, 78, 91, 92, 93, 94, 95
- ⁿIncludes Philadelphia-Camden-Wilmington area (PA-NJ-DE-MD), Berks area (PA), and Cumberland area (NJ)
- ^oGreater London and contiguous postcode areas
- ^pCensus Metropolitan Area
- ^qBuenos Aires Metropolitan Area A.M.B.A
- ^rMetropolitan Statistical Area

In addition, independent socio-demographic studies provided valuable information on Jewish demography and socioeconomic stratification, as well as on Jewish identification. Several socio-demographic surveys were conducted over the past several years in South Africa (1991 and 1998); Mexico (1991, 2000, and 2006); Lithuania (1993); Chile and the UK (1995, 2001, and 2011); Venezuela (1998–1999); Guatemala, Hungary, and the Netherlands (1999); Moldova and Sweden (2000); France and Turkey (2002); Argentina (2003, 2004, and 2005); Australia (2008), New Zealand (2008), and Israel (1990, 1999, and 2011, besides the annual National Social Survey). In the US, important new insights were provided by several large surveys: the National Jewish Population Survey (NJPS 2000–2001, following NJPS 1971 and NJPS 1990), the American Jewish Identity Survey (AJIS 2001 and 2008), the Heritage, Ancestry, and Religious Identity Survey (HARI 2001–2002), and the more recent Pew survey (2013). Smaller Jewish samples can be obtained from the General Social Survey (GSS) and similar national studies, and have been compiled and analyzed at the Steinhardt Social Research Institute at Brandeis University—SSRI (Saxe and Tighe 2013). Two other national studies including fairly large Jewish samples were the American Religious Identification Survey (ARIS 2008) and the Pew Forum on Religion and Public Life (2008). Moreover, numerous Jewish population studies were separately conducted in major cities in the US (notably in Chicago in 2001 and 2010, New York City in 2002 and 2011, Washington, DC in 2003, Miami in 2004, Palm Beach County (FL) in 2005, Boston in 2005—the fifth decennial study in that metropolitan area, and Philadelphia in 2009), as well as in other countries. (For a synopsis of the main findings, see Sheskin 2001, 2013).

Additional evidence on Jewish population trends comes from the systematic monitoring of membership registers, vital statistics, migration and conversion records available from Jewish communities and other Jewish organizations in many countries or cities, notably in Buenos Aires, Germany, Italy, São Paulo, and the UK. Detailed data on Jewish immigration routinely collected in Israel help to assess Jewish population changes in other countries. Jewish population projections undertaken by the author in the light of the latest data also helped in the current assessment. It is quite evident that the cross-matching of more than one type of source about the same Jewish population, although not frequently feasible, can provide either mutual reinforcement of, or important critical insights into, the available data.

Presentation and Quality of Data

Jewish population estimates in this study refer to January 1, 2014. Efforts to provide the most recent possible picture entail a short span of time for evaluation of available information, hence a somewhat greater margin of inaccuracy. Indeed, where appropriate, we revised our previous estimates in light of newly acquired information (Tables 19.1 and 19.2). Corrections were also applied retroactively to the 2013 totals for major geographical regions so as to ensure a better base for comparisons with the 2014 estimates. Corrections of the 2014 estimates, if needed, will be presented in the future.

We provide separate estimates for each country with approximately 100 or more resident *core* Jews. Estimates of Jews in smaller communities have been added to some of the continental totals. For each country, we provide in the [Appendix](#) an estimate of mid-year 2013 total (including both Jews and non-Jews) country population (Population Reference Bureau 2013), the estimated January 1, 2014 *core* Jewish population, the number of Jews per 1,000 total population, and a rating of the accuracy of the Jewish population estimate. The last three columns provide rough estimates of the population with *Jewish parentage*, the *enlarged* Jewish population, and the *Law of Return* Jewish population. These figures were derived from available information and assessments on the generational depth and recent extent of cultural assimilation and intermarriage in the different countries. The quality of such broader estimates of the aggregate of Jews and non-Jews who often share daily life is much lower than that of the respective *core* Jewish populations, and the figures must be taken as indicative only.

Wide variation exists in the quality of the Jewish population estimates for different countries. For many Diaspora countries, it might be best to indicate a range for the number of Jews (minimum, maximum) rather than a definite estimate. It would be confusing, however, for the reader to be confronted with a long list of ranges; this would also complicate the regional and world totals. The estimates reported for most of the Diaspora communities should be understood as being the central value of the plausible range for the respective *core* Jewish populations. The relative magnitude of this range varies inversely with the accuracy of the estimate. One issue of growing significance is related to persons who hold multiple residences in different countries. Based on available evidence, we make efforts to avoid double counts. Wherever possible we strive to assign people to their country of permanent residence, ignoring the effect of part-year residents.

The three main elements that affect the accuracy of each estimate are: (a) the nature and quality of the base data, (b) how recent the base data are, and (c) the updating method. A simple code combines these elements to provide a general evaluation of the reliability of data reported in the detailed tables below. The code in the [Appendix](#) indicates different quality levels of the reported estimates:

- (a) Base estimate derived from a national census or reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period.
- (b) Base estimate derived from less accurate but recent national Jewish population data; updated on the basis of partial information on Jewish population movements during the intervening period.
- (c) Base estimate derived from less recent sources and/or unsatisfactory or partial coverage of a country's Jewish population; updated on the basis of demographic information illustrative of regional demographic trends.
- (d) Base estimate essentially speculative; no reliable updating procedure.

The year in which the country's base estimate or important partial updates were obtained is also stated. This is not the current estimate's date but the initial basis for its attainment. An X is appended to the accuracy rating for several countries, whose Jewish population estimate for 2014 was not only updated but also revised in light of improved information.

As noted, one additional tool for updating Jewish population estimates is provided by several sets of demographic projections developed by the Division of Jewish Demography and Statistics at the Institute of Contemporary Jewry of The Hebrew University of Jerusalem (DellaPergola et al. 2000b; and author's updating). Such projections, based on available data on Jewish population composition by age and sex, extrapolate the most recently observed or expected Jewish population trends over the first decade of the twenty-first century. Even where reliable information on the dynamics of Jewish population change is not available, the powerful connection that generally exists between age composition, birth rates, death rates, and migration helps provide plausible scenarios for the developments bound to occur in the short term. Where better data were lacking, we used indications from these projections to refine the 2014 estimates against previous years. It should be acknowledged that projections are clearly shaped by a comparatively limited set of assumptions and need to be constantly updated in light of actual demographic developments.

19.3 World Jewish Population Size and Distribution

The size of world Jewry at the beginning of 2014 was assessed at 14,212,800. World Jewry constituted 1.96 per 1,000 of the world's total population of 7.243 billion by mid-year 2014 (United Nations Department of Economic and Social Affairs, Population Division 2013). One in about 510 people in the world is a Jew (Table 19.1).

According to the revised estimates, between January 1, 2013 and January 1, 2014, the Jewish population increased by an estimated 93,400 persons, or about 0.66 %. This compares with a total world population growth rate of 1.13 % (basically nil in more developed countries, 1.5–2.0 % in less developed countries). World Jewry continued to increase slowly exclusively due to the population increase in Israel (1.73 %) overcoming the decrease in the Diaspora (–0.13 %).

Table 19.1 offers an overall picture of the Jewish population at the beginning of 2014 as compared to 2013. For 2013, the originally published estimates from the 2013 *American Jewish Year Book* are presented as are the revised estimates that reflect retroactive corrections made in certain country estimates, given improved information. These corrections resulted in a net increase of 264,600 persons in the 2013 world Jewry estimate, comprising a reduction of –14,700 in the previous estimate for Israel, and an increase of 279,300 in the Jewish Diaspora total. Most of the correction concerns an increase of 275,000 in the US following publication of the 2013 Pew survey. Other corrections, reflecting newly available data, concern Canada (+3,000), Switzerland (+1,800), Ireland (+400), Latvia (–500), and Lithuania (–400). Moreover, Croatia (1,700 Jews) was moved from the regional sub-total of the Balkans to that of the European Union following that country's EU admission. Further explanations are provided below.

The number of Jews in Israel increased from the revised 5,999,600 in 2013 to 6,103,200 at the beginning of 2014, an annual increase of 103,600, or 1.73 %. In contrast, the estimated Jewish population in the Diaspora *decreased* from the revised

8,119,800 to 8,109,600—an annual decrease of 10,200, or -0.13% . These changes reflect continuing Jewish emigration from the former Soviet Union (FSU) and other countries to Israel, and the internal decrease typical of the aggregate of Diaspora Jewry. In 2013, out of a total growth of 103,600 core Jews in Israel, 91,600 reflected the balance of births and deaths, and 12,000 derived from net conversions to Judaism and from the estimated Israel-Diaspora net migration balance (immigration minus emigration) ([Israel Central Bureau of Statistics](#); Fisher 2013). This estimate includes tourists who changed their status to immigrants, returning Israelis, and Israeli citizens born abroad who entered Israel for the first time. Therefore, internal demographic change produced over 80% of the recorded Jewish population growth in Israel as well as most of the Diaspora’s estimated decrease.

By comparing the Israel-Diaspora net migration balance with the total estimated decrease in the Diaspora’s *core* Jewish population, one obtains that the former was very close to the latter. This would imply a zero balance in the combination of Jewish births and deaths, as well as of accessions to and secessions from Judaism across the Diaspora. This is quite certainly underestimating the actually negative balance between these demographic factors in most countries, resulting in higher than real population estimates for the aggregate of Diaspora Jewry. Adjustments could be needed in the future.

Recently, however, more frequent instances of conversion, accession, or “return” to Judaism can be observed in connection with the absorption in Israel of immigrants from Eastern Europe, Ethiopia, some Latin American countries like Peru, and India. To some extent this phenomenon occurs in the Diaspora as well. The return or first-time accession to Judaism of such previously non-belonging or unidentified persons tends to contribute both to slowing the decrease in the relevant Diaspora Jewish populations and to some of the increase in the Jewish population in Israel.

Along with our assessment of world Jewish population and its geographical distribution there are other such evaluations. One worth mentioning is the 2010 estimate by the Pew Research Center (Pew Forum on Religion & Public Life 2012). Unlike our review of hundreds of local and international sources, the Pew study often relies on percentages of Jews from larger general studies. As those fractions are usually extremely small, the resulting Jewish population estimates may be affected by quite large sampling errors. However, the overall picture is worth seeing as part of Pew’s broader comparative assessment of world religions. It suggests estimates basically compatible with ours in view of the intervening 4-year time lag:

Estimate (thousands)	North America	Middle East, North Africa	Europe	Latin America, Caribbean	Asia, Pacific	Sub-Saharan Africa	Total
Ours 2014	6,085	6,117	1,407	384	149	71	14,213
Pew 2010	6,040	5,630	1,410	470	200	100	13,850

As noted, in our present study we corrected previously published Jewish population estimates in light of new information. The last correction in the US

called for retrospective revision of the whole annual series of data since 2000. Table 19.2 provides a synopsis of world Jewish population estimates for 1945–2014, as first published each year in the *American Jewish Year Book (AJYB)* and as now corrected retroactively, also adjusting all revisions that had been suggested in previous years.

These revised estimates depart, sometimes significantly, from the estimates published by other authors until 1980 and since 1981 by ourselves. Thanks to the development over the years of an improved database, these new revisions are not necessarily the same revised estimates that appeared annually in the *AJYB* based on the information that was available on each date. It is likely that further retroactive revisions may become necessary reflecting ongoing and future research.

The time series in Table 19.2 clearly portrays the decreasing rate of Jewish population growth globally from World War II until 2005. Based on a post-Shoah world Jewish population estimate of 11,000,000, a growth of 1,079,000 occurred between 1945 and 1960, followed by increases of 506,000 in the 1960s, 234,000 in the 1970s, 49,000 in the 1980s, and 182,000 in the 1990s. While 13 years were necessary to add one million to world Jewry's postwar size, 47 years were needed to add another million. Since 2000, the slow rhythm of Jewish population growth has somewhat recovered, with an increase of 704,000 through 2010, reflecting the robust demographic trends in Israel and Israel's increasing share of the world total. Between 2010 and 2014, world Jewry increased by 359,000, but Israel's Jewish population grew by 401,000 while the total Diaspora Jewish population decreased by 40,000. Table 19.2 also catches the slower Jewish population growth rate compared to global population growth, and the declining Jewish share of world population. In 2014, the share of Jews among world population (1.93 per 1,000) was 40 % of the 1945 estimate (4.75 per 1,000).

Besides updating and revising *core* Jewish population estimates, we made an entirely new attempt to evaluate the possible extent of various expanded Jewish population definitions in each country of the world: the total of those who have Jewish parents regardless of their current identity; the enlarged Jewish population inclusive of non-Jewish household members; and the population eligible for the Law of Return (Table 19.3 and the Appendix). The main gist of these alternative population boundary definitions is to promote and facilitate inter-country comparability. In the light of the preceding discussion of definitions, it appears that Jewish investigators or community leaders in different countries sometimes follow local criteria that may differ from the definitional criteria acceptable and used in other countries. This may help explain why Jewish population size in the US is evaluated quite differently in the present study and in Chap. 17 of this same volume (Sheskin and Dashefsky 2015). In other words, criteria that may be understood or even preferred in one country may not be acceptable in another country. But in a global study like ours, maximum comparability can be ensured only if the same criteria are followed consistently across the board, and the choice unavoidably must fall on the minimum common denominator. By showing the consequences different definitions may have for Jewish population evaluation, we believe readers will have an

additional tool to better appreciate the ongoing population trends in their countries.

The results are quite tentative but provide interesting indications about the total size and geographical distribution of the populations more or less closely attached to the core Jewish population. The global total of persons who have a Jewish parent, regardless of their own identification, stands at 17,236,850, or 3,024,050 more than the 14,212,800 core Jews. The total number of household members with at least one core Jew is estimated at 20,109,400, or an additional increment of 2,872,550. Finally, the total eligible for the Law of Return is roughly estimated at 22,921,500, or an additional increment of 2,812,100. All in all, the difference between the Law of Return potential aggregate and the core Jewish population can be evaluated at 8,708,700 self-described partly Jewish or non-Jewish holders of a non-Jewish religion and/or a non-Jewish ethnicity. Of these roughly estimated 8.7 million somewhat Jewish-connected non-Jews, 76.0 % live in North America, 8.7 % in the EU, 6.3 % in the FSU, 4.0 % in Israel, 3.6 % in Latin America, and 1.4 % in other countries.

Major Regions and Countries

Over 45 % of the world's Jews reside in the Americas, with about 43 % in North America (Table 19.1). Over 43 % live in Asia, mostly in Israel. Asia is defined as including the Asian republics of the FSU, but not the Asian parts of the Russian Federation and Turkey. Europe, including the Asian territories of the Russian Federation and Turkey, accounts for about 10 % of the total. Fewer than 2 % of the world's Jews live in Africa and Oceania.

Very significant changes occurred in world Jewish population distribution by major regions between 1948 and 2014. Figure 19.4 illustrates these changes by focusing on a threefold division between the US, Israel, and the rest of the world. In particular the rapid growth of Israel's Jewish population is evident, from 650,000 and 5.7 % of the total in 1948, to over 6.1 million and 42.9 % in 2014. In contrast, the US changed from over 4.5 million and 39.5 % of the total in 1948, to 5.7 million and 40.1 % in 2014, while the total Jewish population in other countries decreased from over 6.3 million and 54.9 % of the total in 1948, to 2.4 million and 17.0 % in 2014. The most significant declines occurred in the FSU, in other Eastern European countries, in Muslim countries in North Africa and the Middle East, in Africa south of the Sahara, and in Latin America. Substantial stability prevailed in North America and in Western Europe as a total. Significant increases occurred in Oceania where the Jewish population represents less than 1 % of world Jewry. All in all, comparing 1970 with 1948, and 2013 with 1970, the geographical map of world Jewish population dispersion tended to become much more concentrated over time.

Among the major geographical regions shown in Table 19.1, the number of Jews increased between 2013 and 2014 in Israel (and, consequently, in Asia as a whole),

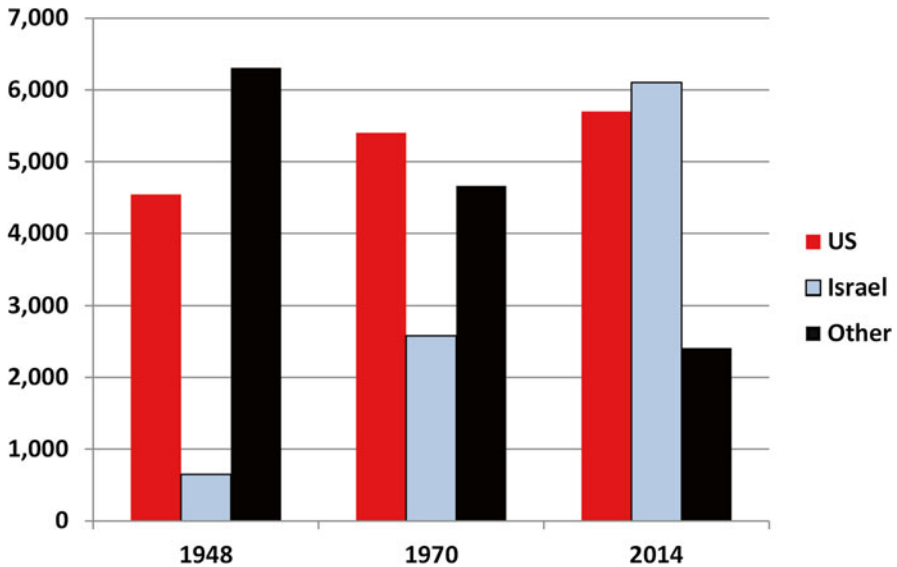


Fig. 19.4 Core Jewish population in the United States, Israel, and other countries, thousands, 1948, 1970, and 2014

in Oceania, and minimally in North America thanks to continuing immigration to Canada. Jewish population size decreased to variable extents in Central and South America, Western Europe, the Balkans, the FSU (both in Europe and Asia), the rest of Asia, and in Africa. These regional changes reflect the trends apparent in the Jewish population in the major countries in each region. We now turn to a review of the largest Jewish populations in individual countries.

Reflecting global Jewish population stagnation along with an increasing concentration in a few countries, 98.3 % of world Jewry in 2014 lived in the largest 18 communities, and excluding Israel from the count, 97.1 % of Diaspora Jewry lived in the 17 largest communities of the Diaspora, including 70.3 % who lived in the US (Table 19.4). Besides the two major Jewish populations (Israel and the US), each comprising over five million persons, another seven countries each had more than 100,000 Jews. Of these, three were in Western Europe (France, the UK, and Germany); one in Eastern Europe (the Russian Federation); one in North America (Canada); one in South America (Argentina); and one in Oceania (Australia). The dominance of Western countries in global Jewish population distribution is a relatively recent phenomenon and reflects the West's relatively more hospitable socioeconomic and political circumstances *vis-à-vis* the Jewish presence.

The growth, or at least the slower decrease, of Jewish population in the more developed Western countries is accompanied by a higher share of Jews in a country's total population. Indeed, the share of Jews in a country's total population tends

to be related to the country's level of development (Table 19.5). Regarding *core* Jewish populations in 2014, the share of Jews out of the total population was 750.3 per 1,000 in Israel (including Jews in East Jerusalem, the West Bank, and the Golan Heights, but excluding Palestinians in the West Bank and Gaza). Israel obviously is a special case in Jewish identity perceptions, but it also has become quite a developed country. Elsewhere, Jews represented 18 per 1,000 of total population in the US; 3.9 per 1,000 on average in the other 7 countries with over 100,000 Jews; 0.8 per 1,000 on average in the other 9 countries with 19,000 or more Jews; and virtually nil in the remaining countries which comprise the overwhelming majority of world population.

To illustrate the increasing convergence between the Jewish presence and the level of socioeconomic development of a country better, Table 19.5 reports the Human Development Index (HDI) for each country (United Nations Development Programme 2013). The HDI—a composite measure of a society's education, health, and income—provides a general sense of the context in which Jewish communities operate, although it does not necessarily reflect the actual characteristics of the members of those Jewish communities. The latest available HDI country ranks reported in the table are for 2012. Of the 18 countries listed, 5 are included among the top 10 HDIs among 189 countries ranked (Australia, the US, the Netherlands, Germany, and Switzerland). Another five countries are ranked 11th–25th (Canada, Israel, Belgium, France, and Italy), three are better than 50th (UK, Hungary, and Argentina), four are better than 100th (Russian Federation, Mexico, Ukraine, and Brazil), and one (South Africa) occupies a lower rank (121st) pointing to lesser development in the host society. One should be aware that Jewish communities may display social and economic data significantly better than the average population of their respective countries, but nonetheless the general societal context does affect the quality of life of each individual, Jews included.

The increasing overlap of a Jewish presence with higher levels of socioeconomic development in a country, and at the same time the diminution or gradual disappearance of a Jewish presence in less developed areas is a conspicuous feature of the twentieth and early twenty-first centuries. The emerging geographical configuration carries advantages concerning the material and legal conditions of Jewish life, but it also may generate a lack of recognition of, or estrangement toward, Jews on the part of societies in less developed countries that constitute the overwhelming majority of the world's total population and the overwhelming majority of voting countries in international bodies like the United Nations.

Major Cities

Changes in the geographic distribution of Jews have affected their distribution not only among countries, but also significantly within countries, and have resulted in a preference for major metropolitan areas. Most metropolitan areas include extended

inhabited territory and several municipal authorities around the central city, definitions varying by country. (For definitions of Consolidated Metropolitan Statistical Areas (CMSAs) in the US see: United States Executive Office of the President, Office of Management and Budget 2008). It is not easy to create a truly standardized picture of Jews in major cities, as some of the available figures refer to different years and only roughly compare with each other regarding Jewish population definitions and evaluation methods. For example, in the case of a recent Jewish population study in the New York area (Cohen et al. 2012), we subtracted about 100,000 individuals of the 1,538,000 that had been included in the Jewish population count because they were neither born Jewish nor had converted to Judaism and therefore could not be considered part of a core Jewish population definition. This correction affected our estimate for the larger New York metropolitan area. On similar ground, we introduced a correction in the Jewish population estimate for the San Francisco Bay area (Phillips 2005).

The unequivocal fact of an overwhelmingly urban concentration of Jewish populations globally is shown by the fact that in 2014 more than half (52.9 %) of world Jewry lived in only five metropolitan areas (Israel Central Bureau of Statistics 2013; see Chap. 17 in this volume, Sheskin and Dashefsky 2015). These five areas—including the main cities and vast urbanized territories around them—were Tel Aviv, New York, Jerusalem, Haifa, and Los Angeles (Table 19.6). Over two-thirds (68.2 %) of world Jewry lived in the five previous areas plus the South Florida, Be'er Sheva, San Francisco, Washington/Baltimore, Chicago, and Boston areas. The 17 largest metropolitan concentrations of Jewish population, each with 100,000 Jews or more, encompassed 76.8 % of all Jews worldwide.

The Jewish population in the Tel Aviv urban conurbation, extending from Netanya to Ashdod and approaching 3.2 million Jews by the *core* definition, now exceeds by far that in the New York Combined Metropolitan Statistical Area, extending from southern New York State to parts of Connecticut, New Jersey, and Pennsylvania, with 2.1 million Jews. Of the 17 largest metropolitan areas of Jewish residence, 9 were located in the US, 4 in Israel, and 1 each in France, the UK, Canada, and Argentina. Nearly all the major areas of settlement of contemporary Jewish populations share distinct features, such as being a national or regional capital, enjoying a higher standard of living, with a highly developed infrastructure for higher education, and widespread transnational connections.

Unlike our estimates of Jewish populations in individual countries, the data reported here on urban Jewish populations do not fully adjust for possible double counting due to multiple residences. The differences in the US may be quite significant, in the range of tens of thousands, involving both major and minor metropolitan areas. Estimates of part-year residents for the two main receiving areas of South Florida and Southern California are reported in the footnotes to Table 19.6. The respective estimates of part-year residents were excluded from the estimates in the table. Part-year residency is related to both climate differences and economic and employment factors. Such multiple residences now also increasingly occur internationally. A person from New York or Paris may also own or rent an apartment in Jerusalem or Tel Aviv, or vice versa (Pupko 2013).

19.4 Determinants and Consequences of Jewish Population Change

International Migration

Over the past decades, shifts in Jewish population size in the major regions of the world were primarily determined by large-scale international migration. Unfortunately, international migration of Jews is only imperfectly documented. Currently, only Israel annually records Jewish immigrants by country of origin (Israel Central Bureau of Statistics). Israeli data, compared over several successive years, may provide under certain conditions a sense of the intensity of parallel migration movements of Jews to other countries, although there also are differences in the timing, volume, direction, and characteristics of migrants (DellaPergola 2009a; Amit et al. 2010). Some countries do have records of annual numbers of migrants from Israel, though not distinguishing between Jews and non-Jews (US Department of Homeland Security 2013). Jewish organizations, like the Hebrew Immigrant Aid Society (HIAS) (2013) in the US or Zentralwohlfahrtsstelle in Germany, record Jewish immigrants on an annual basis, but the global picture of Jewish migration remains incomplete.

Jewish international migration reached one of its highest peaks ever when the former Soviet Union (FSU) opened its doors at the end of 1989. Of the estimated total 1.66 million FSU migrants between 1989 and 2012 by main countries of destination, including non-Jewish household members, over one million migrated to Israel, over 300,000 to the US, and over 225,000 to Germany. Israel's share of the total increased from 18 % in 1989 to 83 % in the peak years 1990–1991. It then decreased to 41 % in 2002–2004 and increased again to 71 % in 2010–2012. The decrease for the US as a destination for FSU migrants in the first decade of the twenty-first century is noticeable, as is the parallel decrease in the attractiveness of Germany since the second half of the same decade. These significant increases and decreases reflect the changing incidence of push factors in the FSU during times of rapid geopolitical and economic change, and real or expected disruptions in the environment affecting Jewish life, namely the relationship between society at large and the Jews. They also reflect the different and significantly variable legal provisions related to migration and socioeconomic opportunities in the main countries of destination.

Beginning with 1948, Israel was the main recipient of Jewish international migration. It gathered 69 % of all Jewish migration between 1948 and 1968, and 59 % between 1969 and 2012 (DellaPergola 2014b). Clearly migration, or rather a net migration balance to Israel, decreases the Diaspora Jewish population and increases Israel's Jewish population. Table 19.7 shows the number of immigrants to Israel by country of origin in 2012 and 2013. The data reflect the *Law of Return*, not the *core* Jewish population, definition.

In recent years, Jewish international migration has tended to decrease due to the growing concentration of Jews in more developed countries and the drying up of the

Table 19.7 New immigrants to Israel^b, by last country of residence, 2012–2013

Country	2012	2013	Country	2012	2013	Country	2012	2013
Total^b	16,557	16,882	Germany	100	79	Asia total^b	1,069	956
America total^b	3,308	3,334	Greece	10	7	<i>FSU in Asia</i>	962	753
<i>North America</i>	2,525	2,413	Hungary	110	148	Armenia	25	22
Canada	235	228	Ireland	5	2	Azerbaijan	154	124
United States	2,290	2,185	Italy	137	133	Georgia	231	141
<i>Central America</i>	167	161	Luxembourg	2	–	Kazakhstan	145	146
Costa Rica	28	7	Netherlands	36	55	Kyrgyzstan	48	28
Cuba	64	72	Poland	16	25	Tajikistan	9	2
Dominican Rep.	1	–	Portugal	5	5	Turkmenistan	38	24
El Salvador	–	2	Romania	51	41	Uzbekistan	312	266
Guatemala	7	2	Slovakia	1	1	<i>Other Asia</i>	107	203
Honduras	1	–	Slovenia	1	–	Afghanistan	–	1
Mexico	61	77	Spain	76	70	Bahrain	–	1
Panama	5	1	Sweden	15	29	China	8	10
<i>South America</i>	616	760	United Kingdom	569	403	Hong Kong	2	4
Argentina	222	255				India	27	44
Bolivia	4	11	<i>FSU in Europe</i>	6,272	6,529	Iran	37	82
Brazil	162	169	Belarus	377	323	Japan	1	–
Chile	42	52	Estonia	10	3	Lebanon	1	–
Colombia	44	62	Latvia	57	36	Pakistan	–	1
Ecuador	3	–	Lithuania	19	32	Singapore	6	4
Paraguay	2	1	Moldova	209	178	Thailand	–	4
Peru	37	101	Russian Fed.	3,545	4,028	Yemen	25	52
			Ukraine	2,048	1,917	Africa total^b	2,642	1,562

Uruguay	67	62	FSU unspecified	7	12	<i>North Africa</i>	2,517	1,400
Venezuela	33	47				Algeria	–	1
Europe total^b	9,425	10,881	<i>Other W. Europe</i>	87	81	Eritrea	–	1
<i>European Union^c</i>	2,994	4,189	Andorra	1	5	Ethiopia	2,432	1,355
Austria	18	25	Monaco	2	–	Morocco	45	37
Belgium	140	222	Norway	3	1	Tunisia	40	6
Bulgaria	17	15	Switzerland	81	75	<i>Sub-Saharan Africa</i>	125	162
Croatia	1	4	<i>Balkans</i>	72	82	Central Africa	–	1
Czech Republic	13	4	Albania	–	1	South Africa	125	161
Denmark	14	13	Bosnia-Herzeg.	1	–	Oceania total	104	149
Finland	4	5	Macedonia	–	4	Australia	96	145
France	1,653	2,903	Serbia	9	13	New Caledonia	4	–
			Turkey	62	64	New Zealand	4	4

Source: [Israel Central Bureau of Statistics](#)

^aNew immigrants and tourists changing their status to immigrant, not including immigrant citizens

^bIncluding country unknown

^cNot including the Baltic countries

previous reservoirs of Jewish emigration. Historically, a clearly negative relationship prevailed between the quality of life in a country and the propensity of Jews to emigrate. This logically helps to predict the continuation of rather low levels of migration in the foreseeable future, provided current geopolitical and socioeconomic conditions continue to prevail across the global system. In 2013, 16,882 new immigrants arrived in Israel, compared to 16,557 in 2012, 16,892 in 2011, 16,633 in 2010, 14,567 in 2009, and 13,699 in 2008. Overall immigration levels remained quite moderate compared with other periods in Israel's migration history, but the data hint at some reversal of the past trend. The main countries of origin continued to be Russia (4,028 in 2013), France (increasing to 2,903), the US (2,185), Ukraine (1,917), and Ethiopia (decreasing to 1,355). In 2013, immigrants slightly diminished from North America, the FSU Asian republics, and Africa, with tiny increases from Latin America, the EU, and the FSU European republics. To these figures one should add several thousand of immigrant citizens (Israeli citizens born abroad and entering the country for the first time) and of returning Israelis, at a time when the Israeli economy was performing relatively better than in many Western countries thus making Israel a reasonable or even attractive option for international migration.

On the other hand, Israel—in part because of the smallness of its market and the limits this imposes upon employment opportunities—is a source of Jewish emigration, mostly to the US and other Western countries (Rebhun and Lev Ari 2010). In recent years, some Israelis, mostly former immigrants, have also migrated to the FSU (Cohen 2009; Tolts 2009). Estimates of total emigration from Israel, including Jews and non-Jews, range from less than 5,000 to 15,000 annually, despite much higher numbers sometimes mentioned in public discourse. In 2011, 4,389 Israelis obtained legal permanent resident status in the US, versus 5,172 in 2010 and an annual average of 5,408 in 2000–2009, pointing to a declining trend. There were 3,466 naturalizations of Israelis in 2013 as against a decennial average of 2,910 (US Department of Homeland Security 2013). In Canada, the decade 2001–2011 yielded over 21,000 Jewish immigrants, or an annual average above 2,000, mainly from the FSU, Israel, and other European countries (Statistics Canada 2013a, b). The level of emigration from Israel is consistent with expectations for a country at Israel's level of economic development (DellaPergola 2011c). These findings clearly point to the primacy of socioeconomic determinants, in contrast with the widespread assumption that the volume and timing of Israeli immigration and emigration are primarily motivated by ideological and security factors.

Marriages, Births, and Deaths

Another major determinant of demographic change at the global level is family formation and childbearing. The birth rate, in turn, bears crucial consequence for a population's age composition. When international migration stands at moderate levels, as in recent years, the most important determinant of long-term population change becomes the birth rate, which reflects both the average number of children

currently born per women age 15–49 (the *fertility rate*) and the size of potential parental cohorts. In contemporary societies, the latter is, in turn, affected by the number of births in previous years, by international migration, and to some extent by the mortality level. The mutual influence of childbearing and age composition is worthy of special attention and indeed plays an important role in the case of world Jewry. In addition, the question of the Jewish identity of the children of intermarriage now plays a significant role in the overall pattern of Jewish demographic change (Reinharz and DellaPergola 2009).

Low birth rates and relatively high intermarriage rates have prevailed among some European Jewish communities since the late nineteenth century. After World War II, the US and several Western European countries experienced a prolonged rise in fertility, which did not occur in Eastern Europe. These trends were matched by the respective Jewish communities in each country, though at lower levels. Where the baby boom occurred, it generated large age cohorts born between 1945 and 1965, who in turn reached the age of procreation between the 1970s and the 1990s. An “echo effect” of more births might have been expected, but fertility rates, general and Jewish, decreased sharply since the 1970s and such “echo” was actually quite weaker than could be expected. Jews usually anticipated by several years these developments, resulting in lower birth rates across the board. Significant internal differentiation persisted according to religiosity and other social characteristics among Jewish populations, with Orthodox Jews generally maintaining higher fertility rates than other Jewish groups.

Several Jewish communities in different countries have collected data on the balance between Jewish births and deaths over the past two decades. The number of Jewish births was usually exceeded by the number of Jewish deaths according to direct vital registrations in the Russian Federation, the UK, Germany, and according to indirect estimates, in the US. This gap was strikingly high in the Russian Federation and in other European republics of the FSU (Tolts 2004). In the Russian Federation in 2000, there were only 600 recorded Jewish births compared to over 8,200 recorded Jewish deaths—a net loss of 7,600. Such a striking deficit reflects extreme population aging (see below), in part the consequence of the intensive emigration of younger Jewish adults and nuclear families with the consequence that large numbers of elderly remained behind in the FSU.

In Western Europe, the negative gap was somewhat smaller, yet consistent. In the UK in 1991, the 3,200 Jewish births were exceeded by 4,500 Jewish deaths—a net loss of 1,300. The most recent UK data available from Jewish community sources indicate a reversal of this trend in 2005, showing an increase in the number of births and a decrease in the number of deaths (Graham and Vulkan 2008). However, the decrease to fewer than 3,000 Jewish deaths in recent years seems to indicate a significantly reduced Jewish community, or a significant under-reporting of Jewish burials, or both. In Germany, the Jewish community experienced a threefold population increase due to a significant inflow of FSU immigrants since 1989. However, while in 1990 there were 100 Jewish births and 400 Jewish deaths—a net loss of 300, in 2013, 250 Jewish births were recorded compared to 1,244 Jewish deaths—a net loss of nearly 1,000 (Zentralwohlfahrtsstelle der Juden in Deutschland).

In the US, Jewish vital statistics are not directly available. However Jewish population projections based on the available age composition and cautious assumptions about the age-specific frequency of motherhood and deaths suggests that the core Jewish population generates annually about 55–57,000 births and 60–62,000 deaths. The likely deficit of about 5,000 is being compensated for by a positive Jewish immigration balance.

Israel is the only exception to these recessive demographic trends. Steady immigration produced a doubling of Israel's Jewish population between 1970 and 2004, which was reinforced by a significant Jewish natural increase. In 1990, 73,900 Jewish births and 25,800 Jewish deaths produced a natural increase of 48,100. In 2004, for the first time, more than 100,000 Jewish babies were born in Israel. In 2013, 127,100 Jewish births and 35,500 Jewish deaths produced a net increase of 91,600. Demand for children continues to be strong among both the religious and secular populations, rooted partly in Jewish communal identity and partly in a broader sense of economic optimism and life satisfaction, and resulting in significantly larger families in Israel than among Jews in other countries (DellaPergola 2009c).

Low Jewish birth rates and population aging in the Diaspora are further impacted by high and continually increasing rates of intermarriage (DellaPergola 2009b). Overall, the rate of intermarriage has been increasing among Jews, but significant differences persist by country. In recent years, in the Russian Federation, about 70 % of recently married Jewish women and 80 % of recently married Jewish men chose non-Jewish spouses. In the US, the 2013 Pew survey found an out-marriage rate of 58 % among the most recent marriage cohorts, but the broad population definition adopted, actually closer to an *enlarged* Jewish population, determined an inflated out-marriage estimate. In several medium-size European Jewish communities, the intermarriage rate was over 50 %; in France and the UK, it was over 40 %; in Canada and Australia, over 30 %; and in South Africa and Venezuela, over 15 %. Of the major Jewish communities, probably only Mexico had an intermarriage rate lower than 15 %. The incidence of intermarriage is significantly dependent on the ethno-religious composition of parents: most of the total increase in intermarriage occurs among Jewish adults who are themselves the children of intermarried parents (Phillips 2013).

In Israel, the rate of intermarriage is assessed at less than 5 %, low but not negligible, reflecting the growing size of the non-Jewish population who immigrated under the *Law of Return*, particularly from the FSU. Many of these intermarriages are performed in Cyprus (Dvorin 2006). The absence of civil marriage in Israel raises the intriguing question of the inability of the Israeli legal system to face the family formation needs of an increasing number of citizens whose religion is not Jewish. On average, based on the 2010 Jewish population distribution and recent intermarriage rates in different countries, about 29 % of all recently married Jews worldwide, and 48 % of all recently married Jews in the Diaspora, started a new family with a non-Jewish partner. Scattered data on cohabitation among young Jewish adults suggest much higher rates of intermarried couples.

A further factor in Jewish population change is the Jewish identity of the children of intermarriages. The percentage of the children of intermarriage being raised as

Jews during the early 1990s was about 20 % in both the US (Phillips 1997) and the Russian Federation (Goskomstat 1994). In 2001, this percentage had increased in the US to more than one-third (Kotler-Berkowitz et al. 2003), and was estimated at 36 % (20 % Jewish by religion and 16 % Jewish not by religion) by the 2013 Pew study, still far from the 50 % that would be required so as not to erode the younger Jewish population cohorts, hence the total number of Jews (but see Saxe et al. 2006a). The non-identification with Judaism of many children of intermarriages combined with low Jewish fertility levels is producing an even lower *effective Jewish birth rate*.

In addition, affiliation of intermarried Jewish adults with the Jewish community or exposure to any Jewish services including children's education is much lower than among the in-married. This often is associated with a propensity to have fewer children, hence low overall Jewish intergenerational reproduction. Compared to other countries, Israel only marginally features this whole chain of lifecycle factors related to marriage, childbearing and childrearing potentially weakening Jewish identification and demography.

Conversions

Given the increasing number of Jewish households (defined as a household containing one or more self-identified Jews) some of whose members are not Jewish, the number of persons converting to Judaism is highly relevant to Jewish population change.

In Israel, data on converts through the Israel Conversion (*Giyur*) Courts from 1999 to 2012 cover passages to Judaism certified through both the civilian and military-Israel Defense Forces conversion systems (Bass, 2011, Data from Israel special rabbinical conversion courts, Personal communication). Overall, from 1999 to 2012, 71,984 persons converted to Judaism through Israeli rabbinical channels. Most civilian conversions were of new Ethiopian immigrants who, in recent years, almost exclusively included over 3,000 Falash Mura annually. Within the military conversion system, the demand for conversion prevailed among young adults mostly born in the FSU or in Israel to non-Jewish immigrant mothers. About 500–800 young military were converted annually from 2005 to 2012. Only a small number of converts were civilians from countries other than Ethiopia who immigrated to Israel under the *Law of Return*. Only in 2005, and again in 2007 and 2008, did Conversion Courts certify somewhat higher numbers of converts. The 2009 estimate was much lower due to reduced immigration from Ethiopia and ongoing controversies within the Israeli Rabbinate about the general validity of conversion procedures. Some members of the Israeli Rabbinate have indeed requested that thousands of conversions performed in the Israel Defense Forces conversion system be annulled. The matter was eventually settled, but controversy about conversion in Israel remains high.

Were it not for the opposition to conversion within such branches of the Israeli Rabbinate, the actual number of *gerim* (Jewish neophytes) might have been higher, but nonetheless constituted a visible component of Israel's Jewish

population growth. However, the total number of “others,” i.e., *Law of Return* immigrants and their children not registered as Jews, increased from 171,600 in 1999 to 347,900 in 2014. The more recent increase reflected in nearly equal numbers the arrival of new immigrants and births in Israel. Most of these “others” lack religious status, with a minority of less than 10 % Christians and a few Moslems. Only in 2008 and 2011 was the number of converts to Judaism greater than the yearly “others” increase.

Data on conversions to and from Judaism in Diaspora countries exist, but have not been compiled systematically. The consistent evidence from socio-demographic surveys, reflecting the net effect of accessions and secessions, is that many more people were born Jewish than the number of people who consider themselves currently Jewish. The main evidence for this loss derives from US Jewish population surveys. One recent source, the 2007 U.S. Religious Landscape Survey (Pew 2008), compared the percentages of those raised Jewish with those currently Jewish in the total US population. At least in terms of Jews by religion, the lifetime balance was unequivocally negative—about 0.2 % of the US total population. Assuming the same effects among children as among adults, this would amount to a net lifetime loss of about 600,000 individuals, or approximately 10 % of a total Jewish population estimated by different authors at between five and seven million (see below). It is true that some of these passages occur from/to the unknown/unreported/agnostic/atheist group, rather than from/to another specific religious group. But such data disprove the assumption of a significant ongoing transfer allegedly fueling an increase in the US Jewish population from the outside and peripheral toward the inside and central areas of the Jewish identification typology outlined in Fig. 19.3.

Another, admittedly small, example illustrative of the more general trend derives from the 2001 Census of Scotland (United Kingdom, Scotland General Register Office 2002), the data from which are available separately and in greater detail than the data from other parts of the UK. In 2001, 8,233 persons in Scotland declared that either they were raised Jewish or their current religion was Jewish. Of these, 5,661 (69 %) were both raised Jewish and Judaism was their current religion; 1,785 (22 %) were raised Jewish but were not currently Jewish; and 787 (9 %) were not raised Jewish but were currently Jewish. Thus, the total number with Jewish upbringing was 7,446, and the number currently Jewish was 6,448, a difference of 998—a net loss of 13 % (Graham 2008). In 2011 the number of Jews in Scotland had further diminished to 6,262 (Graham 2013a).

Age Composition

Age composition plays a crucial role in population change (Schmelz 1984; DellaPergola and Schmelz 1989). Figure 19.5, covering selected populations between 1975 and 2013, exemplifies the extreme variations that can emerge in age

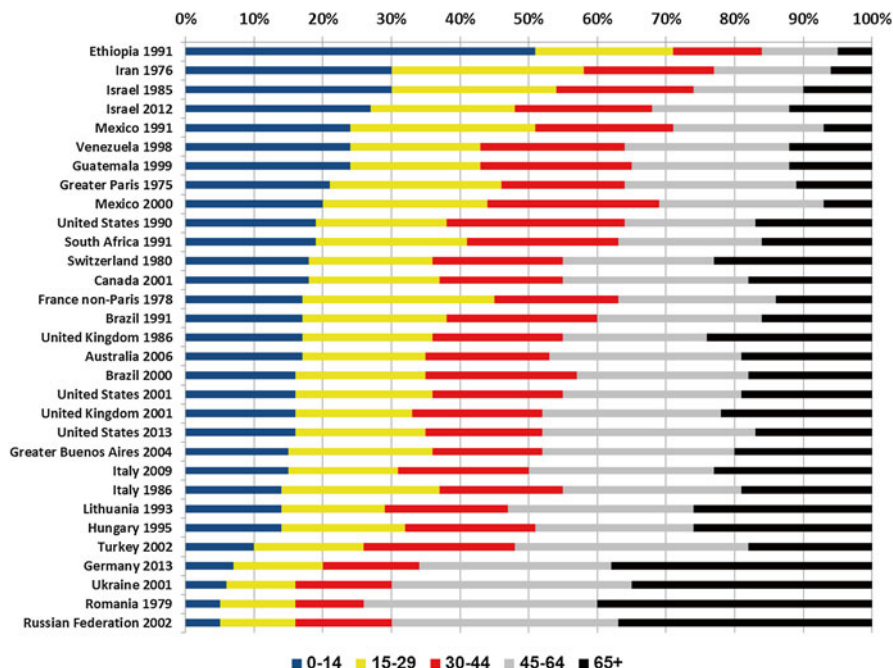


Fig. 19.5 Jewish populations in selected countries, by main age groups, 1975–2013, arranged by descending percentage at age 0–14

composition following the transition from higher to lower birth rates and death rates. Jewish populations can be classified into five demographic types, gradually moving from traditional, to transitional, moderately aging, advanced aging, and terminal.

Traditional Jewish populations, frequent in the past and characterized by very high percentages of children, have disappeared. Jews in Ethiopia, here portrayed at the time of their mass immigration to Israel in 1991, were the last surviving example.

The **transitional** type occurs as fertility is controlled and mortality declines following economic development and health improvement. Such populations feature relatively high percentages of children, increasing shares of adults, and median ages around age 30 or under. Israel in 2012 provided the only persisting example of a Jewish population where percentages regularly decrease when moving from younger to older age groups.

In **moderately aging** communities, the center of gravity moves to age 45–64, but children under age 15 are still more numerous than adults age 65 and over. This type, whose median age is about age 35 and less than age 40, was still evident during the 1970s and through the 1990s in the US, and still later in some communities in Central and South America like Mexico, or even France which in 2002 still was in the moderately aging type with 19 % age 65 and over, and possibly a similar percentage of children under age 15 (Cohen and Ifergan 2003).

More recently, Jewish communities in the US (Pew Research Center 2013)—namely in New York (Cohen et al. 2012)—and Canada, major Jewish communities in Western and Central European countries, Central and South American communities like Argentina and Brazil, as well as Australia and Turkey, joined the **advanced aging** type. In these populations, persons age 65 and over outnumber children under age 15, and median ages mostly range between age 40 and 45 but also tend to approach age 50.

The **terminal** age composition pattern is typical of the Russian Federation, the other FSU republics, Germany, and several other Eastern European countries. It comprises percentages of elders that are double or more the percentage of children, with a median age of 50 or higher, eventually tending toward age 60 and over.

In the US, the ongoing aging process was confirmed by the 2013 Pew survey that can be compared with NJPS 1990, NJPS 2000–2001 corrected for under-reporting of young and middle-age adults, and with projections of the same corrected figures to 2011 and later years (DellaPergola 2013a). In these projections, death rates were based on Israeli Jews' detailed schedules—Israel being a country with high life expectancies of more than 84 years for women and over 80 years for men in 2010, significantly better than among the total US total population (81 and 76 years respectively) (Population Reference Bureau 2013). Birth rates were calculated according to varying assumptions about the effective Jewish fertility rate—i.e., estimated average children born, discounted for the non-inclusion of some children of intermarriages. The decline in the younger US Jewish cohorts under age 15 is evident (16 % in 2013 versus 19 % in 1990), as against an increase followed by temporary decline in the population age 65 and over (17 % in 2013 likewise in 1990). The whole gamut of Jewish community resources and needs is being significantly reshaped by these demographic changes that portray Jewish population aging.

Demographic Implications

The corollary of older age composition among Jews in many countries is that the annual number of deaths must outnumber the annual number of births. Such a skewed age composition also reflects the past non-incorporation within the Jewish collective of many children of intermarriages, which is bound to lead to a continuing Jewish population decrease in future years as in fact has been the case in the overall Diaspora over the past decades.

Jews in Israel are the notable exception. Their vital rates not only *do* generate Jewish population growth, but the rate of natural increase is high in comparison with other developed societies, and in fact very similar to that of the world's total population (Population Reference Bureau 2013). Contemporary Jewish demography is polarized between an Israeli component that features consistent increase and a Diaspora component which is bound to decrease—though some internal variation exists.

19.5 Jewish Population by Country

The Americas

The Jewish population in the Americas is predominantly concentrated in the US (5,700,000, or 88 % of the total Americas), followed by Canada (385,300, 6 %), South America (326,600, 5 %), and Central America and the Caribbean (56,900, 1 %) ([Appendix](#)).

The United States

The release in 2013 of a new major survey, *A Portrait of Jewish Americans* (Pew Research Center 2013), provided new population estimates accompanied by a rich array of other demographic, social, and identificational data. Pew found that *Jewish religion* without other religious identities applied to 4.2 million adults and 900,000 children, for a total of 5.1 million Americans. Another 600,000 persons—500,000 adults and 100,000 children—reported *no religion and Jewish* without another identity, raising the total to a 5.7 million mutually exclusive Jewish population. This 5.7 million corresponded with the old *core* Jewish population concept which relied on self-assessment (enhanced by some outside decisions by analysts) and mutual exclusiveness between populations so defined. Another million—600,000 adults and 400,000 children—reported *no religion and partly Jewish*, raising the total to 6.7 million. This 6.7 million was designated in the Pew report as the *net* Jewish population estimate. Moreover, another 2.4 million non-Jewish adults with 1.5 million children, for a total of 3.9 million, reported a *Jewish background*, raising the total to 10.6 million. A further 1.2 million non-Jewish adults reported some *Jewish affinity*, raising the total to 11.8 million, not including the children of the latter group. In tabular format, the same data appear as follows (see also Chap. 17 above):

Population (millions)	Jews by religion	No-religion, Jewish	No-religion, partly Jewish	Non Jews, Jewish back-ground	Non-Jews, Jewish affinity	Total reported
Total	5.1	0.6	1.0	3.9	1.2	11.8
Adults	4.2	0.5	0.6	2.4	1.2	8.9
Children	0.9	0.1	0.4	1.5	NA	2.9

Source: Pew Research Center (2013)

Jewish population size in the US constitutes a most important component of any global Jewish population estimate and needs careful assessment in the absence of official census documentation and in the presence of abundant alternative sources of diverse quality (Goldstein 1981, 1989, 1992). In recent years, the topic has been at the center of a lively debate in the social scientific study of Jewry, which has been

enhanced by the new study. Competing narratives and empirical approaches have generated diverging estimates, with a significant high-low gap of about 1.5 million, and opposite interpretations of current and expected trends varying among rapid growth, stability, and slow decline. Two volumes comprising the gamut of methodological and analytical positions appeared on the matter (Heilman 2005, 2013). Regarding an assessment of the current number of Jews in the US, we present here reasoning and empirical evidence grounded in demographic research already discussed elsewhere in greater detail (DellaPergola 2005, 2010a, 2012, 2013a) and updated in the light of the new Pew evidence.

A general prerequisite for population estimates is that they should be consistent with similar estimates from earlier dates, reflecting intervening changes over the period of time considered. The same applies to Jewish population estimates with the already noted caveat that comparisons are only possible if population definitions are kept consistent over time. In the US, several major sources of data allow for a detailed reconstruction of Jewish population trends since the end of World War II to date. The total US Jewish population was realistically assessed at 4.4 million in 1945 (Rosenwaike 1980), quite an improvement over pre-existing estimates that had relied on the US Census of Religious Bodies (Schwartz et al. 2002). Between then and 1990, when the estimate was around 5.5 million, all of the main sources provided consistent indications on the general direction and speed of change. Relatively rapid growth until the late 1970s was followed by stagnation or incipient decline during the subsequent 20 years.

Several major surveys were undertaken between 1957 and 1990, and the question was whether these various data sets could be logically related to each other through a set of assumptions inferred from the same surveys' findings regarding international migration, age composition, marriage, fertility, survivorship at different ages, and conversions. A series of forward-backward Jewish population projections indeed did provide highly consistent results (DellaPergola 2005). In light of the then ongoing and expected demographic trends, the finding of over five million Jews in the 1957 Current Population Survey (CPS) (US Census Bureau 1958, 1968; Glick 1960; Goldstein 1969) did quite accurately predict the 5,420,000 Jews found by NJPS 1971 (Massarik 1974; for a somewhat higher estimate see Lazerwitz 1978), which, in turn, did predict the 5,515,000 found by NJPS 1990 (Kosmin et al. 1991). If there had been an NJPS 1980, it would probably have shown a peak of around 5.6–5.7 million, reflecting continuing Jewish population growth due to the first echo effect of the relatively large baby-boom cohorts. Yet, the Jewish population was aging through the combined effect of postponed marriage, low fertility, more frequent intermarriage, and the non-attribution of Jewish identification to a large percentage of the children of intermarriages. The unavoidable consequence was the stoppage of growth and incipient decline in Jewish population. The findings of both NJPS 1971 and NJPS 1990 (Schmelz and DellaPergola 1983, 1988) predicted Jewish population reduction after 1990, which was found by two nearly simultaneous and competing studies in 2001. Indeed, both NJPS 2000–2001 (Kotler-Berkowitz et al. 2003) and the American Jewish Identity Survey (AJIS) (Mayer et al. 2001) assessed American Jewry at 5.2–5.3

million and produced fundamentally similar Jewish population profiles (Perlmann 2007). Other Jewish population projections suggested somewhat higher scenarios, but likewise produced an expectation of eventual decline after temporary growth (DellaPergola et al. 1999, 2000b).

In some popular perceptions, NJPS 2000–2001 was a study that failed because of a variety of inappropriate procedures during and after fieldwork. However, when NJPS 2000–2001 was submitted to independent professional scrutiny, it was concluded that the study—while handicapped by methodological shortcomings such as low response rates, inconsistent survey coverage of relevant population subgroups, and loss of documentation—stood within the range of professionally acceptable research standards and biases and was therefore usable (Schulman 2003). Indeed, leaving aside the question of population estimates, some of the critics did use NJPS 2000–2001 (Kadushin et al. 2005). By decision of The Jewish Federations of North America—the main sponsor of the 1971, 1990, and 2000–2001 National Jewish Population Surveys—no national survey was undertaken in 2010, thus depriving the public of the opportunity to further compare developments based on substantially similar Jewish databases. Fortunately, the Pew Research Center undertook a new major national study in 2013, thus providing renewed empirical evidence and new bases for the ongoing debate about US Jewish population trends.

The above mentioned survey-to-survey projections, aimed at determining consistency between different Jewish databases developed over more than 40 years, were significantly on target within reasonable margins of error, not only for the total Jewish population, but also for each birth cohort. This means that the people surveyed in a certain year were found alive and older at a later year—allowing for margins of statistical error and for the changes intervening within each sex and 5-year age group, such as incoming and outgoing international migration, births to women of relevant ages, deaths, and accessions to and secessions from Jewish identity. Significantly, when stable characteristics of a given cohort, such as the number of children born to older women, could be compared at two or even three points in time such as NJPS 1971, NJPS 1990, and NJPS 2000–2001, they appeared to be the same, confirming that basically the same population has been surveyed (DellaPergola 2013a). Moreover, on most accounts, when an NJPS-based estimate could be checked against a similar estimate from another source, the comparison usually held—with the possible exception of Jewish Community Center (JCC) membership. Examples of such good matches included the estimated numbers of children enrolled in Jewish day school compared with actual school enrollment (Schick 2005) and the estimated number of documented immigrants compared with actual institutional data (HIAS).

The NJPS 1990 finally adjusted core Jewish population was 5,515,000. NJPS 2000–2001 yielded an initial estimate of 5,035,468. After imputation of people not actually covered in the survey, such as persons in homes for the elderly or in prisons, a final estimate of 5,200,000 was suggested (Kotler-Berkowitz et al. 2003). There remained, however, an important point of contention regarding a supposed undercount in NJPS 2000–2001 of many Jewish adults age 35–44 and age 45–54 (Saxe et al. 2006b, 2007; Tighe et al. 2009a, 2011). These adults were born, respectively,

between 1957–1966 and 1947–1956. A reduction in the reported number of Jews born in those specific years had already been noted when comparing NJPS 2000–2001 with NJPS 1990, and perhaps more interestingly, also when comparing NJPS 1990 with NJPS 1971 (DellaPergola 2005). As noted, NJPS 1990 data could be projected 10 years forward and compared with the actual NJPS 2000–2001 findings. Our detailed age-specific projection produced results nearly identical to the actual NJPS 2000–2001 regarding two age cohorts, born in 1970–1990 and born in 1950 or earlier. Moreover, the projected estimate of the age group 0–9 in 2000—the births expected to have occurred under observed age-specific fertility rates during the inter-survey period—was 514,095, a figure nearly identical to the 515,146 core Jewish children of the same ages actually found in NJPS 2000–2001. Unlike this extraordinary consistency between expected and actual 2000–2001 data, the situation was different for the 1950–1970 birth cohort, age 20–39 in 1990 and age 30–49 in 2000. Here, NJPS 2000–2001 found 1,338,527 individuals versus an expected figure of 1,624,543—a large difference of –286,016 or –17.6%, pointing to a real shortcoming of NJPS 2000–2001. Our independent projection based on NJPS 1990 and on the evaluation of current migration, fertility, mortality, accession, and secession frequencies, provided a higher estimate of 5,367,244 for 2000–2001 (DellaPergola 2013a).

Whether the significant under-coverage of this particular generation of Jewish adults born during and after the baby boom years was due to insufficient efforts or skills during the fieldwork, or on the elusive nature of their Jewish identification, cannot be determined easily. Either explanation stands to reason. But unquestionably, a correction was necessary. Thus, we added a total of 331,776 core Jews to the original NJPS 2000–2001 estimate, not inclusive of Jewish persons in institutions. The correction affected not only total Jewish population size, but also age composition, with visible effects on the subsequent demographic dynamics of US Jewry. In fact, the addition of 286,000 adults at ages typical for family growth, plus about 50,000 older adults, could generate some Jewish population increase over 2000–2010. Projecting the corrected NJPS 2000–2001 to 2010 indeed resulted in a total of 5,425,000 Jews—about 60,000 higher than the corrected 2000–2001 figure. It is also true that the children of baby boomers began their families relatively late in life; therefore, the echo effect of the baby-boomers was rather weak. Allowing for survey sampling variability, it could thus be established that at the beginning of the second decade of the twenty-first century Jewish population in the US would be within a range of 5.2–5.7 million.

Looking more closely at recent Jewish population patterns in the US, during the 1990s there was an influx of at least 200,000 new Jewish immigrants from the former Soviet Union (FSU), Israel, Central and South America, South Africa, Iran, and Western Europe, which was expected to have boosted the total US Jewish population. But, since the late 1960s, Jewish fertility consistently stood well below replacement level (2.1 children per woman), hence population continued to age producing rising death rates, while intermarriage rates continued to increase (beyond possible differences of opinion regarding the magnitude of these rates), and propensities to identify with Judaism among children of intermarriages continued to remain low

and far less than half of all such children and younger adults (Barack Fishman 2004; Dashefsky and Heller 2008). The ensuing population decrease was more likely the product of actual demographic trends than an artifact of insufficient data.

The current age composition of US Jewry and other evidence about age-specific birth and death frequencies generated an estimate of about 55–57,000 annual Jewish births (by the *core* definition) in the US versus about 60–62,000 Jewish deaths. The number of Jewish immigrants to the US diminished, especially from the FSU, but Jewish immigration continued from other countries, mainly in Western Europe, Eastern Europe, and Latin America. The total of Israelis, including non-Jews, admitted as legal immigrants in the US was 5,172 in 2010, 4,389 in 2011, and 4,640 in 2012 (US Department of Homeland Security 2013). Probably as part of these, there were 3,466 naturalizations of Israelis in 2013 as against a decennial average of 2,910 (US Department of Homeland Security 2013). On the other hand, in 2012, 2,290 new immigrants moved from the US to Israel, and 2,185 did so in 2013 (Israel Central Bureau of Statistics). At the same time, Israel recorded increasing numbers of returning Israelis and of immigrant citizens from the US, reflecting the 2008–2009 economic recession and the slow subsequent US recovery at a time when Israel's economy was comparatively stable. Also taking into account unrecorded migration to the US, an annual net migration into the US of 5,000 Jews or slightly more could be estimated. In other words net immigration basically balanced the losses due to the higher number of Jewish deaths than Jewish births (stressing the *core* definition).

Regarding the balance of affiliations and disaffiliations with Judaism, the notion that more Jews are now “coming out of the closet” is disproven by empirical evidence (Pew Forum on Religion & Public Life 2008). Examining shifts in lifetime religious preference in American society—comparatively more frequent than in other countries—an American Jewish Committee survey found that Jews, Catholics, and older established Protestant denominations tended to lose, while Evangelical denominations, Eastern cults, and especially the “religiously undefined” tended to gain (Smith 2009). All in all, American Jewry neither was gaining nor losing large numbers due to conversions from and to other religions. However, the overall number of secessions from Judaism was double the number of accessions. US Jewry continued its aging trajectory with low fertility rates well below generational replacement and a low percentage of children of intermarriage being raised as Jews. Several other independent sources have more or less confirmed the general trends outlined here, like the three American Religious Identification Surveys (ARIS) (Kosmin and Lachman 1993; Kosmin et al. 2001; Kosmin and Keysar 2009) and the 2007 Pew U.S. Religious Landscape Survey (Pew Forum on Religion & Public Life 2008). The 2013 Pew Research Center study confirmed the trend toward ever rising frequencies of intermarriage, assessed at 58 % of the latest marriage cohorts on the basis of an extended Jewish population definition, and low percentages of children of intermarriage solely socialized in a Jewish environment.

As against this basic profile, the past 10 years have yielded widely different population estimates and perceptions of the direction of change. For example, the 2001–2002 Survey of Heritage and Religious Identification (HARI) (Tobin and

Groeneman 2003) used a broader definition of Jewish identity than NJPS and AJIS in the same year. AJIS used the same definition as NJPS 1990, but NJPS 2000–2001 itself used a broader definition. Special national Jewish population surveys, like the various NJPSs or the 2013 Pew survey, which include a sizeable sample of Jews, may claim to constitute a satisfactory basis for nationwide Jewish population estimates. National Jewish surveys, with their detailed information on individual identification characteristics, offer good opportunities to assess the grey zones around the more clearly defined Jewish core. In Jewish-sponsored surveys, which generally achieve lower response rates, significantly fewer respondents than in general surveys readily admit their Jewishness when defined in terms of religion. On the other hand, quite a few respondents, who in the first place may not seem to belong to the core Jewish population, can be recovered and incorporated through detailed questions about the religion of parents and grandparents, Jewish educational training as a child, etc. General social surveys, based on population classification by religion, do not offer the same maneuvering opportunity—hence resolution of the undeclared parts of the Jewish core becomes largely conjectural. A sure mistake would be to attribute in general surveys the same rate of non-response/unknown/agnostic as found in Jewish surveys.

Two alternative methods have been pursued to estimate the US Jewish population: (1) the compilation of a vast array of local Jewish population estimates (Sheskin and Dashefsky 2015), and (2) the meta-analysis of a vast pool of national surveys, each including a small subsample of Jews (Saxe and Tighe 2013). Neither method was designed from the beginning to determine countrywide population estimates. On the other hand, both methods provide excellent grounds for serious comparative analytic work and for in-depth multivariate analysis (Hartman and Sheskin 2012).

Based on their compilation of local estimates, Sheskin and Dashefsky (2015) estimate the US Jewish population at 6.77 million. Without detracting from the importance of local Jewish community studies—still the most important tool for Jewish community planning—the methodology of summing the local studies to obtain a national estimate is problematic, as the authors themselves recognize (Sheskin and Dashefsky 2007, 2010; Sheskin 2008, 2009). One should acknowledge the many and diverse databases, the lack of synchronization, and the very uneven quality of the various sources, including variation across the different survey firms. When it comes to national Jewish population estimates, which local studies were not designed to supply in the first place, local Jewish community summations are at risk of amassing significant errors and biases, including double counts of geographically mobile individuals (Rebhun and Goldstein 2006; Groeneman and Smith 2009).

The Brandeis Steinhardt Social Research Institute (SSRI) meta-analysis of a large set of general social surveys is one of the more innovative and ambitious projects ever undertaken in the social scientific study of American Jews (Saxe et al. 2006b; Tighe et al. 2005, 2009a, b). The SSRI suggestions that US Jewry might number 6.8 million persons, or perhaps as many as 7.5 million, or that 70,000 Jewish babies are born annually, or that American Jewry grew by 13.5 % during the past 10 years, as against a US total white, non-Hispanic population growth of 1.2 %

(US Census Bureau 2012), become plausible only if shifting from the *core* concept of individually-identified Jews to an *enlarged* concept of the total population in Jewish households (Tighe et al. 2009a, 2011). When using general surveys inclusive of a Jewish subsample, many quite crucial Jewish/non-Jewish demographic differentials are often neglected or lost. Examples include: using data for a sample of US adults to project data for total Jews, thus disregarding the lower share of children among Jews; or ignoring multi-religious household composition when projecting from the number of households to population size, thus factoring non-Jews into Jewish population estimates; or using data on religious composition to estimate the non-religiously declared segment of Jewish population.

Following these facts and assumptions, our core Jewish population estimate was set at 5,700,000 for 2014, hence within and at the upper limit of the statistical variation that was expected by the systematic monitoring of the Jewish population over the past decades *based on constant definitions* (DellaPergola 2013a). This is an upward revision of 275,000 over our previous estimate of 5,425,000, which in turn was an upward revision of the original 5.2 million estimated by NJPS 2000–2001. Our revised estimate has been applied retroactively to our world population estimates (Table 19.2) and reflects a well-documented pattern by which US Jewish population size, under consistent definitions, did experience some minor growth since 2001, and will probably not change dramatically for several more years. The suggestions of significantly higher *core* Jewish population estimates at the beginning of the second decade of the twenty-first century do not look tenable, as the implicit assumption of these higher estimates is that (a) there were one million more Jews in the US in the 1960s and 1970s than is commonly accepted; and/or (b) the US Jewish population has increased during the past decade at a pace greater than that of the US total white, non-Hispanic population, or similar to the unusually high rate of increase of the Jewish population in Israel; and/or (c) Jewish population definitions can be freely updated and reshaped following patterns prevailing in American society but not consistent with a common standard for the US and other countries. The similar estimates reached using very different methods by Sheskin and Dashefsky, by SSRI, and by a casual reading of the 2013 Pew survey, which ignore the difference between *Jewish* and *partly Jewish*, are quite coincidental and in no way reflect a shared research logic or mutual agreement between the respective research teams.

If, however, different definitions of Jewish population are considered, the picture is quite different. It is beyond dispute that the US has a far larger *enlarged* and *Law of Return* population. Once 1 million partly Jewish persons are added to the 5.7 million core Jews assessed here, a combined total of 6.7 million obtains (the Pew concept of *net Jewish population*). While, as noted above, we do not count the partly Jewish in the US in our totals of core Jewish population, so that these totals are comparable with other countries (where they are not included either), we should recognize that different American Jewish organizations do include this group within their population totals and service constituencies.

By adding another about 1.3 million non-Jews with at least one Jewish parent, an *extended* total of 8 million with direct Jewish ancestry is reached. Adding another

estimated 2 million other members of Jewish households, themselves not Jewish or with more distant Jewish ancestry, the total *enlarged Jewish* population reaches 10 million. By the rules of the *Law of Return*—which along with Jews also entitles their non-Jewish children, non-Jewish grandchildren, and their respective spouses to Israeli citizenship—the number eligible in the US might be as many as 12 million or more.

Canada

Canada is significantly different from the US concerning both the documentary situation of available databases and substantive population trends. In 2011, a new National Household Survey (previously known as a population census) was undertaken, allowing for comparisons with the Censuses of 2006 which included a question on ethnic ancestry and of 2001 which also provided data on religion (Statistics Canada 2003a, b; Weinfeld and Schnoor 2015, Chap. 18 in this volume). Data on Jewish ethnicity, released every 5 years, can be compared with data on religion, released every 10 years. Both types of information can be used to estimate Canada's *core* Jewish population. Data on religion and ancestry are collected through open-ended questions, with examples and instructions provided. Since 1981, Canadians can declare either a single or a multiple ethnic ancestry (up to four categories, one for each grandparent). Consequently, people can be ethnically Jewish only, or Jewish and something else, being the descendants of intermarriages or expressing multiple ethnic identities. Ethnic Jews, as defined by the Canadian Census, can include persons who hold a non-Jewish religion, but these persons are *not* included in the *core* concept used herein. On the other hand, persons without religion may declare a Jewish ethnicity in the Canadian Census and are included in the *core*. The Jewish Federations of Canada-UIA defines this as the *Jewish Standard Definition* (Shahar 2004).

In 2011, 329,500 Canadians declared they were Jewish by religion. The Jewish population was greatly concentrated in the major urban areas: about half the total lived in Toronto, another fourth lived in Montreal, and the total of the five main urban areas (including Toronto, Montreal, Vancouver, Winnipeg, and Ottawa) reached 87 % (Weinfeld et al. 2012). The national total by religion remained nearly unchanged compared to 2001, when it reached 329,995. Previously there had been a significant increase from 296,425 in 1981 and 318,070 in 1991. Following Jewish ethnicity throughout the past decades provides further clues on Jewish population and identification in Canada. An initial estimate of 293,175 ethnic Jews in 1981 increased to a peak of nearly 370,000 in 1991, and has since decreased to 349,000 in 2001, 315,000 in 2006, and 309,650 in 2011—a decrease of 1.7 % in 5 years and 16.3 % in 20 years. In other words, the ethnic mode of Jewish identification was stronger than the religious mode until 2001, but now seems to be losing traction among Canadian Jewry. By combining religion and ethnicity, the core Jewish population was evaluated at 312,060 in 1981, 356,315 in 1991, 370,520 in 2001, and 380,000 in 2011. Compared to the core figure, religion tended to lose some ground,

Table 19.8 Jewish population in Canada by different definitions, 1981–2011

Year	Core Jewish population ^a	Jewish religion	Jewish ethnicity			Religion as % of core	Ethnicity as % of religion	Ethnicity % single
			Total	Single	Multiple			
1981	312,060	296,425	293,175	264,025	29,150	95	99	90
1986	334,000	307,000	343,505	245,855	97,650	92	112	72
1991	356,315	318,070	369,305	245,580	123,725	89	116	66
1996	363,000	324,000	351,705	195,810	155,900	89	109	56
2001	370,520	329,995	348,605	186,475	162,130	89	106	53
2006	375,000	329,750	315,120	134,045	181,070	88	96	43
2011	385,300	329,500	309,650	115,640	194,010	86	94	37

Source: Statistics Canada (2003a, b, 2008, 2013a, b)

^aAuthor's estimates

constituting 95 % of the broader concept in 1981 and 86 % in 2011. The main Jewish population growth therefore involved the total of persons with a Jewish religion but another ethnicity, and persons with a Jewish ethnicity, but no religion. Table 19.8 provides a synopsis of the number of Jews by various definitions since 1981.

More striking changes affected the distribution of Canadians and of the Jews among them between single and multiple ethnicities. Among Canada's total population in 2011, 57.9 % of the total population provided a single ethnicity answer and 42.1 % reported multiple ethnicities. 5.8 million (31 %) of the 19 million who provided a single ethnicity declared themselves to be Canadian, and 4.7 million (34 %) of the 13.8 million who provided a multiple response did so. All in all, 10.6 million of a total population of 32.9 million reported a Canadian ethnicity—which in other epochs was thought to be a nonexistent construct. The growth of a new Canadian ethnic identity from the merger of pre-existing ethnicities is parallel to the development of a new American ethnic identity in the US (Lieberson and Waters 1988). Most likely, the rapid growth of *Canadian* as a primary or additional ethnic category affects identification perceptions among Jews. In 1981, 90 % of total ethnic Jews declared a single ethnicity, but this share had decreased to 66 % in 1991, 53 % in 2001, 43 % in 2006, and 37 % in 2011. The proportion of Jews (63 %) with a multiple ethnicity is today much higher than among the total population (42 %). Some minor inconsistencies in the ratio between the number of Jews by religion and by ethnicity depend on changes in classification definitions and modes of data processing at Statistics Canada. The sharp decrease from 1991 to 2011 in Jewish ethnic identification clearly points to a powerful process of acculturation that operates at two levels. One is an increase in intermarriage, which generates growing multiple ancestries among descendants of Jews. The share of children of intermarriage reported to be Jewish is also increasing, with significant gender differences in this respect: the likelihood of a child of intermarriage being raised Jewish is four times higher if the mother is Jewish than if the father is (Goldman 2009).

As noted, the number of Canada's Jews according to religion remained stable around 330,000 between 2001 and 2011. It should be stressed, though, that between 2001 and 2011 21,445 Jews immigrated into Canada and were still in Canada in 2011. Consequently, the Jewish population by religion would have decreased by a similar amount (a potential decrease of 6.5 %) were it not for immigration. This essentially points to some emigration, to a negative balance between Jewish births and Jewish deaths, and to passages of Jews from self-definition by religion to no religion. Emigration from Canada is moderate, with 463 persons migrating to Israel in 2012–2013, and an unknown number of others moving to the US and to other countries.

Assuming continuing immigration to Canada, but also some internal attrition, we estimate the Jewish population at 385,300 in 2014, the world's fourth largest Jewish community. Accounting for further ongoing growth, this is an upward revision of 3,000 over our previous estimate. It is slightly lower than would obtain by extrapolating to 2014 the 2011 *Jewish standard definition* of 385,345, or even the newly suggested *Revised Jewish definition* of 391,665 which also accounts for: (a) no religious affiliation and Israeli by ethnicity; (b) no religious affiliation and having knowledge of Hebrew or Yiddish as a "non-official" language; (c) no religious affiliation and born in Israel; and (d) no religious affiliation and living in Israel in 2006 (Weinfeld and Schnoor 2015; Shahar 2014). The reason for our more conservative estimate is that both latter estimates are not strictly comparable with the concept of *core* Jewish population as they include the fast increasing number of persons for whom Jewish is only one among multiple ethnic identities, some of whom may not readily identify as Jewish if asked, possibly preferring *partly Jewish*, and some of whom would not be included in the *core* Jewish population in Israel (see below). As argued above, some of these would better be included among the *enlarged* Jewish population. Taking into account all ethnic Jews who profess a non-Jewish religion, and/or multiple ethnicities, and all other non-Jewish household members, an *enlarged* Jewish population of 550,000 would probably obtain, along with a *Law of Return* population of possibly 700,000.

Central and South America

Since the 1960s, the Jewish population has been generally decreasing in Central and South America, reflecting recurring economic and security concerns (Schmelz and DellaPergola 1985; DellaPergola 1987, 2008a, 2011b). However, outside the mainstream of the established Jewish community, increased interest in Judaism appeared among real or putative descendants of *Conversos* whose ancestors left Judaism and converted to Christianity under the pressure of the Inquisition in Spain and Portugal. Some of these *Converso* communities have been trying to create a permanent framework for their Jewish identity, in part manifested through formal conversion to Judaism and migration to Israel. In the long run, such a phenomenon might lead to some expansion of the Jewish population, especially in smaller communities in the peripheral areas of Brazil, Peru, Colombia, and other countries.

Mexico

In **Mexico**, the third largest Jewish community in Central and South America, the 2010 Census reported a Jewish population of 59,161 plus another 8,315 *Neo israelitas* (New Jews), for a grand total of 67,476 (Instituto Nacional de Estadística y Geografía 2012). Of these, 62,913—55,138 Jews and 7,775 New Jews, respectively, were age 5 and over. The 2000 Census reported 45,260 Jews age 5 and over (Instituto Nacional de Estadística, Geografía e Informática 2002). Projecting the number of Jews 5 and over to an estimate inclusive of children age 0–4, the total Jewish population in 2000 would be about 49,000. At face value, this would indicate an increase of over 10,000 (+21 %) if only counting Jews, and nearly 18,500 (+38 %) if also including New Jews. The increase would be only 485 (+2.6 %) in the Federal District, 5,728 (+40.7 %) in the State of Mexico, and 10,518 (+82.2 %) in Mexico's other federal states. Such findings are most implausible. A Jewish population survey undertaken in 2000 provided a national estimate of 39,870 Jews, of whom 37,350 lived in Mexico City (Comité Central Israelita de México 2000), confirming the results of a previous 1991 survey (DellaPergola and Lerner 1995). Another survey in 2006 confirmed the previous results (Comité Central Israelita de México 2006).

The 2010 Census intriguing findings, at a time when migration if anything is slightly reducing Mexican Jewish population size, remind us of erratic estimates in past Censuses which reported 17,574 Jews in 1950, 100,750 in 1960, 49,181 in 1970, 61,790 in 1980, and 57,918 (age 5 and over) in 1990. In other words these figures cannot be accepted at face value. An in-depth analysis of the 1970 Census (DellaPergola and Schmelz 1978) indeed unveiled a significant presence among those defined as Jews of persons adherent to other religious denominations, mostly located in distant rural states or peripheral urban areas, with very low levels of educational attainment, exclusive knowledge of local indigenous idioms, and *descalzos* (shoeless). The further inclusion of a category of *Neo israelitas* in 2010 does not seem to adjudicate the attribution to Judaism of a population most likely composed of followers of Evangelical sects or Jehovah's Witnesses.

Mexican Jewry still displays higher birth rates and a relatively young age profile compared to other Jewish populations in Central and South America, but some aging occurred during the past decade and emigration intermittently affected the community. In 2014, allowing for some emigration to the US and Israel (972 persons moved to Israel between 2001 and 2013, of which 138 did so during the past 2 years) and some new arrivals we maintained our previous Jewish population estimate at 40,000, the world's fourteenth largest Jewish community.

Argentina

Argentina has the largest Jewish community in Central and South America. Nearly 6,000 Jews emigrated from Argentina to Israel in 2002—the highest number ever in a single year from that country—due to dire economic conditions in Argentina and to special incentives offered by Israel. In 2003, the Argentinean economic situation

eased somewhat and Israel restricted its incentives, resulting in much lower levels of emigration. About 1,500 persons left Argentina for Israel in 2003, decreasing steadily to 337 in 2010, 220 in 2011, 222 in 2012, and 255 in 2013 ([Israel Central Bureau of Statistics](#)). Based on the experience of previous years, approximately 20 % of these migrants were non-Jewish household members. Partial evidence from different sources indicated that less than half of total Jewish emigration from Argentina went to Israel, with most others going to South Florida where the Greater Miami Jewish Federation ran a program to assist Argentinian Jews. Permanence in Israel of the new immigrants was high, at least during the first 3 years after immigration, with only about 10 % emigrating (Adler 2004).

A 2004 Jewish population survey in the Buenos Aires metropolitan area (AMBA) (Jmelnizky and Erdei 2005) found an enlarged Jewish population of 244,000. Of these, 64,000 were Christians and about another 20,000 reported some Jewish ancestry, but did not consider themselves Jewish. Overall, 161,000 people in the AMBA considered themselves as totally or partly Jewish—consistent with our own previous estimate of 165,000. This estimate for the major urban concentration provided support to our national *core* estimates also inclusive of provincial communities. The 244,000 estimate is a good estimate of the AMBA *enlarged* Jewish population (including non-Jewish members of Jewish households) as part of the over 300,000 who were identified as in some way of Jewish origin or attached to a person of Jewish origin. Another survey, limited to the City of Buenos Aires, suggested significant aging of the *core* Jewish population, reflecting the emigration of younger households in recent years (Rubel 2005). The current situation implies an annual loss of about 500–1,000 persons through a negative balance of Jewish births and deaths and emigration. Argentina’s Jewish population was assessed at 181,300 in 2014, the world’s seventh largest Jewish community.

Brazil

In **Brazil**, the second largest Central and South American Jewish community, the 2010 Census provided new findings on Jews (Table 19.9) (Instituto Brasileiro de Geografia e Estatística IBGE 2010). The reported national total was 107,329, of whom 105,432 lived in urban localities and 1,987 in rural localities. The census classified Brazil’s population by color, and among Jews, 94,575 were white, 10,429 brown, 1,690 black, 492 yellow, and 143 indigenous. By region, 79,910 lived in the Southeast, 12,963 in the South, 4,266 in the Northeast, 2,367 in the North, and 1,394 in the Central West. These data need to be critically evaluated against the evidence of previous censuses that supplied somewhat contradictory evidence. The historical series was: 55,563 in 1940, 69,955 in 1950, 96,199 in 1960, 91,795 in 1980, 86,416 in 1991, and 86,828 in 2000 (Instituto Brasileiro de Geografia e Estatística 2000; Decol 2009). The 1960 figure included about 10,000 “rurals”, which was not plausible, while the 1991 and 2000 results were plausible and stable, if somewhat underestimating the actual Jewish population. Considering the possible omission of persons who did not answer the 2000 Census question on religion, we

Table 19.9 Jewish population in Brazil, 1940–2010

Region	1940	1950	1960 ^a	1980	1991	2000	2010	2000–2010	
								Difference	% change
Total^b	55,563	69,955	96,199	91,795	86,416	86,828	107,329	20,501	23.6
Sudeste—Southeast	43,476	55,402	70,147	75,493	70,960	70,386	79,910	9,524	13.5
Sul—South	7,768	9,545	11,341	10,982	10,614	10,011	12,963	2,952	29.5
Nordeste—Northeast	2,180	3,071	2,628	2,600	1,693	3,060	7,326	4,266	139.4
Norte—North	1,562	1,791	1,390	1,394	2,308	2,059	4,426	2,367	115.0
Centro-Oeste—Central-West	80	148	532	1,326	841	1,312	2,706	1,394	106.3
Thereof:									
São Paulo	17,219	22,808	NA	41,308	38,843	37,500	51,050	13,550	36.1
Rio de Janeiro	19,743	25,222	NA	27,699	24,754	23,862	24,451	589	2.5
Rest of Southeast, South	14,282	16,917	NA	17,468	17,977	19,033	17,372	-1,661	-8.7
Rest of Brazil	3,822	5,010	4,550	5,320	4,842	6,429	14,458	8,029	124.9

Source: Instituto Brasileiro de Geografia e Estatística IBGE (1980, 1991, 2000, 2010), Decol (2009). Unadjusted census data, see text

^aNational total includes rural population. Regional figures are for urban population only

^bMinor discrepancies due to rounding

had assessed Brazil's core Jewish population at 97,000 in 2003 and at 95,200 in 2013, allowing for moderate emigration (2,750 went to Israel between 2001 and 2013, including 331 in 2012–2013). Previous Census data were consistent with systematic documentation efforts undertaken by the Jewish Federation of São Paulo that showed 47,286 Jews (Federação Israelita do Estado de São Paulo FISESP 2002) and an assumption that about one-half of Brazil's Jews live in that city. According to the Census, the Jewish population in São Paulo decreased from 41,308 in 1980 to 37,500 in 2000 (Instituto Brasileiro de Geografia e Estatística IBGE 2000; Decol 1999, 2009), which certainly was an undercount. The new census finds 51,050 Jews in São Paulo state—36 % more than in 2000. While such upward adjustment is reasonable, its size is not. There also is a 2.5 % upward change in Rio de Janeiro (24,451 in 2010) and a downward change of –8.7 % in the rest of the Southeastern and Southern states (overall 17,372 in 2010). What is not credible is a decennial increase of over 8,000 people (+125 %) in the Northeastern, Northern, and Central-Western states. These suddenly inflated numbers in the least developed and more peripheral regions of Brazil, but to some extent also in São Paulo, point to inclusion in the Jewish population of many thousands of persons who in all probability belong to Evangelical sects and Jehovah Witnesses, besides possible cases of *Converso* Jewish ancestry. Caution is also needed in evaluating the plausibility of the about 13,000 non-whites recorded in the census, notwithstanding the well-established existence of some small veteran communities, descendants of Jewish immigrants who have long assimilated with the local non-Jewish population.

This is the background and rationale for our assessment of Brazil's Jewish population at 95,000 in 2014—the world's tenth largest Jewish community. Brazil's *enlarged* Jewish population (including non-Jewish members of Jewish households) was assessed at 132,191 in 1980 and 117,296 in 1991 and reached 119,430 in the 2000 census (Decol 2009). We reassessed it at 150,000 in 2014.

Other Countries

Chile has the fourth largest Jewish community in Central and South America. This relatively stable core Jewish population was assessed at 18,500 in 2014 on the basis of the 2002 Census (Instituto Nacional de Estadística 2003) and an earlier Jewish population survey (Berger et al. 1995); 94 people moved to Israel in 2012–2013. **Uruguay** has experienced continuing emigration (Berenstein and Porzecanski 2001; Porzecanski 2006), including 129 migrants to Israel in 2012–2013. The Jewish population estimate for Uruguay was assessed at 17,200 in 2014. **Venezuela** experienced significant Jewish emigration in recent years (DellaPergola et al. 2000a). In 2000, about 20 % of the former students of Jewish schools in Uruguay, and over one-third of the adult children of Caracas Jews, lived in a different country. In Venezuela, where the Jewish community has been under pressure due to disruptive security, political and economic circumstances, the estimate was reduced to 8,000 Jews, reflecting 80 migrants to Israel in 2012–2013, and higher numbers to other destinations, particularly South Florida. **Colombia** and **Peru**, with respectively 106

and 138 migrants to Israel in 2012–2013, several of whom recently converted to Judaism, had diminishing Jewish populations below 3,000.

In Central America, **Panama** with an estimated Jewish population of 10,000 continued to constitute an attractive location for Jewish migration from other Central and South American countries. It is symptomatic of the country's stability that in 2012–2013 only six migrants from Panama went to Israel. **Costa Rica** was stable with 2,500 Jews, and 35 migrants to Israel.

Europe

The Jewish population in Europe, estimated at 1,416,400 in 2013, is increasingly concentrated in the western part of the continent and within the European Union (EU) (see [Appendix](#)). The EU, comprising 28 countries, had an estimated total of 1,103,300 Jews in 2014 (78 % of the continent's total). The former Soviet republics in Europe outside the EU comprised 263,700 Jews (19 %). All other European countries combined comprised 40,200 Jews (3 %).

The momentous European political transformations since the fall of the Berlin Wall and the end of the Soviet Union brought about significant changes in the structure of Jewish community organizations, with an expanded presence of Israeli and American bodies in Eastern European countries. The latter have played an important role in strengthening or even creating anew the possibilities of Eastern European Jewish life in the fields of religion, education, culture, social service, and support to the needy—in the context of very large scale emigration to Israel and to Western countries. The revitalization of Jewish community life may have some impact on demographic trends, primarily through the revival of submerged Jewish identities and the opportunity of greater social interaction with other Jews, possibly leading to more Jewish marriages and children. But economic recession and rising perceptions of anti-Semitism across the continent have brought about growing Jewish dissatisfaction and emigration (Staetsky et al. 2013; European Union FRA 2013). In spite of the ongoing unifying project and process, Europe is much more politically fragmented than the US, making it more difficult to create a homogeneous database. Nevertheless several studies have attempted to create and expand such analytic frames of reference (Graham 2004; Kovacs and Barna 2010; DellaPergola 1993, 2010b; Staetsky et al. 2013).

The European Union (EU)

In June 2013, the EU expanded with Croatia joining as the 28th member. The EU's growing format symbolized an important historical landmark: the virtual boundary between Western and Eastern Europe was erased. Iceland, Macedonia, Serbia, Montenegro, and Turkey are the next candidates for EU membership. Disagreements about the possible inclusion of Turkey with its large Moslem population reflect the persisting dilemma in the definition of Europe's own cultural and geopolitical boundaries.

France

The largest Jewish community in Europe is **France**, where a 2002 national survey suggested 500,000 core Jews, plus an additional 75,000 non-Jewish members of Jewish households (Cohen and Ifergan 2003). Jewish population is decreasing, primarily due to emigration, mainly to Israel, but also to Canada, the US, and other countries. Migration to Israel, after surpassing 2,000 annually for several years, stood at 1,653 in 2012 and increased to 2,903 in 2013. In 2014, the early data indicated further substantial increase. The total for 2001–2013 was 25,185. Jewish emigration was directed as well toward other western countries and reflected the continuing sense of uneasiness in the face of anti-Semitism, in part stemming from Islamic fundamentalism as exemplified by the murder of four Jewish school children and an adult teacher in Toulouse in 2012.

A survey of Jewish tourists to Israel from France in 2004 unveiled a remarkable estimate of 125,000 visitors, or more than 30 % of all French Jews age 15 and over (Cohen 2005). Much higher percentages have ever been to Israel. Of the 125,000, 23 % (about 29,000) affirmed their intention to move to Israel in the near future. The US was a distant second candidate for possible emigration. Migration intentions are not a proxy for actual migration decisions, but in the past such intentions proved quite reliable in the case of French Jews (Cohen 2007). The diminishing feeling of security among French Jewry and the actual movement of thousands of persons is undisputable. A more recent survey of French Jewish adults age 18–40 about their expected country of residence 5 years ahead uncovered the following: in France, 33 %; in Israel, 26 %; in another country, 14 %; uncertain, 27 % (Cohen 2013). Our 2014 estimate for French Jewry, the third largest in the world, was therefore decreased to 475,000.

United Kingdom

In the **United Kingdom**, publication of the 2011 Census was completed with the regional totals for Scotland and Northern Ireland (United Kingdom Office for National Statistics 2012; United Kingdom National Records of Scotland NRS 2011; Graham 2013a) (Table 19.10). It pointed to a slight Jewish population increase, from 266,740 in 2001 to 269,282 in 2011 (+1 %) (United Kingdom Office for National Statistics 2002). After the 2001 national population Census included a voluntary question on religion for the first time since the nineteenth century (Kosmin and Waterman 2002), general agreement existed that it had somewhat underestimated the Jewish population, especially in areas inhabited by the more religious sectors of UK Jewry. In 2011, the response rate significantly increased in those areas, especially when it was realized that government investment tends to be based on reported population figures (Graham 2012). In 2001, about 15 % of the UK total population reported no religion and another 8 % did not answer the question, for a total of 23 %. In 2011, this total rose to 32 % (25 % and 7 % respectively). In view of the organized Jewish community's efforts to encourage participation in the

Table 19.10 Jewish population in the United Kingdom, 2001–2011

Area and main Jewish community in city or county	Jewish population		Percentage change 2001–2011	Total population		Jews per 1,000 total population 2011
	2001	2011		2001	2011	
Total	266,740	269,568	1.0	63,182,175	4.3	
<i>England</i>	257,671	261,282	1.4	53,012,456	4.9	
North East (Gateshead)	3,151	4,503	42.9	2,596,886	1.7	
North West (Manchester)	27,974	30,417	8.7	7,052,177	4.3	
Yorkshire and the Humber (Leeds)	11,554	9,929	-14.1	5,283,733	1.9	
East Midlands (Nottingham)	4,075	4,254	4.4	4,533,222	0.9	
West Midlands (Birmingham)	4,977	4,621	-7.2	5,601,847	0.8	
East (Hertfordshire)	30,367	34,830	14.7	5,846,965	6.0	
London	149,789	148,602	-0.8	8,173,941	18.2	
South East (Surrey)	19,037	17,761	-6.7	8,634,750	2.1	
South West (Bournemouth)	6,747	6,365	-5.7	5,288,935	1.2	
<i>Wales</i>	2,256	2,064	-8.5	3,063,456	0.7	
<i>Northern Ireland</i>	365	335	-8.2	1,810,863	0.2	
<i>Scotland</i>	6,448	5,887	-8.7	5,295,400	1.1	

Source: United Kingdom Office for National Statistics (2012), Graham et al. (2012), Graham (2013a)

Census, Jewish population estimates should not be expanded accounting for the increase in agnostics and atheists to an extent similar to that of the total population. There is strong evidence that persons not reporting a religious affiliation, as well as many others reporting weird labels like “Jedi Knight”, “Wicca” or “Heavy metal” did not live in residential areas associated with a strong Jewish presence. Nevertheless the need for some upward Jewish population adjustment was agreed (Graham et al. 2007; Graham and Waterman 2005, 2007; Voas 2007).

Detailed tabulations obtained by the Institute for Jewish Policy Research and the Board of Deputies of British Jews from the Office for National Statistics from the 2001 Census allowed for an in-depth profile of the socio-demographics of British Jewry, along with better evaluation of the quality of Jewish population estimates. The Jewish population was dispersed over the whole national territory, including all counties but one—the Isles of Scilly. The presence of Jews in areas lacking Jewish infrastructure suggested a lower degree of affiliation with the organized community than previously assumed. Analyses for detailed geographical precincts allowed for estimates of non-response in areas with higher and lower Jewish shares of the total population. A significant correlation was found between the known Jewish religiosity, in terms of the local presence of very Orthodox Jews in a ward, and non-response to the religion question. On the other hand, post-Census surveys of Jews in London and Leeds did not reveal high percentages declaring they had not answered “Jewish” to the question on religion (Miller et al. 1996; Graham and Vulkan 2007).

Table 19.10 illustrates significant geographical shifts among UK Jews between 2001 and 2011. The most significant relative increase occurred in the North East, including the Yeshiva center of Gateshead upon Tyne. Increases also occurred in the North West (Manchester) and East Midlands (Nottingham) areas. On the other hand significant losses appeared in the Yorkshire and Humber (Leeds) and West Midlands (Birmingham) areas, as well as throughout the South East (Surrey), the South West (Bournemouth), Wales, Northern Ireland, and Scotland. Regarding London, the main portion of the metropolitan area was quite stable (148,602 in 2011 versus 149,789 in 2001) with an increase of over 3,000 in Inner London partly compensating for a decrease of 5,000 in Outer London, while the areas just beyond London’s northwestern suburbs (Hertfordshire) continued to expand steadily. As noted, some of these changes may reflect the higher propensity of Haredi Jews to participate in the 2011 Census.

British Jewry is aging, with 16 % of persons under age 15, compared to 22 % age 65 and over in 2001. Vital statistics routinely collected by the Board of Deputies of British Jews Community Research Unit on the annual number of Jewish births were quite consistent with the Census returns (The Board of Deputies of British Jews, Community Research Unit 2005). Comparing the uncorrected Census returns for the age 0–9 group and the recorded number of Jewish births over the past 10 years preceding the Census, the discrepancy was only 2.5 %. This confirms some undercount, but not on a scale that would significantly impact Jewish population Census estimates. The same vital statistics indicated a continuing excess of Jewish burials over Jewish births until 2004, but since 2005 the trends apparently reversed. The steadily decreasing number of Jewish deaths is an obvious symptom of a

shrinking population which loses several 100 people annually through a negative vital balance. The number of recorded Jewish deaths may also be decreasing due to a growing use by Jews of non-Jewish burial societies.

Another indicator of the same trend was decreasing synagogue membership in the UK (Hart and Kafka 2006; Graham and Vulkan 2010; Vulkan and Graham 2008), by 17.8 % between 1990 and 2000, and by 4.5 % (about 1 % annually) between 2001 and 2005. This trend, however, seems to have abated, as in 2010 synagogue membership was 82,963 households, compared to 83,567 households in 2005. At the same time, the denominational balance has shifted toward the strictly, often called right-wing, Orthodox (whose membership doubled between 1990 and 2010) and Masorti (tending to American Conservative, with an 85 % membership increase), as against a reduction in the Central (mainstream) Orthodox (a 30 % membership decrease). This may plausibly explain the apparent increase in the birth rate. But the decreasing number of recorded burials is most likely explained by an increasing number of families who do not choose Jewish burial societies.

Updating UK Jewish population estimates must account for the negative balance of births and deaths during most of the intercensal period after correcting for under-reporting, as well as some continuing emigration (569 persons immigrated to Israel in 2012 and 403 in 2013, for a total of 6,118 between 2001 and 2013). We estimated the UK's total Jewish population at 290,000 in 2014, the world's 5th largest Jewish community.

Germany

In **Germany**, Jewish immigration mainly from the FSU, brought to the country over 200,000 Jews and non-Jewish household members between 1989 and 2005. This caused a significant boost in the Jewish population of Germany that had previously relied on a few Shoah survivors and several thousand immigrants mostly from Eastern Europe and Israel. This major immigration stream subsequently diminished to a few hundred annually. The German government, under pressure because of growing unemployment and a struggling welfare system, limited Jewish immigration from the FSU in 2005. On January 1, 2005, the previous special quota immigration law (*Kontingentsflüchtlingsgesetz*) was replaced by new more restrictive rules (*Zuwanderungsgesetz*), and Jews lost their privileged quota status. The new law elevated integration into German society and good economic prospects above other considerations and required Jews aspiring to immigrate to Germany to first prove that a community would accept them as members. Prior knowledge of the German language was required. Potential Jewish immigrants now also had to prove that they would not be dependent on welfare and were willing to enter the German labor market (Cohen and Kogan 2005; Dietz et al. 2002; Erlanger 2006).

In 2013, based on German Jewish community sources, 467 Jewish FSU immigrants were recorded as new members of German Jewish communities, as compared to 481 in 2012, 636 in 2011, 667 in 2010, 704 in 2009, 862 in 2008, 1,296 in 2007, 1,971 in 2006, 3,124 in 2005, 4,757 in 2004, 6,224 in 2003, and 6,597 in 2002

([Zentralwohlfahrtsstelle der Juden in Deutschland](#)). Between 2002 and 2004, the *enlarged* total of Jews and non-Jewish family members who came to Germany from the FSU was larger than the number of FSU migrants to Israel, but Israel regained primacy as of 2005. Admission criteria to the central Jewish community follow Jewish rabbinical rules. The total number of *core* Jews registered with the central Jewish community, after increasing consistently since 1989 to a peak of 107,794 at the end of 2006, diminished to 107,330 in 2007, 106,435 in 2008, 104,241 in 2009, 104,024 in 2010, 102,797 in 2011, 102,135 in 2012, and 101,338 in 2013. Of the current total, only 5,000–6,000 were part of the original community of 28,081 members at the end of 1990. The remainder was mostly recent immigrants and their children. Table 19.11 compares the numbers and geographical composition of Jews in Germany at three points in time: 1989 on the eve of the great migration influx, at the peak of growth at the beginning of 2007, and at the beginning of 2014.

Total growth between 1989 and 2007 was 253.9 %, or more than three and one-half times. However during the past 7 years, a contraction of 6 % is seen.

Table 19.11 Jewish population in Germany, 1989–2014

State and main Jewish community	Jewish population			Percentage change	
	1989	2007 ^a	2014 ^a	1989–2006	2006–2014
Total	31,057	107,794	101,338	247.1	-6.0
Baden-Württemberg (Stuttgart)	1,936	8,157	8,221	321.3	0.8
Bavaria (Munich)	5,484	18,825	18,357	243.3	-2.5
Berlin	8,500	11,022	10,157	29.7	-7.8
Bremen	132	1,140	962	763.6	-15.6
Hamburg	1,344	3,086	2,481	129.6	-19.6
Hesse (Frankfurt a.M.)	6,440	12,429	11,614	93.0	-6.6
Lower Saxony (Hannover)	501	9,197	8,193	1,735.7	-10.9
North Rhine-Westphalia (Düsseldorf)	4,782	29,652	27,408	520.1	-7.6
Rhineland-Palatinate (Mainz)	352	3,237	3,277	819.6	1.2
Saar	236	1,134	966	380.5	-14.8
Schleswig-Holstein (Lubeck)	250	1,679	1,973	571.6	17.5
<i>Total former West Germany + Berlin (FRG)</i>	<i>29,957</i>	<i>99,558</i>	<i>93,609</i>	<i>232.3</i>	<i>-6.0</i>
Brandenburg (Potsdam)	450	1,374	1,458	205.3	6.1
Mecklenburg-Vorpommern (Schwerin)	100	1,750	1,450	1,650.0	-17.1
Saxony (Leipzig)	350	2,576	2,609	636.0	1.3
Saxony-Anhalt (Halle)	50	1,805	1,443	3,510.0	-20.1
Thuringia (Erfurt)	150	731	769	387.3	5.2
<i>Total former East Germany (GDR)</i>	<i>1,100</i>	<i>8,236</i>	<i>7,729</i>	<i>648.7</i>	<i>-6.2</i>

Source: Zentralwohlfahrtsstelle der Juden in Deutschland (2014)

^aJanuary 1

Most of the growth was in the *Länders* (states) of the former Federal Republic of Germany (FRG) (West Germany) which passed from 29,957 in 1989 to 99,558 in 2007, and diminished by 6 % to 93,609 in 2014. In the *Länders* of the former German Democratic Republic (DDR) (East Germany) the number of Jews was assessed at a tiny 1,100 in 1989, increased to 8,236 in 2007, and was reduced equally by 6 % to 7,729 in 2014. Because of the German national policy to decentralize the geographical absorption of immigrants, no specific area became really dominant in Jewish population. The main regional concentrations were in the industrial area of Northern Rhine-Westphalia (Düsseldorf, Dortmund, Cologne), Bavaria (Munich), Hesse (Frankfurt), and Berlin. But during the past 7 years regional trends of growth and decline were widely different. Five *Länders* lost more than 10 %: Lower Saxony, Saar, Bremen, Hamburg, and Saxony-Anhalt. Modest increases occurred in Brandenburg, Thuringia, Saxony, and Rhineland-Palatinate. The registered Jewish population of Berlin, in spite of wide reports of huge increase, diminished from 11,022 to 10,157. The number of officially recorded Israelis in Berlin was 3,065, very far from high figures often mentioned in popular discourse (Amt für Statistik Berlin-Brandenburg 2012).

The age composition not only of the 5,000–6,000 long-time Jewish residents of Germany, but also of the many more newcomers, is very skewed and very aged. To characterize the prevailing demographic trend, in 2013, 250 Jewish births and 1,244 Jewish deaths were recorded by the German Jewish community, a loss of about 1,000 Jews. While 479 Jews joined a German Jewish community in 2013, 1,002 Jews withdrew membership. Another 444 immigrated from countries other than the FSU republics, versus 150 who emigrated from Germany ([Zentralwohlfahrtsstelle der Juden in Deutschland](#)). According to Israeli sources, 100 persons arrived from Germany in 2012 and 79 in 2013. All in all, because of these and other population movements, the total Jewish community inclusive of orthodox and liberal congregations diminished by 797 persons in 2013. Abundantly allowing for delays in joining the organized community on the part of new immigrants and a preference on the part of some Jews, including temporary migrants, not to affiliate with its official institutions, we assessed Germany's *core* Jewish population at 118,000 in 2014, the world's eighth largest Jewish community. The *enlarged* Jewish population, inclusive of the non-Jewish relatives of immigrants, is closer to 250,000. German Jewry surely enjoys new opportunities for religious, social, and cultural life, but also significantly depends on welfare and elderly services (Schoeps et al. 1999).

Hungary

In **Hungary**, Jewish population trends reflect the unavoidably negative balance of Jewish births and deaths in a country whose total population's vital balance has been negative for several years. A Jewish survey in 1999 reported a conspicuously larger *enlarged* Jewish population than usually assessed (Kovács 2004). The report reconstructed Jewish population changes between the end of World War II and 1995

(based on Stark 1995) but the latter study significantly underestimated emigration from Hungary to countries other than Israel, as well as to Israel outside the major migration periods. A demographic extrapolation based on the usually accepted number of post-Holocaust *core* Jewish survivors (Swiss Fund for Needy Victims of the Holocaust/Shoa 2002) and accounting for the known or estimated numbers of births, deaths, and emigrants to Israel and other countries since 1945 closely matches our assessment. In the 2001 Hungarian Census, only 13,000 reported themselves Jewish by religion. In 2012–2013, 258 persons emigrated to Israel. Our *core* estimate was 47,900 Jews, the world's thirteenth largest Jewish community. The *enlarged* Jewish population in Hungary is assessed at about 95,000 in 2014.

Belgium

In **Belgium**, quite stable numbers reflected the presence of a traditional Orthodox community in Antwerp and the growth of a large European administrative center in Brussels that has attracted Jews from other countries. However, 140 Jews migrated to Israel in 2012 and 222 in 2013, reflecting growing concerns about Islamization and anti-Semitism. The murder at the Brussels Jewish Museum in 2014 was in a sense predictable. Local Jewish population estimates are quite obsolete and unsubstantiated in comparison with most other EU countries, but the order of magnitude reported here is supported by indirect evidence such as the number of votes collected by Jewish candidates in the 2003 legislative elections (Cohn 2003). The Jewish population was estimated at 30,000 in 2014, the world's fifteenth largest Jewish community.

Other Countries

The next two largest Jewish communities in the EU, and globally, are in the Netherlands and Italy. In the **Netherlands**, a 1999 survey estimated a Halakhic Jewish population of 30,072 (the basis for our estimate of 29,900 assuming that the intervening changes tended to balance), of which perhaps as many as one-third were immigrants from Israel, and an *enlarged* Jewish population of 43,305 (van Solinge and de Vries 2001; Kooyman and Almagor 1996). In **Italy**, total Jewish community membership—which historically comprised the overwhelming majority of the country's Jewish population—decreased from 26,706 in 1995 to 25,143 in 2001 and 24,462 at the end of 2009 (Unione delle Comunità Ebraiche Italiane 2002, 2010; Lattes 2005). A new study unveiled the evolving patterns of Jewish identification and community participation (Campelli 2013). Our estimate of 28,000 allocates for non-members and considers enhanced migration to Israel of 270 in 2012–2013.

Next in Jewish population size among EU countries are **Sweden**, estimated at 15,000 (Dencik 2003) and **Spain**, estimated at 12,000 (Cytto 2007). Much higher figures occasionally mentioned for Spain lack documentary basis, unless one wishes to venture into speculations about the number of descendants from the time of

Inquisition (Adams et al. 2008). No other Jewish community in the EU reaches 10,000 by the *core* definition. In some EU countries national censuses offered a rough baseline for Jewish population estimates. In **Austria**, the 2001 Census reported 8,140 Jews, of which 6,988 lived in Vienna (Statistik Austria 2003). The Jewish community of Vienna had a membership of 7,097 in 2010 (Cohen Weisz 2010). We estimated the *core* community at 9,000. In **Romania**, the 2002 Census reported a Jewish population of 6,179, but we assessed the community at 9,400, after accounting for 92 migrants to Israel in 2012–2013. In **Poland**, where the 2002 Census reported a Jewish population of 1,100, we estimated 3,200. In **Slovakia** 631 Jews were reported in the 2011 census, with our assessment at 2,600 in 2014. For the **Czech Republic**, 3,900 Jews were assessed following a 2011 census. In **Bulgaria** the 2011 census gave 706 Jews and our assessment was 2,000. In **Croatia** versus 495 Jews in the 2002 census, we assessed 1,700 in 2014; and in **Slovenia** versus 28 in 2002, 100 in 2014. *Enlarged* Jewish populations are significantly higher in Eastern Europe, reflecting the high levels of intermarriage among the dramatically reduced communities following the Shoah and massive emigration. In **Ireland**, an upward correction of 400 was applied to 1,600 in light of the 2011 census results (Ireland Census Statistical Office 2011).

The Former Soviet Union

The FSU is one of the areas where Jewish population has changed the most during the past 25 years (Tolts 2008, 2014; Konstantinov 2007). More recently Jewish population decrease continued, reflecting continuing emigration, an overwhelming excess of Jewish deaths over Jewish births, high rates of intermarriage, and low rates of Jewish identification among the children of intermarriages. The ongoing process of demographic decrease was alleviated to some extent by the revival of Jewish educational, cultural and religious activities supported by American and Israeli Jewish organizations (Gitelman 2003). Nevertheless, total migration to Israel from the FSU steadily continued with 7,234 in 2012 and 7,282 in 2013. Our 2014 assessment of the total *core* Jewish population for the 15 FSU republics was 293,200 core Jews, of whom 274,100 lived in Europe (including the three Baltic republics already accounted for in the EU) and 19,100 in Asia. Almost as many non-Jewish household members created an *enlarged* Jewish population nearly twice as large as the *core* (Tolts 2006, 2007, 2011). A similar number of further eligible persons would probably lead to a *Law of Return* population approaching 900,000.

Russian Federation

In the **Russian Federation**, Jewish population continued its downward course in the context of the country's general population stagnation or decrease (Tolts 2008, 2014). The 2002 Census reported 233,600 Jews, compared to our *core* Jewish population estimate of 252,000 for the beginning of 2003, extrapolated from a

February 1994 Russian Micro census estimate of 409,000 Jews (Goskomstat 1994; Tolts 2004, 2005, 2006, 2007). After the compulsory item on ethnicity (*natsyonalnost*) on identification documents was canceled, and the Census ethnicity question became optional, the 2010 Russia Census provided a core Jewish population estimated at 157,763, plus another 41,000 undeclared people who most likely belonged to the core Jewish population, for a total of 200,600 in 2010 (Tolts 2011). Comparing the totals and main geographical distributions of Jews in the Russian Federation in 2002 and 2010 (adjusted data for under enumeration), the Jewish population diminished by 54,500 (21.4 %) reflecting emigration, aging and a negative balance of births and deaths. About half of Russian Jewry was concentrated in the two main cities of Moscow and St. Petersburg, and the basic configuration was not much altered through migration or vital events during the intercensal period.

Jewish population size was more stable in Russia than in other FSU republics. This partly reflected Jewish migration among the various republics as well as lower emigration from Moscow and other important urban areas in the Russian Federation (Tolts 2003). The number of births to couples with two Jewish parents decreased from 1,562 in 1988 to 169 in 2000. Births to couples with at least one Jewish parent were estimated at 5,858 in 1988 and 1,057 in 2000. Recorded Jewish deaths were 13,826 in 1988 and 8,218 in 2000. The negative balance of vital events was -7,978 in 1988 and -7,161 in 2000 (Tolts 2009). The striking imbalance of Jewish births and deaths, and continuing emigration (3,545 to Israel in 2012 and 4,028 in 2013, including non-Jewish household members) implies continuing population decrease and an extremely elderly age composition. We evaluated the Russian Federation's Jewish population at 186,000 in 2014, the world's sixth largest Jewish community.

Ukraine

In **Ukraine**, the December 2001 Census yielded an estimate of 104,300 Jews, not significantly different from our 100,000 estimate for January 1, 2002. Reflecting the dramatic pace of emigration since 1989, the Census fully confirmed our previous assessment of ongoing demographic trends. Given that our baseline for the latter estimate was the 487,300 Jews counted in the January 1989 Census, the fit between the expected and actual was remarkable (Ukrainian Ministry of Statistics 2002; Tolts 2002). A new Census was planned in 2010 but was postponed. Adding continuing emigration (2,048 to Israel in 2012 and 1,917 in 2013), we assess the 2014 *core* Jewish population at 63,000, the world's eleventh largest Jewish community.

The instability and deep internal cleavage and conflict in Ukraine's politics that reached its peak in 2014 call for a more detailed inspection of Jewish geographical distribution and for an assessment of the ethno-political environment in which Ukrainian Jews live. Over 80 % of Ukrainian Jews in 2001 were Russian speakers. Looking at 1989–2001, Table 19.12 presents the changing Jewish population distribution by regions as well as the changing proportion of ethnic Russians in the same regions. It clearly appears that the Jewish population diminished more sharply in the Western regions where the share of Russians was relatively lower. Patterns of

Table 19.12 Jewish population in Ukraine, by administrative regions, 1989–2001 and 2014

Administrative region	Jewish population ^a			Percentage change		Percent of Russians among total population			% change ^b
	1989	2001	2014	1989–2001	2001–2014	1989	2001	1989	
Total	486,326	103,591	63,000	-78.7	-39.2	22	17	22	-22
Volyn'	740	213		-71.2		4	2	4	-45
Zakarpattia	2,639	565		-78.6		4	3	4	-38
Ivano-Frankivs'k	1,998	361		-81.9		4	2	4	-55
L'viv	14,240	2,212		-84.5		7	4	7	-50
Rivne	1,592	455		-71.4		5	3	5	-43
Ternopil'	693	167		-75.9		2	1	2	-48
Khmel'nyts'kyi	10,323	1,410		-86.3		6	4	6	-38
Chemivtsi	16,469	1,443		-91.2		7	4	7	-39
<i>Total Western</i>	<i>48,694</i>	<i>6,826</i>		<i>-86.0</i>					
Vynnytsia	26,200	3,066		-88.3		6	4	6	-36
Dnipropetrovs'k	50,096	13,799		-72.5		24	18	24	-27
Donets'k	28,135	8,825		-68.6		44	38	44	-12
Zhytomyr	21,749	2,670		-87.7		8	5	8	-37
Zaporizhzhia	14,361	4,353		-69.7		32	25	32	-23
Kiev City	100,584	17,962		-82.1		21	13	21	-37
Kiev region	7,001	1,270		-81.9		9	6	9	-31
Kirovograd	4,554	1,066		-76.6		12	8	12	-36
Crimea	17,731	5,531		-68.8		67	60	67	-10
Luhans'k	8,230	2,651		-67.8		45	39	45	-13

(continued)

Table 19.12 (continued)

Administrative region	Jewish population ^a			Percentage change		Percent of Russians among total population		
	1989	2001	2014	1989–2001	2001–2014	1989	2001	% change ^b
Mykolaiv	11,910	3,263		-72.6		19	14	-27
Odesa	69,105	13,386		-80.6		27	21	-24
Poltava	6,668	1,843		-72.4		10	7	-29
Sumy	2,328	762		-67.3		13	9	-29
Kharkiv	48,921	11,576		-76.3		33	26	-23
Kherson	7,370	1,732		-76.5		20	14	-30
Cherkasy	6,505	1,479		-77.3		8	5	-33
Chernihiv	6,184	1,531		-75.2		7	5	-26
<i>Total Southeastern</i>	<i>437,632</i>	<i>96,765</i>		<i>-77.9</i>				

Source: Tolts (2003, 2011)

^aNot including those recorded as Central Asian [Bukharan], Georgian, Mountain Jews, and Krymchaks^bCalculated from unrounded percentages

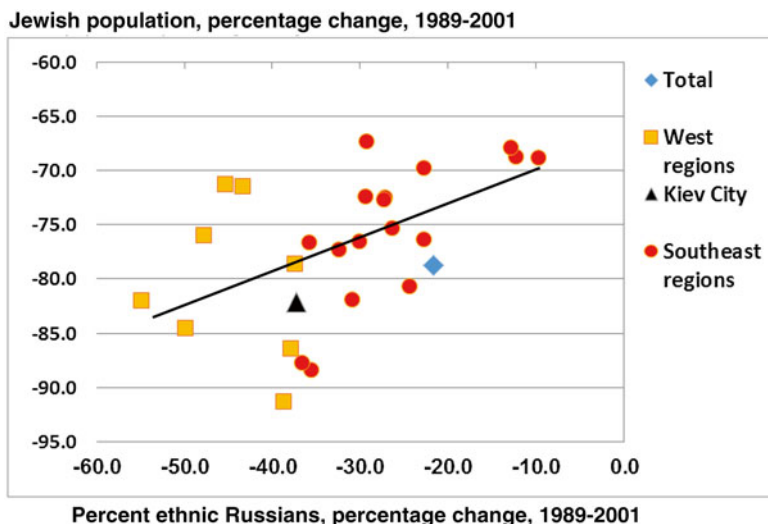


Fig. 19.6 Jewish and ethnic Russian population changes in Ukraine, 1989–2001, by administrative regions

decline of ethnic Russians were similar. The northwestern regions where Jewish and total population decline was highest were also those most affected by the 1986 nuclear plant disaster at Chernobyl. Large quantities of radioactivity were released and continued to produce seriously damaging health effects in subsequent years, prompting emigration. The share of Jews in Western (and pro-Western) regions out of Ukraine's total Jewish population diminished from 10 % in 1989 to 6.6 % in 2001. This points to an overwhelming predominance of a Russian (and pro-Russian) environment in the daily life of Ukrainian Jews. Figure 19.6 stresses the powerful correlation between ethnic, linguistic, and political regional contexts and Jewish population trends in Ukraine—before the more acute crisis of 2013–2014—confirming the strong proximity and dependency of Jews on a Russian-dominated environment.

Other Countries

Of the other European republics of the FSU, the largest Jewish population is in **Belarus**. The Belarus Census of October 2009 found 12,926 Jews, with 2.4 % of the population not reporting an ethnicity/nationality (Belstat 2009). Our estimate, also considering 700 migrants to Israel in 2012–2013, was adjusted to 11,000 in 2013. In the three Baltic republics of **Latvia**, **Lithuania**, and **Estonia**, following EU membership in 2004, the Jewish population has been fairly stable. After reductive adjustments of –600 for Latvia and –500 for Lithuania, reflecting revisions of the respective national population registers, and accounting for 157 migrants to Israel in 2012–2013, we assessed a combined revised estimate of 10,400 for the three Baltic countries in 2014 (see also Goldstein and Goldstein 1997).

A survey in **Moldova** found an *enlarged* Jewish population of 9,240 in 2000 (Korazim and Katz 2003). The Moldova Census of October 2004 reported 3,628 Jews, although it did not cover the Russian controlled Moldovan territory east of the Dniester River. According to unofficial results of a separate Census of November 2004, about 1,200 Jews lived east of the Dniester River. Considering 387 migrants to Israel in 2012–2013, we assess the *core* Jewish population of Moldova at 3,700 in 2014.

Other European Countries

As a result of Bulgaria, Croatia, the Czech Republic, Hungary, Poland, Romania, Slovakia, and Slovenia joining the EU, only 40,500 Jews lived in Europe outside of the EU and the FSU in 2014. Of these, 19,300 lived in Western Europe, primarily in **Switzerland**, where in light of new Census data, our estimate was increased by 1,800–19,000 in 2014 (Bundesamt für Statistik 2005, 2012)—the world’s eighteenth largest Jewish community. In 2012–2013, 156 migrants went to Israel. Another 19,400 Jews lived in the Balkans, primarily in **Turkey** and mostly in Istanbul’s European neighborhoods. A 2002 survey in Istanbul suggested widespread aging in a community that has experienced significant emigration (126 to Israel in 2012–2013). In Istanbul, 10 % of the Jewish population was under age 15, compared to 18 % age 65 and over (Filiba 2003; Tuval 2004). In **Serbia** the 2011 census indicated 611 Jews and our assessment for 2014 was 1,400.

Asia

The Jewish population in Asia is mostly affected by trends in Israel (see [Appendix](#)). Israel accounts for more than 99 % of the total Jewish population in Asia. The former republics of the FSU in Asia and the aggregate of the other countries in Asia each account for less than one-half of 1 % of the continental total.

Israel

Israeli population data are regularly collected by the Israel Central Bureau of Statistics (CBS). Israel also has a permanent Population Register maintained by the Ministry of Internal Affairs ([Israel Population and Migration Authority](#)). Annual data derive from CBS periodic censuses and detailed accountancy of intervening events (births, deaths, immigrants, emigrants, and converts). The most recent Census was in December 2008 and, as usual, resulted in a correction of the current population estimates extrapolated from the previous 1995 Census. Thus, the original Jewish estimate of 5,569,200 for the end of 2008/beginning of 2009 was raised to

5,608,900—a 39,700 person increase. Two main reasons made this update necessary. The first was the normal discrepancy that may occur between repeated population counts. The second was possible delays in the reclassification of persons following conversion to (or from) Judaism. Data refer to the permanent population, excluding residents who have been out of the country for a consecutive year or more, and also excluding tourists and other temporary residents. These can be included after they are granted permanent residency—which does not necessarily involve naturalization and citizenship.

After World War II, **Israel's** (then still Palestine) Jewish population was just over one-half million (Bachi 1977). Jews increased more than tenfold over the next 60 years due to mass immigration and a fairly high and uniquely stable natural increase, along with parallel and even higher growth of Israel's Arab population. At the beginning of 2014, Israel's *core* Jewish population reached 6,103,200, as against 5,999,600 in 2013. The latter was a revision of the previously released total of 6,014,300. Such downward adjustment of 14,700 largely reflected a transfer from the Jewish to the "other" population of non-Jewish members of Jewish households and other persons pertaining to the Law of Return eligible but not recorded as Jewish in the population register. The revised core population combined with the revised figure of 347,900 "others", formed an *enlarged* Jewish population of 6,451,100 (Israel Central Bureau of Statistics). For the past several years, the main component of Jewish population growth in Israel has been the natural increase resulting from an excess of births over deaths. In 2004, for the first time, more than 100,000 Jews were born in Israel. In 2013, 127,101 Jewish births—the highest ever—and 35,509 Jewish deaths produced a net natural increase of 91,592 Jewish persons—again, the highest ever. Israel's current Jewish fertility rate slightly rose to 3.0 children per woman, higher than in any other developed country and twice or more the effective Jewish fertility rate in most Diaspora Jewish communities. This reflected not only the large family size of the Jewish population's more religious component, but more significantly a diffused desire for children among the moderately traditional and secular, especially remarkable among the upwardly mobile (DellaPergola 2009c, d).

At the time of this writing, the final data on the components of population growth for 2013 were not yet released. In 2012, 16,900 new immigrants, plus about 5,300 immigrant citizens (Israeli citizens born abroad who entered the country for the first time) and Israelis returning to the country after a prolonged stay abroad arrived in the country, for a total of 22,200 immigrants, of whom 14,700 were Jewish. Current emigration (estimated from these data at 2,400) reduced this to a net migration balance of 19,800, of whom 9,800 were Jewish. The net emigration of Jews was 4,900, indicating that among non-Jews the propensity to emigrate was relatively lower. All in all, these data about Israel's international migration balance point to a relatively low level of immigration in comparison to other historical periods, but also to a relatively low level of emigration. The latter observation stands in sharp contrast with the highly spirited debate about an alleged increase of emigration from Israel (Lustick 2011; DellaPergola 2011c).

The number of converts to Judaism remained only a tiny percentage of the non-Jewish members of Jewish households in Israel, especially among recent immigrants. However, evidence from Israel's Rabbinical Conversion Courts indicates some increase in the number of converts. Overall, between 1999 and 2012, nearly 72,000 persons were converted to Judaism by Rabbinical Conversion Courts, some of whom were not permanent Israeli residents. Most converts were new immigrants from the Ethiopian Falash Mura community. The highest year was 2007 with 8,608 converts. Since 2010, the annual number of converts was around or slightly above 5,000. Overall, 6,408 of the converts came through the Rabbinate of the Israeli Defense Forces and 65,576 were civilian converts (Fisher 2013; Waxman 2013).

To clarify the intricacies of demographic data in Israel and the territories of the Palestinian Authority, Table 19.13 reports numbers of Jews, Others (i.e., non-Jewish persons who are members of Jewish households and Israeli citizens by the provisions of the Law of Return), Arabs, and foreign workers and refugees. Each group's total is shown for different territorial divisions: the State of Israel within the pre-1967 borders, East Jerusalem, the Golan Heights, the West Bank, and Gaza. The percentage of Jews (by the *enlarged* definition) in each division is also shown.

Of the 6,103,200 *core* Jews in 2014, 5,532,600 lived within Israel's pre-1967 borders; 210,000 lived in neighborhoods of East Jerusalem incorporated after 1967; 20,500 on the Golan Heights; and 340,100 lived in the West Bank. Of the 347,900 non-Jewish household members included in the *enlarged* Jewish population, 332,000 lived within the pre-1967 borders, 7,000 in East Jerusalem, 1,000 in the Golan Heights, and 7,900 in the West Bank. *Core* Jews represented 75.0 % of Israel's total legal population of 8,134,500 (6,451,100 Jews and others +1,683,400 Arabs and others), including East Jerusalem, the Golan Heights, and the Israeli population in the West Bank, but not the Arab population in the West Bank and Gaza, nor foreign workers and refugees. Israel's *enlarged* Jewish population of 6,451,100 represented 79.3 % of the State of Israel's total population of 8,134,500. Israel's Arab population, including East Jerusalem and the Golan Heights, was 1,683,400, or 20.7 % of the total population thus territorially defined. As shown in Table 19.13, the *enlarged* Jewish population represented 78.2 % of the total within pre-1967 borders, 41.3 % in East Jerusalem, 46.2 % in the Golan Heights, and 12.9 % in the West Bank. Gaza has a Jewish population of zero.

These estimates reflect our own assessment of the total Palestinian population in the West Bank and Gaza. To clarify the issues, it should be noted that until the 1994 Oslo agreements, statistical operations in the West Bank and Gaza were the responsibility of Israel's CBS. In 1967, immediately after the June war, Israel conducted a population Census in the West Bank and Gaza. The count showed a population of 598,637 in Judea and Samaria (the West Bank) and 356,261 in Gaza, for a combined total of 954,898, plus 65,857 in East Jerusalem (Bachi 1977). East Jerusalem's Arab population was incorporated within Jerusalem's expanded municipal territory when Israel annexed East Jerusalem in November 1967. After 1994 Israel transferred the chore of statistical documentation

Table 19.13 Core and enlarged Jewish population, Arab population, foreign workers and refugees in Israel and Palestinian Territory by territorial divisions, 1/1/2014^a

Area	Core Jewish population 1	Others 2	Core Jewish and others ^b 3	Arab population and others 4	Foreign workers and refugees ^c 5	Total 6	Percent of Jews and others ^b 7
Grand total	6,103,200	347,900	6,451,100	5,698,500	280,000	12,429,600	51.9
<i>State of Israel</i> ^d	<i>6,103,200</i>	<i>347,900</i>	<i>6,451,100</i>	<i>1,683,400</i>	<i>280,000</i>	<i>8,414,500</i>	<i>76.7</i>
<i>Thereof:</i>							
Pre-1967 borders	5,322,600	332,000	5,864,600	1,350,400	280,000	7,495,000	78.2
East Jerusalem	210,000	7,000	217,000	308,000	—	525,000	41.3
Golan Heights	20,500	1,000	21,500	25,000	—	46,500	46.2
West Bank	340,100	7,900	348,000	^e	—	348,000	12.9 ^f
<i>Palestinian Territory</i>				4,015,100	—	4,015,100	—
West Bank	^g	^g	^g	2,341,500	—	2,341,500	—
Gaza	0	0	0	1,673,600	—	1,673,600	0.0

Source: [Israel Central Bureau of Statistics; Israel Population and Migration Authority](#); [PCBS Palestine Central Bureau of Statistics](#); and author's estimates
^aRounded figures

^bEnlarged Jewish population

^cAll foreign workers and refugees were allocated to Israel within pre-1967 borders

^dAs defined by Israel's legal system

^eIncluded under State of Israel

^fPercent of Jews and others out of total population in the West Bank under Israeli or Palestinian Authority jurisdiction

^gIncluded under State of Israel

^hColumn 3 divided by column 6

to the Palestinian Central Bureau of Statistics (PCBS). In 1997, the PCBS conducted a Census in the West Bank and Gaza under the guidance of Norwegian experts and reported 1,600,100 persons in the West Bank and 1,001,569 in Gaza, for a combined total of 2,601,669 (not including Israeli settlers). Another 294,014 persons were recorded, but they were not included in data processing because they were abroad at the time of the Census. In addition, the population of East Jerusalem was assessed at 210,000 (PCBS 1998). Thus, the annual rate of population growth over the 30 years (1967–1997) for the West Bank and Gaza combined was 3.4% and was 3.9 % for East Jerusalem. Such high growth rates are fully consonant and if anything slightly lower than annual growth rates among Moslem citizens of Israel, assessed at 3.7 % during the same period. Palestinian population growth during the 1967–1997 intercensal period was therefore very high, but plausible.

The PCBS subsequently released population projections based on fertility and migration assumptions, reaching an estimate of 4,081,000 for the end of 2007, inclusive of East Jerusalem. Besides first deducting East Jerusalem because it was already included in the Israeli data, we judged the PCBS projected estimate to be too high since it assumed a continuing immigration of Palestinians to the West Bank that did not materialize and was instead replaced by some out-migration (particularly of Christians). The same estimates were debated by a group of American and Israeli writers who maintained that current population estimates from Palestinian sources were inflated by one and one-half million (Zimmerman et al. 2005a, b; for a rebuttal, see DellaPergola 2007b, 2011a).

In November 2007, the PCBS undertook a new Census which enumerated 3,542,000 persons in the West Bank and Gaza (plus 225,000 in East Jerusalem, clearly an undercount because of the PCBS's limited access to the city). The new Census total, not unexpectedly, was more than 300,000 lower than the PCBS's own projected estimate. Our own independent assessment, after subtracting East Jerusalem (as noted, already included in the Israeli total), accounting for a negative net migration balance of Palestinians, and some further corrections, was about 3,500,000 toward the end of 2007, and 4,015,100 on January 1, 2014. Of these, 2,341,500 were in the West Bank and 1,673,600 in Gaza.

By our estimates, the 1997–2007 intercensal yearly average population increase among Palestinians in the West Bank (not including East Jerusalem) and Gaza combined would be 2.91 %. This exactly equals the 2.91 % yearly growth rate for Arabs in Israel over the same period (Israel Central Bureau of Statistics). In subsequent years, the growth rate of Israel's total Arab population was slowly declining and in 2013 was 2.11 % (2.21 % among Moslems only), as against 1.73 % for the Jewish population with immigration and 1.52 % without immigration. The Palestinian population's growth rate in the West Bank and Gaza combined was probably decreasing as well. Our assumption here is that the annual rate of growth is the same as among Moslems in Israel, whose demographic characteristics are quite similar to those in the Palestinian Territory—though probably both fertility and mortality are slightly higher in the Palestinian Territory than in Israel and significantly higher than among the Jewish population. Our adjusted Palestinian population estimates for the

beginning of 2014 are lower than some other independent evaluations (Population Reference Bureau 2013; United Nations Department of Economic and Social Affairs, Population Division 2013) since we assume that the original PCBS Census figures had been overestimated by counting some persons, students, and others who actually resided abroad for more than 1 year.

The Arab population of East Jerusalem, which we have included in Israel's population count, was assessed at 308,000 at the beginning of 2014, and constituted 37 % of Jerusalem's total population of 832,000 (Israel Central Bureau of Statistics; Choshen et al. 2010, 2012; DellaPergola 2008b). By adding the 1,683,400 Arab population of Israel, including East Jerusalem, and the 4,015,500 Palestinian estimate for the West Bank and Gaza, a total of 5,698,500 Arabs obtains for the whole territory between the Mediterranean Sea and the Jordan River. If only adding East Jerusalem's Arabs (308,000) to the 4,015,100 who live in the West Bank and Gaza, a total of 4,323,100 would obtain.

Table 19.14 reports the percentage of Jews, according to the *core* and *enlarged* definitions, of the total population of the whole territory between the Mediterranean Sea and the Jordan River. Relative to this grand total, we demonstrate the potential effect of gradually and cumulatively subtracting from the initial maximum possible extent the Arab population of designated areas as well as the foreign workers and refugees. The result is a gradually growing Jewish share of a total population which diminishes according to the different territorial and Arab population configurations considered. This allows a better evaluation of the possible Jewish population share of the total population that exists under alternative territorial assumptions.

A total combined Jewish and Arab population of 12,429,600, including foreign workers and refugees, lived in Israel and Palestinian Territory (West Bank and Gaza) in 2014. The *core* Jewish population represented 49.1 % of this total between the Mediterranean Sea and the Jordan River, of which the State of Israel is part and parcel. Thus, by a rigorous rabbinic definition of who is a Jew, Jewish majority not

Table 19.14 Percent of core and enlarged Jewish population in Israel and Palestinian Territory, according to different territorial definitions, 1/1/2014

Area	Percentage of Jews ^a by definition	
	Core	Enlarged
Grand total of Israel and Palestinian Territory	49.1	51.9
Minus foreign workers and refugees	50.2	53.1
Minus Gaza	58.3	61.6
Minus Golan Heights	58.4	61.7
Minus West Bank	75.3	79.5
Minus East Jerusalem	78.2	82.7

Source: Table 19.13

^aTotal Jewish population of Israel, including East Jerusalem, the West Bank, and the Golan Heights. In each row, the Arab population and others of mentioned area is deducted

only is constantly decreasing but possibly does not subsist any longer among the broader aggregate of people currently found over the whole territory between the Sea and the River (DellaPergola 2003a, b, 2007a, 2011a; Sofer and Bistrow 2004). If the 347,900 non-Jewish members of Jewish households are added to the *core* Jewish population, the *enlarged* Jewish population of 6,451,100 represented 51.9 % of the total population living legally or illegally in Israel and the Palestinian Territory—a tiny majority.

If we subtract from the grand total, the 220,000 non-Jewish foreign workers—legal or undocumented—who are not permanent residents, and 60,000 refugees, for a total estimate of 280,000, the *core* and *enlarged* Jewish populations represented, respectively, 50.2 % and 53.1 % of the total population resident in Israel and the Palestinian Territory, estimated at 12,149,600 in 2014. After subtracting the population of Gaza, the total percent of Jews rose to 58.3 % *core* and 61.6 % *enlarged*; after subtracting the Druze population of the Golan Heights the percentages became, 58.4 % and 61.7 % respectively; 75.3 % and 79.5 %, if subtracting the Arab population of the West Bank; and 78.2 % and 82.7 % if also subtracting the Arab population of East Jerusalem. The Jewish population majority in Israel is conditional upon the definitions of who is a Jew, and the territorial boundaries chosen for assessment.

Other Asian Countries

In the rest of Asia, the Jewish population consisted mainly of the rapidly decreasing communities in the eight Asian FSU republics, the largest of which was **Azerbaijan** (8,700 Jews in 2014), followed by **Uzbekistan** (3,800), **Kazakhstan** (3,100), and **Georgia** (2,800) (Tolts 2013). Continuing emigration was the main factor of change, the total moving to Israel being 1,715 in 2012–2013. In the 2009 Kazakhstan Census, 5,281 people appeared with “Judaism” as their religion, most of them Kazakh (1,929) and Russian (1,452) ethnics. The more reliable total number of ethnic Jews was 3,578.

The largest Jewish population in a single country in Asia besides Israel was Iran. Our estimate of 10,000 Jews in **Iran** in 2014 reflects an effort to monitor intensive emigration to Israel, the US, and Europe since the 1979 Islamic Revolution. Large scale emigration, selectively inclusive of younger adults, typically engendered significant aging among the extant remaining communities. The Jewish population in **India** was estimated at 5,000. Another reservoir for possible Jewish population increase is the local tribe known as *Benei Menashe* who claims ancient Jewish origins (Parfitt 2002).

Small Jewish populations, partly formed by temporary sojourners, exist in various South Asian and East Asian countries, namely in **China**. Rapid economic development and increasing relations with Israel render these countries receptive to

a small but clearly increasing Jewish presence. We assess the number in China including Hong Kong and Macao, at 2,500, mostly recent arrivals. **Japan** has a more veteran Jewish presence estimated at 1,000.

Africa

The Jewish population in Africa was mostly concentrated in **South Africa** (94 % of the continental total, see [Appendix](#)). According to the 2001 Census, the white Jewish population was 61,675 (Saks 2003). Factoring in the national white non-response rate of 14 % led to a revised estimate of 72,000. Allowing for a certain proportion of actual Jews among the self-reported Jews among South Africa's nonwhites (11,979 blacks, 1,287 coloreds, and 615 Indians, many of whom practice other religions), we assessed the total Jewish population at 75,000 in 2001. After the major wave of departures just before the 1994 internal transfer of power, South African Jewry has been relatively stable (Kosmin et al. 1999; Bruk 2006). Following a continuation of moderate emigration to Israel (276 in 2012–2013) and other countries, we estimated South Africa's Jewish population at 70,000 in 2014, the world's twelfth largest Jewish community.

Our revised estimates for Northern Africa acknowledge the practical end of the Jewish presence in most countries and the ongoing reduction in the small Jewish communities remaining in **Morocco** and **Tunisia**, now assessed with a combined population of 3,300 (and a combined total of over 1,100 migrants to Israel in 2001–2013).

Virtually the entire Jewish population is estimated to have emigrated from **Ethiopia**. The question that remains open concerns the Falash Mura—a community of Jewish ancestry long ago baptized to Christianity. Upon migration to Israel, all Falash Mura undergo conversion to Judaism. Their quest for family reunification, and the personal chains involved with extended family patterns create a never-ending potential stream of often unskilled non-Jewish immigrants and is the subject of continuing public discussion. The last contingent of the enlarged community eligible for the Law of Return, which we very tentatively assessed at 2,500, are still waiting in Ethiopia hoping to migrate to Israel. The government of Israel decided to stop further migration from Ethiopia but subsequently reopened the doors and it is hard to predict whether this will really be the last word in the saga of Ethiopian Jewry. Since 3,589 Falash Mura went to Israel in 2007, the flow decreased to 1,582 in 2008 and only 239 in 2009. It increased again to 1,655 in 2010, 2,666 in 2011, and 2,432 in 2012, declining to 1,355 in 2013. In 2014 we allocated a nominal value of 100 to the remaining core Jewish presence in Ethiopia—as distinguished from Falash Mura.

Oceania

Immigration continued to produce some increase in Jewish population in Oceania. **Australia's** 2011 Census reported a Jewish population of 97,336, versus 88,831 in 2006 and 83,993 in 2001 (Australian Bureau of Statistics 2002, 2007, 2012; Eckstein 2003; Graham 2012, 2013b). In view of general non-response to the question about religion, but also in view of indications of a lower non-response in more densely Jewish residential areas, adjusted figures suggest totals of 100,800 in 2001 and 112,000 in 2011, a 10 year increase of 11.2 % (Graham 2013b). Accounting for such factors as continuing immigration from South Africa, the FSU, and Israel, moderate but rising rates of intermarriage, and the community's rather old age composition (Eckstein 2009; Markus et al. 2009; 2011), we adopted a *core* Jewish population estimate of 112,500 in 2014. Australia has the world's ninth largest Jewish population. The Jewish population is highly concentrated in the two major metropolitan areas of Melbourne and Sydney, which in 2011 comprised 85 % of the total.

The 2006 Census of **New Zealand** suggested a Jewish population increase to 6,858, mostly following immigration from South Africa, the US, and the UK (Statistics New Zealand 2007; Morris 2011). The 2011 population Census was canceled after a severe earthquake damaged the city of Christchurch. We assessed the total at 7,500 in 2014.

19.6 Dispersion and Concentration

In 2013, 95 countries had at least 100 Jews (Table 19.15). Two countries had Jewish populations of over five million each (Israel and the US), another seven had more than 100,000 Jews, three had 50,000–99,999, five had 25,000–49,999, nine had 10,000–24,999, eight had 5,000–9,999, 23 had 1,000–4,999, and 38 had less than 1,000. The 69 country communities each with less than 10,000 Jews together accounted for less than 1 % of world Jewry.

In only five Diaspora countries did Jews constitute at least 5 per 1,000 (0.5 %) of the total population. In descending order by the relative share (not size) of their Jewish population, they were Gibraltar (19.4 Jews per 1,000 inhabitants), the US (18.0), Canada (10.9), France (7.4), and Uruguay (5.1). The case of Israel is evidently different, with a *core* Jewish population that represents 75.3 % of the total population, and an *enlarged* Jewish population that represents 79.3 % of the total population (Table 19.14). In both Israel and the Diaspora, the percentage of Jews out of the total population is decreasing.

By combining the two criteria of Jewish population size and percentage of Jews, we obtain the following taxonomy of the 26 countries with Jewish

Table 19.15 World core Jewish population distribution, by number and proportion (per 1,000 total population), 1/1/2014

Number of core Jews in country	Jews per 1,000 total population					
	Total	Less than 1.0	1.0-4.9	5.0-9.9	10.0-19.9	20.0+
Number of countries						
Total	95	66	23	2	3	1
100-999	38	34	3	-	1	-
1,000-4,999	23	22	1	-	-	-
5,000-9,999	8	4	4	-	-	-
10,000-24,999	9	3	5	1	-	-
25,000-49,999	5	2	3	-	-	-
50,000-99,999	3	1	2	-	-	-
100,000-999,999	7	-	5	1	1	-
1,000,000 or more	2	-	-	-	1	1
Jewish population distribution (number of core Jews)						
Total^a	14,212,800	297,100	1,233,900	492,200	6,085,900	6,103,200
100-999	11,700	9,700	1,400	-	600	-
1,000-4,999	56,000	54,100	1,900	-	-	-
5,000-9,999	59,600	31,100	28,500	-	-	-
10,000-24,999	129,900	39,200	73,500	17,200	-	-
25,000-49,999	175,800	68,000	107,800	-	-	-
50,000-99,999	228,000	95,000	133,000	-	-	-
100,000-999,999	1,748,100	-	887,800	475,000	385,300	-
1,000,000 or more	11,803,200	-	-	-	5,700,000	6,103,200

(continued)

Table 19.15 (continued)

Number of core Jews in country	Jews per 1,000 total population					
	Total	Less than 1.0	1.0–4.9	5.0–9.9	10.0–19.9	20.0+
Jewish population distribution (percent of world core Jewish population)						
Total^a	100.0	2.1	8.7	3.5	42.8	42.9
100–999	0.1	0.1	0.0	–	0.0	–
1,000–4,999	0.4	0.4	0.0	–	–	–
5,000–9,999	0.4	0.2	0.2	–	–	–
10,000–24,999	0.9	0.3	0.5	0.1	–	–
25,000–49,999	1.2	0.5	0.8	–	–	–
50,000–99,999	1.6	0.7	0.9	–	–	–
100,000–999,999	12.3	–	6.2	3.3	2.7	–
1,000,000 or more	83.0	–	–	–	40.1	42.9

^aGrand total includes countries with fewer than 100 core Jews, for a total of 500 core Jews. Minor discrepancies due to rounding. Israel includes Jewish residents and their non-Jewish family members in East Jerusalem, the West Bank, and the Golan Heights

populations over 10,000 (excluding Israel). Three countries have over 100,000 Jews and at least 5 Jews per 1,000 total population: the US, Canada, and France. Five more countries have over 100,000 Jews and at least 1 Jew per 1,000 total population: Australia, the UK, the Russian Federation, Argentina, and Germany. One country has 10,000–99,999 Jews and at least 5 Jews per 1,000 total population: Uruguay. Ten more countries have 10,000–99,999 Jews and at least 1 Jew per 1,000 total population: Ukraine, South Africa, Hungary, Belgium, the Netherlands, Chile, Switzerland, Sweden, Belarus, and Panama. Six countries have 10,000–99,999 Jews and less than 1 Jew per 1,000 total population: Brazil, Mexico, Italy, Turkey, Spain, and Iran.

19.7 Outlook

Jewish population trends constitute a sensitive indicator of broader political, socio-economic and cultural trends globally and within each country. Accurate population data, as far as they can be assessed, also constitute a necessary tool in the planning of Jewish community life.

Beyond the many and arguable problems related to Jewish population definitions, and beyond imperfect data availability and accuracy, it is important to recognize that powerful and consistent trends constantly shape and reshape the demographic profile of world Jewry. Current data should be read in historical and comparative context, so as to detect the major underlying drivers of Jewish population change within the broader context of global society. The recent momentum of Jewish population change in the US and in most other countries of the world—at best tending to zero growth—contrasts with that of Israel—characterized by the continuation of significant natural increase. While the transition of Israel to the status of largest Jewish population in the world is grounded on solid empirical foundations, the US constitutes a very large and stable Jewish population—culturally and socioeconomically a powerful, creative, and influential center of Jewish life.

The US constitutes a powerful source of new modes of Jewish population attachment—whether exclusive or shared with alternative identifications, whether through direct genealogical linkage or by voluntary association with others who are Jewish. These definition and identification patterns operate along with, and to some extent compete with, the more conservative and mutually exclusive Jewish family and identification patterns that prevail in Israel. Both modes, however, generate widespread echoes across all other Jewish communities worldwide, including powerful mutual influences among the two major ones. The aggregate demographic weight of other Jewish communities globally—aside from their continuing cultural relevance—is gradually decreasing. The cultural and institutional projection and influence of the two major centers, Israel and the US, has become increasingly significant in other geographical

areas of Jewish presence. The Jewish world has become demographically more bi-polar, but also more individualistic and transnational reflecting pervasive trends in contemporary world society.

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Appendix

Jewish population by country, core definition and expanded definitions, 1/1/2014

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating ^c	Population with Jewish parents ^d	Enlarged Jewish population ^e	Law of Return population ^f
World	7,137,520,000	14,212,800	1.99		17,236,850	20,109,400	22,921,500
America total	957,830,000	6,468,800	6.75		8,963,600	11,175,100	13,398,600
Canada	35,300,000	385,300	10.92	B 2011	X 450,000	550,000	700,000
United States	316,200,000	5,700,000	18.03	B 2013	X 8,000,000	10,000,000	12,000,000
<i>Total North America^g</i>	351,630,000	6,085,300	17.31		8,450,000	10,550,000	12,700,000
Bahamas	300,000	300	1.00	D 1995	350	400	500
Costa Rica	4,700,000	2,500	0.53	C 1993	2,750	3,000	3,200
Cuba	11,300,000	500	0.04	C 2000	1,000	1,500	2,000
Dominican Republic	10,300,000	100	0.01	D 2000	150	200	300
El Salvador	6,300,000	100	0.02	C 1993	150	200	300
Guatemala	15,400,000	900	0.06	B 1999	1,200	1,500	1,800
Jamaica	2,700,000	200	0.07	C 2010	300	400	500
Mexico	117,600,000	40,000	0.34	B 2010	45,000	50,000	65,000
Netherlands Antilles	304,000	200	0.66	C 1998	300	400	600
Panama	3,900,000	10,000	2.56	C 2012	10,500	11,000	12,000
Puerto Rico	3,600,000	1,500	0.42	C 2000	2,000	2,500	3,000
Virgin Islands	110,000	500	4.55	C 2006	600	700	800
Other	28,486,000	100	0.00	D	200	300	500
<i>Total Central Amer., Caribbean</i>	205,000,000	56,900	0.28		64,500	72,100	90,500
Argentina	41,300,000	181,300	4.39	B 2003	270,000	330,000	350,000
Bolivia	11,000,000	500	0.05	C 1999	700	900	1,000

(continued)

(continued)

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating ^c	Population with Jewish parents ^d	Enlarged Jewish population ^e	Law of Return population ^f
Brazil	195,500,000	95,000	0.49	B 2010	120,000	150,000	175,000
Chile	17,600,000	18,500	1.05	B 2002	21,000	26,000	30,000
Colombia	48,000,000	2,500	0.05	C 1996	2,800	3,200	3,600
Ecuador	15,800,000	600	0.04	B 2011	800	1,000	1,200
Paraguay	6,800,000	900	0.13	B 1997	1,200	1,500	1,800
Peru	30,500,000	1,900	0.06	C 1993	2,300	3,000	3,500
Suriname	600,000	200	0.33	D 2000	300	400	500
Uruguay	3,400,000	17,200	5.06	B 2006	20,000	25,000	27,500
Venezuela	29,700,000	8,000	0.27	C 2012	10,000	12,000	14,000
<i>Total South America^g</i>	401,200,000	326,600	0.81		449,100	553,000	608,100
Europe total	816,890,000	1,407,200	1.72		1,769,700	2,188,100	2,735,900
Austria	8,500,000	9,000	1.06	B 2011	14,000	17,000	20,000
Belgium	11,200,000	30,000	2.68	C 2002	35,000	40,000	45,000
Bulgaria	7,300,000	2,000	0.27	C 2011	4,000	6,000	7,500
Croatia	4,300,000	1,700	0.40	C 2001	2,400	3,000	3,500
Cyprus	1,100,000	100	0.09	D 2012	150	200	250
Czech Republic	10,500,000	3,900	0.37	C 2011	5,000	6,500	8,000
Denmark	5,600,000	6,400	1.14	C 2001	7,500	8,500	9,500
Estonia	1,300,000	1,900	1.46	B 2013	2,600	3,400	4,500
Finland	5,400,000	1,300	0.24	B 2010	1,500	1,800	2,500
France ^h	63,940,000	475,000	7.43	B 2012	530,000	600,000	700,000
Germany	80,600,000	118,000	1.46	B 2013	150,000	250,000	275,000
Greece	11,100,000	4,500	0.41	B 2000	5,500	6,000	7,000

Hungary	9,900,000	47,900	4.84	C 2001	75,000	95,000	150,000
Ireland	4,700,000	1,600	0.34	B 2011	X	2,000	2,400
Italy	59,800,000	28,000	0.47	B 2011	33,000	40,000	45,000
Latvia	2,000,000	5,600	2.80	B 2013	X	8,000	12,000
Lithuania	3,000,000	2,900	0.97	B 2013	X	4,700	6,500
Luxembourg	500,000	600	1.20	B 2000	750	900	1,000
Malta	400,000	100	0.25	D 2012	150	200	250
Netherlands	16,800,000	29,900	1.78	B 2000	43,000	50,000	57,000
Poland	38,500,000	3,200	0.08	C 2001	5,000	7,500	10,000
Portugal	10,500,000	600	0.06	C 2001	800	1,000	1,200
Romania	21,300,000	9,400	0.44	B 2001	13,500	17,000	20,000
Slovakia	5,400,000	2,600	0.48	C 2001	3,600	4,500	6,000
Slovenia	2,100,000	100	0.05	C 2003	150	200	300
Spain	46,600,000	12,000	0.26	D 2007	15,000	18,000	20,000
Sweden	9,600,000	15,000	1.56	C 2007	20,000	25,000	30,000
United Kingdom ⁱ	64,300,000	290,000	4.51	B 2011	330,000	370,000	410,000
<i>Total European Union 28</i>	506,240,000	1,103,300	2.18		1,312,300	1,592,600	1,862,300
Belarus	9,500,000	11,000	1.16	B 2009	18,000	25,000	33,000
Moldova	4,100,000	3,700	0.90	B 2004	5,700	7,500	11,000
Russian Federation ^j	143,500,000	186,000	1.30	C 2010	290,000	380,000	570,000
Ukraine	45,500,000	63,000	1.38	C 2001	97,000	130,000	200,000
<i>Total FSU Republics</i>	202,600,000	263,700	1.30		410,700	542,500	814,000
<i>[Total FSU in Europe]^k</i>	208,900,000	274,100	1.31		426,000	564,400	844,500
Gibraltar	30,000	600	20.00	B 2001	700	800	900
Norway	5,100,000	1,300	0.25	B 2010	1,500	2,000	2,500

(continued)

(continued)

Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating ^c	Population with Jewish parents ^d	Enlarged Jewish population ^e	Law of Return population ^f
Switzerland	8,100,000	19,000	2.35	B 2012	22,000	25,000	28,000
<i>Total other West Europe^g</i>	13,750,000	20,900	1.52		24,200	27,800	31,400
Bosnia-Herzegovina	3,800,000	500	0.13	C 2001	800	1,000	1,200
Macedonia	2,100,000	100	0.05	C 1996	150	200	250
Serbia	7,100,000	1,400	0.20	C 2001	2,100	2,800	3,500
Turkey ^j	76,100,000	17,200	0.23	B 2002	19,300	21,000	23,000
Other	5,200,000	100	0.02	D	150	200	250
<i>Total Balkans</i>	94,300,000	19,300	0.20		22,500	25,200	28,200
Asia total	4,224,800,000	6,142,000	1.45		6,294,450	6,514,600	6,532,000
Israel ^l	7,786,500	5,763,100	740.14	A 2014	5,900,000	6,103,100	6,103,100
West Bank ^m	2,689,500	340,100	126.45	A 2014	345,000	348,000	348,000
Gaza	1,673,600	0	0.00	A 2014	0	0	0
<i>Total Israel and Palestineⁿ</i>	12,149,600	6,103,200	502.34		6,245,000	6,451,100	6,451,100
<i>[Total Israel]^o</i>	8,134,500	6,103,200	750.29		6,245,000	6,451,100	6,451,100
Azerbaijan	9,400,000	8,700	0.93	B 2009	10,500	16,000	22,000
Georgia	4,500,000	2,800	0.62	C 2002	4,500	6,000	8,700
Kazakhstan	17,000,000	3,100	0.18	B 2009	4,800	6,500	9,600
Kyrgyzstan	5,700,000	500	0.09	B 2009	750	1,000	1,500
Turkmenistan	5,200,000	200	0.04	D 1989	300	400	500
Uzbekistan	30,200,000	3,800	0.13	D 1989	6,000	8,000	10,000
<i>Total former USSR in Asia^s</i>	83,100,000	19,100	0.23		26,850	37,900	52,300
China ^p	1,365,200,000	2,500	0.00	D 2010	2,700	3,000	3,300
India	1,276,500,000	5,000	0.00	B 1996	6,000	7,000	8,000
Iran	76,500,000	10,000	0.13	D 1986	11,000	12,000	13,000
Japan	127,300,000	1,000	0.01	D 1993	1,200	1,400	1,600

Korea, South	50,200,000	100	0.00	C 1998	150	200	250
Philippines	96,200,000	100	0.00	D 2000	150	200	250
Singapore	5,400,000	300	0.06	C 1990	400	500	600
Syria	21,900,000	100	0.00	C 1995	150	200	250
Taiwan	23,400,000	100	0.00	D 2000	150	200	250
Thailand	66,200,000	200	0.00	D 1998	250	300	350
Yemen	25,200,000	200	0.01	C 1995	250	300	350
Other	995,550,400	100	0.00	D	200	300	400
<i>Total other Asia</i>	4,129,550,400	19,700	0.00		22,600	25,600	28,600
Africa total	1,100,000,000	74,700	0.07		80,950	87,400	94,750
Egypt	84,700,000	100	0.00	C 2008	150	200	250
Ethiopia	89,200,000	100	0.00	C 2008	500	1,000	2,500
Morocco	33,300,000	2,400	0.07	C 2006	2,500	2,700	2,900
Tunisia	10,900,000	900	0.08	C 2008	1,000	1,100	1,200
<i>Total Northern Africa^s</i>	297,700,000	3,500	0.01		4,150	5,000	6,850
Botswana	1,900,000	100	0.05	C 1993	150	200	250
Congo D.R.	71,100,000	100	0.00	C 1993	150	200	250
Kenya	44,200,000	300	0.01	C 1990	500	700	800
Namibia	2,400,000	100	0.04	C 1993	150	200	250
Nigeria	173,600,000	100	0.00	D 2000	150	200	250
South Africa	53,000,000	70,000	1.32	B 2011	75,000	80,000	85,000
Zimbabwe	13,000,000	400	0.03	B 2001	500	600	700
Other	443,100,000	100	0.00	D	200	300	400
<i>Total Sub-Saharan Africa^a</i>	802,300,000	71,200	0.09		76,800	82,400	87,900
Oceania total	38,000,000	120,100	3.16		128,150	144,200	160,250

(continued)

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Country	Total population ^a	Core Jewish population ^b	Jews per total 1,000 population	Accuracy rating ^c	Population with Jewish parents ^d	Enlarged Jewish population ^e	Law of Return population ^f
Australia	23,100,000	112,500	4.87	B 2011	120,000	135,000	150,000
New Zealand	4,500,000	7,500	1.67	B 2006	8,000	9,000	10,000
Other	10,400,000	100	0.01	D	150	200	250

^aSource, with minor adjustments: Population Reference Bureau (2013). Mid-year 2013 estimates

^bIncludes all persons who, when asked, identify themselves as Jews, or, if the respondent is a different person in the same household, are identified by him/her as Jews; and do not have another religion. Also includes persons with a Jewish parent who claim no current religious or ethnic identity

^c(A) Base estimate derived from national census or reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period. (B) Base estimate derived from less accurate but recent national Jewish population data; updated on the basis of partial information on Jewish population movements during the intervening period. (C) Base estimate derived from less recent sources and/or less reliable or partial coverage of country's Jewish population; updated on the basis of demographic information illustrative of regional demographic trends. (D) Base estimate essentially speculative; no reliable updating procedure. In categories A, B, and C, the year in which the country's base estimate or important partial updates were obtained is also stated. This is not the current estimate's date but the basis for its attainment. An X is appended to the accuracy rating for several countries, whose Jewish population estimate for 2013 was not only updated but also revised in light of improved information

^dSum of (a) core Jewish population; (b) persons reported as partly Jewish; and (c) all others not currently Jewish with a Jewish parent

^eSum of (a) core Jewish population; (b) persons reported as partly Jewish; (c) all others not currently Jewish with a Jewish parent; and (d) all other non-Jewish household members (spouses, children, etc.)

^fSum of Jews, children of Jews, and grandchildren of Jews, and their respective spouses, regardless of Jewish identity

^gIncluding countries not listed because fewer than 100 core Jews live in each of those countries and in all of those countries combined

^hIncluding Monaco

ⁱIncluding the Channel Islands and the Isle of Man

^jIncluding Asian regions

^kIncluding the Baltic countries which are already included above in the EU

^lIncluding East Jerusalem and the Golan Heights, not including the West Bank

^mAuthor's revised estimates of total Palestinian population on 1/1/2014; West Bank (without East Jerusalem): 2,341,500; Gaza: 1,673,600; Total: 4,015,100. The West Bank also includes 340,100 Jews and 7,900 non-Jewish members of Jewish households, for a total of 348,000 Jews and others. The reported West Bank total of 2,689,500 includes Palestinian, Jewish and other residents

ⁿNot including foreign workers and refugees

^oAs defined by Israel's legal system, not including foreign workers and refugees

^pIncluding Hong Kong and Macao

^qExcluding Sudan and Ethiopia included in Northern Africa

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Part III
Jewish Lists

Chapter 20

Jewish Institutions: Jewish Federations, Jewish Community Centers, Jewish Social Service Agencies, National Jewish Organizations, Synagogues, College Hillels, Jewish Day Schools, Jewish Overnight Camps, Jewish Museums, Holocaust Museums, Memorials and Monuments

Ira Sheskin and Arnold Dashefsky

This chapter provides lists with contact information (name, address, phone number, website) for 153 Jewish Federations, 219 Jewish Community Centers, 180 Jewish Family Services, 28 Jewish Vocational Services, 46 Jewish Free Loans, 759 National Jewish organizations, 206 Jewish overnight camps, 121 Jewish museums, and 152 Holocaust museums, memorials, and monuments. For synagogues, college Hillels, and Jewish day schools, websites are provided that contain lists of these organizations.

Note that for synagogues, college Hillels, and Jewish day schools, we only provide websites with lists of these organizations, as we simply do not have the resources to update these lists annually. We also do not have the space in this volume to provide such extensive lists of these organizations.

The purpose of this chapter is to document the institutional infrastructure of the North American Jewish community and to preserve this information for historical purposes. We expect that historians 100 years from now will look back at the *Year Book* in researching the history of North American Jewry. In a sense, we are “freezing” the information in time. The information on the Internet, of course,

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changes as frequently as the webmasters update that information, meaning that without this freezing, historians in the future will not have a record of the infrastructure of the community.

Each list is carefully updated each year, but the authors appreciate any corrections noted by our readers. We have found that the lists we can find for Jewish institutions on the Internet are far from totally accurate.

20.1 Jewish Federations

Central Coordinating Body for North American Jewish Federations

The Jewish Federations of North America
25 Broadway
New York, NY 10004
(212) 284-6500
www.jewishfederations.org

United States

Alabama

Birmingham
The Birmingham Jewish Federation
3966 Montclair Road
Mountain Brook, AL 35213
(205) 879-0416
www.bjf.org

Huntsville
Jewish Federation of Huntsville and North Alabama
PO Box 12491
Huntsville, AL 35815
www.jfhna.org

Mobile
Mobile Area Jewish Federation
273 Azalea Road, Suite 1-219
Mobile, AL 36609
(251) 343-7197
www.mobilejewishfederation.org

Montgomery

The Jewish Federation of Central Alabama

PO Box 20058

Montgomery, AL 36120

(334) 277-5820

www.jewishmontgomery.org

Arizona

Phoenix

Jewish Community Association of Greater Phoenix

12701 North Scottsdale Road, Suite 201

Scottsdale, AZ 85254

(480) 634-4900

www.jewishphoenix.org

Southern Arizona (Tucson)

Jewish Federation of Southern Arizona

3822 East River Road, Suite 100

Tucson, AZ 85718

(520) 577-9393

www.jewishtucson.org

Arkansas

Little Rock

Jewish Federation of Arkansas

18 Corporate Hill Drive, Suite 204

Little Rock, AR 72205

(501) 663-3571

www.jewisharkansas.org

California

East Bay (Oakland)

The Jewish Federation of the East Bay

2121 Allston Way

Berkeley, CA 94720

(510) 839-2900

www.jfed.org

Fresno

Jewish Federation of Central California

406 West Shields Avenue

Fresno, CA 93705

(559) 432-2162

www.jewishfederationcentralcalifornia.com

Long Beach

Jewish Federation of Greater Long Beach & West Orange County

3801 E Willow Street

Long Beach, CA 90815

(562) 426-7601

www.jewishlongbeach.org

Los Angeles

Jewish Federation of Greater Los Angeles

6505 Wilshire Boulevard

Los Angeles, CA 90048

(323) 761-8000

www.jewishla.org

Orange County

Jewish Federation & Family Services, Orange County

One Federation Way, Suite 210

Irvine, CA 92603

(949) 435-3484

www.jewishorangecounty.org

Palm Springs

Jewish Federation of Palm Springs and Desert Area

69-710 Highway 111

Rancho Mirage, CA 92270

(760) 324-4737

www.jfedps.org

Sacramento

The Jewish Federation of the Sacramento Region

2130 21st Street

Sacramento, CA 95818

(916) 486-0906

www.jewishsac.org

San Diego

Jewish Federation of San Diego County

4950 Murphy Canyon Road

San Diego, CA 92123

(858) 571-3444

www.jewishinsandiego.org

San Francisco

Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties

121 Steuart Street

San Francisco, CA 94105

(415) 777-0411

www.jewishfed.org

San Gabriel/Pomona Valley

Jewish Federation of the Greater San Gabriel & Pomona Valley

550 South Second Avenue

Arcadia, CA 91006

(626) 445-0810

www.jewishsgpv.org**Silicon Valley/San Jose**

Jewish Federation of Silicon Valley

14855 Oka Road, Suite 200

Los Gatos, CA 95032

(408) 358-3033

www.jvalley.org**Santa Barbara**

Jewish Federation of Greater Santa Barbara

524 Chapala Street

Santa Barbara, CA 93101

(805) 957-1115

www.jewishsantabarbara.org**Ventura**

Jewish Federation of Ventura County

7620 Foothill Road

Ventura, CA 93004

(805) 647-7800

www.jewishventuracounty.org**Colorado**

Denver

Allied Jewish Federation of Colorado

300 S Dahlia Street, Suite 300

Denver, CO 80246

(303) 321-3399

www.jewishcolorado.org**Connecticut**

Eastern Connecticut

Jewish Federation of Eastern Connecticut

28 Channing Street

New London, CT 06320

(860) 442-8062

www.jfec.com

Fairfield/Bridgeport

(This Federation is in the process of merging with UJA/Federation of Westport-Weston-Wilton-Norwalk)

UJA/Federation of Eastern Fairfield County

431 Post Road East, Suite 17

Westport, CT 06880

(203) 372-6567

www.jccs.org

Greenwich

UJA/Federation of Greenwich

1 Holly Hill Lane

Greenwich, CT 06830

(203) 552 -1818

www.ujafedgreenwich.org

Hartford

Jewish Federation of Greater Hartford

333 Bloomfield Avenue, Suite C

West Hartford, CT 06117

(860) 232-4483

www.jewishhartford.org

New Haven

Jewish Federation of Greater New Haven

360 Amity Road

Woodbridge, CT 06525

(203) 387-2424

www.jewishnewhaven.org

Stamford

United Jewish Federation of Greater Stamford, New Canaan and Darien

1035 Newfield Avenue, Suite 200

Stamford, CT 06905

(203) 321-1373

www.ujf.org

Western Connecticut

Jewish Federation of Western Connecticut

444 Main Street North

Southbury, CT 06488

(203) 267- 3177

www.jfed.net

Westport-Weston-Wilton-Norwalk

(This Federation is in the process of merging with Fairfield/Bridgeport)

UJA/Federation of Westport-Weston-Wilton-Norwalk

431 Post Road East, Suite 17

Westport, CT 06880

(203) 226-8197

www.ujafederation.org

Delaware

Wilmington

Jewish Federation of Delaware

101 Garden of Eden Road

Wilmington, DE 19803

(302) 427-2100

www.shalomdelaware.org

District of Columbia

Washington, DC

The Jewish Federation of Greater Washington

6101 Montrose Road

Rockville, MD 20852

(301) 230-7200

www.shalomdc.org

Florida

Brevard County

Jewish Federation of Brevard County

210 East Hibiscus Boulevard

Melbourne, FL 32901

(321) 951-1836

www.jewishfederationbrevard.com

Broward County

Jewish Federation of Broward County

5890 South Pine Island Road

Davie, FL 33328

(954) 252-6900

www.jewishbroward.org

Collier County

Jewish Federation of Collier County

2500 Vanderbilt Beach Road, Suite 2201

Naples, FL 34109

(239) 263-4205

www.jewishnaples.org

Gainesville

Jewish Council of North Central Florida

PO Box 14937

Gainesville, FL 32604

(352) 371-3846

www.jcnf.org

Jacksonville

Jewish Federation of Jacksonville

8505 San Jose Boulevard

Jacksonville, FL 32217

(904) 448-5000

www.jewishjacksonville.org

Lee County

Jewish Federation of Lee and Charlotte Counties

9701 Commerce Center Court

Fort Myers, FL 33908

(239) 481-4449

www.jewishfederationlcc.org

Miami

Greater Miami Jewish Federation

4200 Biscayne Boulevard

Miami, FL 33137

(305) 576-4000

www.jewishmiami.org

Orlando

Jewish Federation of Greater Orlando

851 North Maitland Avenue

Maitland, FL 32751

(407) 645-5933

www.orlandojewishfed.org

Palm Beach County

Jewish Federation of Palm Beach County

4601 Community Drive

West Palm Beach, FL 33417

(561) 478-0700

www.jewishpalmbeach.org

Pinellas County

The Jewish Federation of Pinellas & Pasco Counties

13191 Starkey Road, Suite 8

Largo, FL 33773

(727) 530-3223

www.jewishpinellas.org

Sarasota-Manatee

The Jewish Federation of Sarasota-Manatee

580 McIntosh Road

Sarasota, FL 34232

(941) 371-4546

www.jfedsrq.org

South Palm Beach County

Jewish Federation of South Palm Beach County

9901 Donna Klein Boulevard

Boca Raton, FL 33428

(561) 852-3100

www.jewishboca.org

Tallahassee

Tallahassee Jewish Federation

PO Box 14825

Tallahassee, FL 32317

(850) 877-7989 (can't verify)

www.jewishtallahassee.org

Tampa

Tampa Jewish Community Center & Federation

13009 Community Campus Drive

Tampa, FL 33625

(813) 264-9000

www.jewishtampa.com

Volusia/Flagler Counties

The Jewish Federation of Volusia & Flagler Counties

470 Andalusia Avenue

Ormond Beach, FL 32174

(386) 672-0294

www.jewishdaytona.org

Georgia**Atlanta**

Jewish Federation of Greater Atlanta

1440 Spring Street NW

Atlanta, GA 30309

(404) 873-1661

www.shalomatlanta.org

Augusta

Augusta Jewish Federation

898 Weinberger Way

Evans, GA 30809

(706) 228-3636

www.augustajcc.org/id1.html

Columbus

Jewish Federation of Columbus, GA/Jewish Welfare Federation of Columbus, GA
PO Box 6313

Columbus, GA 31917

(706) 568-6668

<https://www.facebook.com/pages/Jewish-Federation-of-Columbus-GA/396914817040809>

Savannah

Savannah Jewish Federation

5111 Abercorn Street

Savannah, GA 31405

(912) 355-8111

www.savj.org

Illinois

Champaign-Urbana

Champaign-Urbana Jewish Federation

503 East John Street

Champaign, IL 61820

(217) 367-9872

www.shalomcu.org

Chicago

Jewish United Fund/Jewish Federation of Metropolitan Chicago

30 South Wells Street

Chicago, IL 60606

(312) 346-6700

www.juf.org

Peoria

Jewish Federation of Peoria

2000 Pioneer Parkway, Suite 10B

Peoria, IL 61614

(309) 689-0063

www.jewishpeoria.org

Quad Cities

Jewish Federation of the Quad Cities

2715 30th Street

Rock Island, IL 61201

(309) 793-1300

www.jfqc.org

Rockford

Jewish Federation of Greater Rockford

3730 Guilford Road

Rockford, IL 61107

(815) 399-5497

www.jewishrockford.org

Southern Illinois

Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky

3419 West Main Street

Belleville, IL 62226

(618) 235-1614

www.simokyfed.com

Springfield

Jewish Federation of Springfield, Illinois

1045 Outer Park Drive, Suite 320

Springfield, IL 62704

(217) 787-7223

www.shalomspringfield.org

Indiana

Fort Wayne

Fort Wayne Jewish Federation

227 East Washington Boulevard

Fort Wayne, IN 46802

(260) 422-8566

www.jewishfortwayne.org

Indianapolis

Jewish Federation of Greater Indianapolis

6705 Hoover Road

Indianapolis, IN 46260

(317) 726-5450

www.jfgi.org

Northwest Indiana

The Jewish Federation of Northwest Indiana

585 Progress Avenue

Munster, IN 46321

(219) 922-4024

www.federationonline.org

South Bend

Jewish Federation of St. Joseph Valley

3202 Shalom Way

South Bend, IN 46615

(574) 233-1164

www.thejewishfed.org

Iowa

Des Moines

Jewish Federation of Greater Des Moines

33158 Ute Avenue

Waukee, IA 50263

(515) 987-0899

www.jewishdesmoines.org

Sioux City
Jewish Federation of Sioux City
815 38th Street
Sioux City, IA 51104
(712) 258-0618
(No website)

Kansas

Kansas City
Jewish Federation of Greater Kansas City
5801 West 115th Street, Suite 201
Overland Park, KS 66211
(913) 327-8100
www.jewishkansascity.org

Mid-Kansas
Mid-Kansas Jewish Federation
400 North Woodlawn, Suite 8
Wichita, KS 67208
(316) 686-4741
www.mkjf.org

Kentucky

Central Kentucky
The Jewish Federation of the Bluegrass
1050 Chinoe Road, Suite 112
Lexington, KY 40502
(859) 268-0672
www.jewishlexington.org

Louisville
Jewish Community of Louisville
3630 Dutchmans Lane
Louisville, KY 40205
(502) 451-8840
www.jewishlouisville.org

Louisiana

Baton Rouge
Jewish Federation of Greater Baton Rouge
4845 Jamestown Avenue, Suite 210
Baton Rouge, LA 70808
(225) 379-7393
www.jewishbr.org

New Orleans

Jewish Federation of Greater New Orleans

3747 West Esplanade Avenue

Metairie, LA 70002

(504) 780-5600

www.jewishnola.com**North Louisiana**

North Louisiana Jewish Federation

245-A Southfield Road

Shreveport, LA 71105

(318) 868-1200

www.jewishnla.org**Maine**

Southern Maine

Jewish Community Alliance of Southern Maine

57 Ashmont Street

Portland, ME 04103

(207) 772-1959

www.mainejewish.org**Maryland**

Baltimore

The ASSOCIATED: Jewish Community Federation of Baltimore

101 West Mount Royal Avenue

Baltimore, MD 21201

(410) 727-4828

www.associated.org**Howard County**

Jewish Federation of Howard County

8950 Route 108, Suite 115

Columbia, MD 21045

(410) 730-4976

www.jewishhowardcounty.org**Massachusetts**

Berkshire County

Jewish Federation of the Berkshires

196 South Street

Pittsfield, MA 01201

(413) 442-4360

www.jewishberkshires.org

Boston**Combined Jewish Philanthropies of Greater Boston**

126 High Street

Boston, MA 02110

(617) 457-8500

www.cjp.org**Cape Cod****Jewish Federation of Cape Cod**

PO Box 2568

396 Main Street, Suite 11

Hyannis, MA 02601

(508) 778-5588

www.jewishfederationofcapecod.com**Central Massachusetts****Jewish Federation of Central Massachusetts**

633 Salisbury Street

Worcester, MA 01609

(508) 756-1543

www.jewishcentralmass.org**Fall River****Fall River UJA**

385 High Street

Fall River, MA 02720

(508) 673-7791

Merrimack Valley**Merrimack Valley Jewish Federation**

439 South Union Street

Andover, MA 01843

(978) 688-0466

www.mvjf.org**New Bedford****Jewish Federation of Greater New Bedford**

467 Hawthorn Street

Dartmouth, MA 02747

(508) 997-7471

www.jewishnewbedford.org**Western Massachusetts****The Jewish Federation of Western Massachusetts**

1160 Dickinson Street

Springfield, MA 01108

(413) 737-4313

www.jewishwesternmass.org

Michigan

Ann Arbor

Jewish Federation of Greater Ann Arbor

2939 Birch Hollow Drive

Ann Arbor, MI 48108

(734) 677-0100

www.jewishannarbor.org

Detroit

Jewish Federation of Metropolitan Detroit

6735 Telegraph Road

Bloomfield Hills, MI 48301

(248) 642-4260

www.jewishdetroit.org

Flint

Flint Jewish Federation

619 Wallenberg Street

Flint, MI 48502

(810) 767-5922

www.flintfed.org

Grand Rapids

Jewish Federation of Grand Rapids

2727 Michigan NE

Grand Rapids, MI 49506

(616) 942.5553

www.jewishgrandrapids.org

Lansing

Greater Lansing Jewish Welfare Federation

360 Charles Street

East Lansing, MI 48824

(517) 332-1916

www.jewishlansing.org**Minnesota**

Minneapolis

Minneapolis Jewish Federation

13100 Wayzata Boulevard, Suite 200

Minnetonka, MN 55305

(952) 593-2600

www.jewishminneapolis.org

St. Paul

United Jewish Fund and Council, The Jewish Federation of Greater St. Paul

790 South Cleveland Avenue, Suite 227

St. Paul, MN 55116

(651) 690-1707

www.jewishstpaul.org

Missouri

St. Louis

Jewish Federation of St. Louis

12 Millstone Campus Drive

St. Louis, MO 63146

(314) 432-0020

www.jewishinstlouis.org**Nebraska**

Lincoln

Jewish Federation of Lincoln

PO Box 67218

Lincoln, NE, 68506

(402) 420-0602

www.jewishlincoln.org

Omaha

The Jewish Federation of Omaha

333 South 132nd Street

Omaha, NE 68154

(402) 334-8200

www.jewishomaha.org**Nevada**

Las Vegas

Jewish Federation of Las Vegas

2317 Renaissance Drive

Las Vegas, NV 89119

(702) 732-0556

www.jewishlasvegas.com**New Hampshire**

Manchester

Jewish Federation of New Hampshire

698 Beech Street

Manchester, NH 03104

(603) 627-7679

www.jewishnh.org**New Jersey**

Atlantic and Cape May Counties

Jewish Federation of Atlantic & Cape May Counties

501 North Jerome Avenue

Margate, NJ 08402

(609) 822-4404

www.jewishbytheshore.com

Bayonne

UJA Federation of Bayonne

1050 Kennedy Boulevard

Bayonne, NJ 07002

(201) 436-6900

www.jccbayonne.org**Clifton-Passaic**

Jewish Federation of Greater Clifton-Passaic

This federation ceased operations.

Cumberland County

Jewish Federation of Cumberland, Gloucester & Salem Counties

1015 East Park Avenue, Suite B

Vineland, NJ 08360

(856) 696-4445

www.jewishcumberland.org**Greater MetroWest**

Jewish Federation of Greater MetroWest NJ

901 Route 10

Whippany, NJ 07981

(973) 929-3000

www.jfedgmw.org**Middlesex County**

Jewish Federation of Greater Middlesex County

230 Old Bridge Turnpike

South River, NJ 08882

(732) 588-1800

www.jewishmiddlesex.org**Monmouth County**

Jewish Federation of Monmouth County

960 Holmdel Road, Building II, 2nd Floor

Holmdel, NJ 07733

(732) 866-4300

www.jewishmonmouth.org**Northern New Jersey**

Jewish Federation of Northern New Jersey

50 Eisenhower Drive

Paramus, NJ 07652

(201) 820-3900

www.jfnnj.org

Ocean County
Jewish Federation of Ocean County
301 Madison Avenue
Lakewood, NJ 08701
(732) 363-0530
www.jewishoceancounty.org

Princeton/Mercer-Bucks County
The Jewish Federation of Princeton/Mercer-Bucks
4 Princess Road, Suite 206
Lawrenceville, NJ 08648
(609) 219-0555
www.jewishpmb.org

Somerset, Hunterdon, & Warren County
Jewish Federation of Somerset, Hunterdon & Warren Counties
775 Talamini Road
Bridgewater, NJ 08807
(908) 725-6994
www.jfedshaw.org

Southern New Jersey
Jewish Federation of Southern New Jersey
1301 Springdale Road
Cherry Hill, NJ 08003
(856) 751-9500
www.jewishsouthjersey.org

New Mexico
Albuquerque
Jewish Federation of New Mexico
5520 Wyoming Boulevard NE
Albuquerque, NM 87109
(505) 821-3214
www.jewishnewmexico.org

New York
Broome County
Jewish Federation of Greater Binghamton
500 Clubhouse Road
Vestal, NY 13850
(607) 724-2332
www.jfgeb.org

Buffalo
Jewish Federation of Greater Buffalo
2640 North Forest Road, Suite 300
Getzville, NY 14068
(716) 204-2241
www.jfedbflo.com

Dutchess County**The Jewish Federation of Dutchess County**

17 College Avenue

Poughkeepsie, NY 12603

(845) 471-9811

www.jewishdutchess.org**Elmira-Twin Tiers****Jewish Center and Federation of the Twin Tiers**

1008 West Water Street

Elmira, NY 14905

(607) 734-8122

www.twintiersjewishcommunity.com**Ithaca****Ithaca Area United Jewish Community**

PO Box 4124

Ithaca, NY 14852

(607) 257-5181

<http://iaujc.yolasite.com/>**Mohawk Valley****The Jewish Community Federation of the Mohawk Valley**

2310 Oneida Street

Utica, NY 13501

(315) 733-2343

www.jccutica.net**New York City****UJA-Federation of New York**

130 East 59th Street

New York, NY 10022

(212) 980-1000

www.ujafedny.org**Northeastern New York****Jewish Federation of Northeastern New York**

184 Washington Avenue Extension

Albany, NY 12203

(518) 783-7800

www.jewishfedny.org**Orange County****The Jewish Federation of Greater Orange County**

292 North Street, 2nd Floor

Newburgh, NY 12550

(845) 562-7860

www.jewishorangeny.org

Rochester

Jewish Community Federation of Greater Rochester

441 East Avenue

Rochester, NY 14607

(585) 461-0490

www.jewishrochester.org

Rockland County

Jewish Federation of Rockland County

450 West Nyack Road

West Nyack, NY 10994

(845) 362-4200

www.jewishrockland.org

Syracuse

Jewish Federation of Central New York

5655 Thompson Road

De Witt, NY 13214

(315) 445-2040

www.sjfed.org

Ulster County

Jewish Federation of Ulster County

1 Albany Avenue, Suite G-8

Kingston, NY 12401

(845) 338-8131

www.ucjf.org

North Carolina**Charlotte**

Jewish Federation of Greater Charlotte

5007 Providence Road, Suite 101

Charlotte, NC 28226

(704) 944-6757

www.jewishcharlotte.org

Durham-Chapel Hill

Durham-Chapel Hill Jewish Federation

1937 West Cornwallis Road

Durham, NC 27705

(919) 354-4955

www.shalomdch.org

Greensboro

Greensboro Jewish Federation

5509-C West Friendly Avenue

Greensboro, NC 27410

(336) 852-5433

www.shalomgreensboro.org

Raleigh-Cary

The Jewish Federation of Raleigh-Cary

8210 Creedmoor Road, Suite 104

Raleigh, NC 27613

(919) 676-2200

www.shalomraleigh.org

Western North Carolina

Jewish Family Services of Western North Carolina

Asheville Jewish Community Center

236 Charlotte Street

Asheville, NC 28801

(828) 253-2900

www.jfswnc.org

Ohio

Akron

Jewish Community Board of Akron

750 White Pond Drive

Akron, OH 44320

(330) 869-2424

www.jewishakron.org

Canton

Canton Jewish Community Federation

432 30th Street NW

Canton, OH 44709

(330) 452-6444

www.jewishcanton.org

Cincinnati

Jewish Federation of Cincinnati

8499 Ridge Road

Cincinnati, OH 45236

(513) 985-1500

www.jewishcincinnati.org

Cleveland

Jewish Federation of Cleveland

Mandel Building

25701 Science Park Drive

Cleveland, OH 44122

(216) 593-2900

www.jewishcleveland.org

Columbus
Columbus Jewish Federation
1175 College Avenue
Columbus, OH 43209
(614) 237-7686
www.columbusjewishfederation.org

Dayton
Jewish Federation of Greater Dayton
525 Versailles Drive
Dayton, OH 45459
(937) 610-1555
www.jewishdayton.org

Toledo
Jewish Federation of Greater Toledo
6465 Sylvania Avenue
Sylvania, OH 43560
(419) 885-4461
www.jewishtoledo.org

Youngstown
Youngstown Area Jewish Federation
505 Gypsy Lane
Youngstown, OH 44504
(330) 746-3251
www.jewishyoungstown.org

Oklahoma
Oklahoma City
Jewish Federation of Greater Oklahoma City
710 West Wilshire, Suite 103
Oklahoma City, OK 73116
(405) 848-3132
www.jfedokc.org

Tulsa
Jewish Federation of Tulsa
2021 East 71st Street
Tulsa, OK 74136
(918) 495-1100
www.jewishtulsa.org

Oregon
Portland
Jewish Federation of Greater Portland
6680 SW Capitol Highway
Portland, OR 97219
(503) 245-6219
www.jewishportland.org

Pennsylvania**Altoona**

Greater Altoona Jewish Federation

1308 17th Street

Altoona, PA 16601

(814) 515-1182

www.greateraltoonajewishfederation.org

Harrisburg

Jewish Federation of Greater Harrisburg

3301 North Front Street

Harrisburg, PA 17110

(717) 236-9555

www.jewishharrisburg.org

Lancaster

Jewish Community Alliance of Lancaster

2120 Oregon Pike

Lancaster, PA 17610

(717) 569-7352, ext. 2

www.jcclancaster.org

Lehigh Valley

Jewish Federation of the Lehigh Valley

702 North 22nd Street

Allentown, PA 18104

(610) 821-5500

www.jewishlehighvalley.org

Philadelphia

Jewish Federation of Greater Philadelphia

2100 Arch Street

Philadelphia, PA 19103

(215) 832-0500

www.jewishphilly.org

Pittsburgh

Jewish Federation of Greater Pittsburgh

234 McKee Place

Pittsburgh, PA 15213

(412) 681-8000

www.jfedpgh.org

Reading

Jewish Federation of Reading

1100 Berkshire Boulevard

Wyomissing, PA 19610

(610) 921-0624

www.readingjewishcommunity.org

Scranton

Jewish Federation of Northeastern Pennsylvania

601 Jefferson Avenue

Scranton, PA 18510

(570) 961-2300

www.jewishnepa.org

Wilkes-Barre/Wyoming Valley

Jewish Community Alliance of Northeastern Pennsylvania

(formerly the Federation of Greater Wilkes-Barre)

60 South River Street

Wilkes-Barre, PA 18702

(570) 824-4646

www.jewishwilkes-barre.org

Rhode Island

Providence

Jewish Alliance of Greater Rhode Island

401 Elmgrove Avenue

Providence, RI 02906

(401) 421-4111

www.jfri.org

South Carolina

Charleston

Charleston Jewish Federation

1645 Raoul Wallenberg Boulevard

Charleston, SC 29407

(843) 571-6565

www.jewishcharleston.org

Columbia

Columbia Jewish Federation

Gerry-Sue and Norman Arnold Jewish Community Campus

306 Flora Drive

PO Box 23257

Columbia, SC 29223

(803) 787-2023

www.jewishcolumbia.org

Greenville

Greenville Jewish Federation

PO Box 5262

Greenville, SC 29606

www.jewishgreenville.org

Tennessee

Chattanooga

Jewish Federation of Greater Chattanooga

5461 North Terrace Road

Chattanooga, TN 37411

(423) 493-0270

www.jcfdc.com

Knoxville

Knoxville Jewish Alliance

6800 Deane Hill Drive

Knoxville, TN 37919

(865) 690-6343

www.jewishknoxville.org

Memphis

Memphis Jewish Federation

6560 Poplar Avenue

Germantown, TN 38138

(901) 767-7100

www.memjfed.org

Nashville

Jewish Federation of Nashville and Middle Tennessee

801 Percy Warner Boulevard, Suite 102

Nashville, TN 37205

(615) 356-3242

www.jewishnashville.org**Texas**

Austin

Jewish Federation of Greater Austin

7300 Hart Lane

Austin, TX 78731

(512) 735-8010

www.shalomaustin.org

Corpus Christi

Combined Jewish Appeal of Corpus Christi

750 Everhart Road

Corpus Christi, TX 78411

(361) 855-6239

www.jcccorpuschristi.com

Dallas

Jewish Federation of Greater Dallas

7800 Northaven Road

Dallas, TX 75230

(214) 369-3313

www.jewishdallas.org

El Paso

Jewish Federation of El Paso
5740 North Mesa Street
El Paso, TX 79912
(915) 584-4437
www.jewishelpaso.org

Fort Worth

Jewish Federation of Fort Worth & Tarrant County
4049 Kingsridge Road
Fort Worth, TX 76109
(817) 569-0892
www.tarrantfederation.org

Houston

Jewish Federation of Greater Houston
5603 South Braeswood Boulevard
Houston, TX 77096
(713) 729-7000
www.houstonjewish.org

San Antonio

Jewish Federation of San Antonio
12500 NW Military Highway, Suite 200
San Antonio, TX 78231
(210) 302-6960
www.jfsatx.org

Waco

Jewish Federation of Waco & Central Texas
PO Box 8031
Waco, TX 76710
(254) 776-3740
(No website)

Utah

Salt Lake City
United Jewish Federation of Utah
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0102
www.shalomutah.org

Virginia

Richmond
Jewish Community Federation of Richmond
5403 Monument Avenue
Richmond, VA 23226
(804) 288-0045
www.jewishrichmond.org

Tidewater

United Jewish Federation of Tidewater
5000 Corporate Woods Drive, Suite 200
Virginia Beach, VA 23462
(757) 965-6100
www.jewishva.org

Virginia Peninsula

United Jewish Community of the Virginia Peninsula
401 Middle Ground, Boulevard
Newport News, VA 23606
(757) 930-1422
www.ujcvp.org

Washington**Seattle**

Jewish Federation of Greater Seattle
2031 Third Avenue
Seattle, WA 98121
(206) 443-5400
www.jewishinseattle.org

West Virginia**Charleston**

Federated Jewish Charities of Charleston
PO Box 1613
Charleston, WV 25326
(No website)

Wisconsin**Madison**

Jewish Federation of Madison
6434 Enterprise Lane
Madison, WI 53719
(608) 278-1808
www.jewishmadison.org

Milwaukee

Milwaukee Jewish Federation
1360 North Prospect Avenue
Milwaukee, WI 53202
(414) 390-5700
www.milwaukeejewish.org

Canada

Central Coordinating Body for Canadian Jewish Federations

Jewish Federations of Canada-UJA

4600 Bathurst Street, Suite 315

Toronto, ON M2R 3V3

(416) 636-7655

www.jewishcanada.org

Alberta

Calgary

Calgary Jewish Community Council

1607 90th Avenue SW

Calgary, AB T2V 4V7

(403) 253-8600

www.cjcc.ca

Edmonton

Jewish Federation of Edmonton

200-10220 156th Street

Edmonton, AB T5P 2R1

(780) 487-5120

www.jewishedmonton.org

British Columbia

Vancouver

Jewish Federation of Greater Vancouver

200-950 West 41st Avenue

Vancouver, BC V5Z 2N7

(604) 257-5100

www.jfgv.com

Victoria/Vancouver Island

Jewish Federation of Victoria & Vancouver Island Society

3636 Shelbourne Street

Victoria, BC V8P 4H2

(250) 370-9488, ext. 2

www.jewishvancouverisland.ca

Manitoba

Winnipeg

Jewish Federation of Winnipeg

123 Doncaster Street, Suite C300

Winnipeg, MB R3N 2B2

(204) 477-7400

www.jewishwinnipeg.org

Nova Scotia

Halifax

Atlantic Jewish Council
5670 Spring Garden Road
Suite 309
Halifax, NS B3J 1H6
(902) 422-7491, ext. 221
www.theajc.ns.ca

Ontario

Hamilton

UJA Jewish Federation Hamilton
1030 Lower Lions Club Road
Ancaster, ON L9G 4X1
(905) 648-0605
www.jewishhamilton.org

London

London Jewish Federation
536 Huron Street
London, ON N5Y 4J5
(519) 673-3310
www.jewishlondon.ca

Ottawa

Jewish Federation of Ottawa
21 Nadolny Sachs Private
Ottawa, ON K2A 1R9
(613) 798-4696
www.jewishottawa.org

Toronto

UJA Federation of Greater Toronto
4600 Bathurst Street, Suite 514
Toronto, ON M2R 3V2
(416) 635-2883
www.jewishtoronto.net

Windsor

Windsor Jewish Federation
1641 Ouellette Avenue
Windsor, ON N8X 1K9
(519) 973-1772
www.jewishwindsor.org

Saskatchewan

Regina

Saskatchewan Jewish Council

4715 Mctavish Street

Regina, SK S4S 6H2

(306) 569-8166

Quebec

Montreal

Federation CJA

5151 Cote St. Catherine Road

Montreal, QC H3W 1M6

(514) 735-3541

www.federationcja.org

Montreal

Federation CJA West Island

96 Roger-Pilon Boulevard

Dollard-des-Ormeaux, QC H9B 2E1

www.federationcja.org/en/who/fcja_westisland**20.2 Jewish Community Centers*****Central Coordinating Body for the Jewish
Community Centers***

Jewish Community Center Association

520 8th Avenue

4th Floor

New York, NY 10018

(212) 532-4949

www.jcca.org***United States*****Alabama**

Birmingham

Levite JCC

3960 Montclair Road

Birmingham, AL 35213

(205) 879-0411

www.bhamjcc.org

Arizona

Phoenix

East Valley JCC

908 North Alma School Road

Chandler, AZ 85224

(480) 897-0588

www.evjcc.org

Phoenix

Valley of the Sun JCC

12701 North Scottsdale Road

Scottsdale, AZ 85254

(480) 483-7121

www.vosjcc.org

Tucson

Tucson JCC

3800 East River Road

Tucson, AZ 85718

(520) 299-3000

www.tucsonjcc.org

California

East Bay

JCC of the East Bay

1414 Walnut Street

Berkeley, CA 94709

(510) 848-0237

www.jcceastbay.org

Long Beach

Alpert JCC

3801 East Willow Street

Long Beach, CA 90815

(562) 426-7601

www.alpertjcc.org

Los Angeles

North Valley JCC

17939 Chatsworth Street, Suite 217

Granada Hills, CA 91344

(818) 360-2211

www.nvjcc.org

Los Angeles

Silverlake Independent JCC

1110 Bates Avenue

Los Angeles, CA 90029

(323) 663-2255

www.sijcc.net

Los Angeles
Southern California Center for Jewish Life
25876 The Old Road, Suite 325
Santa Clarita, CA 91381
(661) 373-3286
www.jewishlifecenter.org

Los Angeles
Westside JCC
5870 West Olympic Boulevard
Los Angeles, CA 90036
(323) 938-2531
www.westsidejcc.org

Monterey Peninsula
Peninsula JCC
800 Foster City Boulevard
Foster City, CA 94404
(650) 212-7522
www.pjcc.org

Orange County
Merage JCC of Orange County
One Federation Way, Suite 200
Irvine, CA 92603
(949) 435-3400
www.jccoc.org

San Diego
Lawrence Family JCC of San Diego County
4126 Executive Drive
Jacobs Family Campus
La Jolla, CA 92037
(858) 457-3030
www.lfjcc.org

San Francisco
JCC of San Francisco
3200 California Street
San Francisco, CA 94118
(415) 292-1200
www.jccsf.org

San Francisco
JCC, Sonoma County
1301 Farmers Lane
Santa Rosa, CA 95405
(707) 528-4222
www.jccsoco.org

San Francisco
Osher Marin JCC
200 North San Pedro Road
San Rafael, CA 94903
(415) 444-8000
www.marinjcc.org

San Francisco
Oshman Family JCC
3921 Fabian Way
Palo Alto, CA 94303
(650) 223-8700
www.paloaltojcc.org

San Jose
Addison-Penzak JCC of Silicon Valley
14855 Oka Road, Suite 201
Los Gatos, CA 95032
(408) 358-3636
www.svjcc.org

San Luis Obispo
Jewish Community Center of San Luis Obispo
875 Laureate Lane
San Luis Obispo, CA 93405
(805) 426-5465
www.jccslo.com

Santa Barbara
Bronfman Family JCC
524 Chapala Street
Santa Barbara, CA 93103
(805) 957-1115
www.jewishsantabarbara.org

Colorado

Denver
Boulder JCC
3800 Kalmia Avenue
Boulder, CO 80301
(303) 998-1900
www.boulderjcc.org

Denver
Robert E. Loup JCC
350 South Dahlia Street
Denver, CO 80246
(303) 399-2660
www.jccdenver.org

Connecticut

Bridgeport

JCC of Eastern Fairfield County

The facility at 4200 Park Avenue, Bridgeport, CT 06604 closed in 2013

The JCC is currently operating from diverse locations with a new facility to open in the future.

(203) 372-6567

www.jccs.org

Danbury

JCC in Sherman

9 Route 39 South

Sherman, CT 06784

(860) 355-8050

www.jccinsherman.org

Greenwich

JCC Greenwich

One Holly Hill Lane

Greenwich, CT 06830

www.jccgreenwich.org

Hartford

Mandell JCC

335 Bloomfield Avenue

West Hartford, CT 06117

(860) 236-4571

www.mandelljcc.org

New Haven

JCC of Greater New Haven

360 Amity Road

Woodbridge, CT 06525

(203) 387-2424

www.jccnh.org

Stamford

Stamford JCC

1035 Newfield Avenue

Stamford, CT 6905

(203) 322-7900

www.stamfordjcc.org

Western Connecticut

JCC of Western Connecticut

444 Main Street North

Southbury, CT 06488

(203) 267-3177

www.jfed.net

Delaware

Wilmington

Bernard and Ruth Siegel JCC

101 Garden of Eden Road

Wilmington, DE 19803

(302) 478-5660

www.siegeljcc.org**District of Columbia**

Washington

District of Columbia JCC

1529 Sixteenth Street NW

Washington, DC 20036

(202) 777-3261

www.washingtondcjcc.org

Washington

JCC of Greater Washington

6125 Montrose Road

Rockville, MD 20852

(301) 881-0100

www.jccgw.org

Washington

JCC of Northern Virginia

8900 Little River Turnpike

Fairfax, VA 22031

(703) 323-0880

www.jccnv.org**Florida**

Broward

David Posnack JCC

5850 South Pine Island Road

Davie, FL 33328

(954) 434-0499

www.dpjcc.org

Broward

Samuel M. & Helene Soref JCC

6501 West Sunrise Boulevard

Plantation, FL 33313

(954) 792-6700

www.sorefjcc.org

Jacksonville
Jewish Community Alliance
8505 San Jose Boulevard
Jacksonville, FL 32217
(904) 730-2100
www.jcajax.org

Miami
Dave and Mary Alper JCC
11155 SW 112th Avenue
Miami, FL 33176
(305) 271-9000
www.alperjcc.org

Miami
Galbut Family Miami Beach JCC
4221 Pine Tree Drive
Miami Beach, FL 33140
(305) 534-3206
www.mbjcc.org

Miami
Michael-Ann Russell JCC
18900 NE 25th Avenue
North Miami Beach, FL 33180
(305) 932-4200
www.marjcc.org

Orlando
JCC of Greater Orlando
Jack and Lee Rosen Southwest Orlando Campus
11184 South Apopka Vineland Road
Orlando, FL 32836
(407) 387-5330
www.jccsouthorlando.org

Orlando
JCC of Greater Orlando
Roth JCC
851 North Maitland Avenue
Maitland, FL 32751
(407) 645-5933
www.orlandojcc.org

South Palm Beach
Adolph and Rose Levis JCC
9801 Donna Klein Boulevard
Boca Raton, FL 33428
(561) 852-3200
www.levisjcc.org

St. Petersburg
JCC Suncoast
(727) 321-6100
www.jewishpanellas.com

Tampa
Tampa JCC
13009 Community Campus Drive
Tampa, FL 33625
(813) 264-9000
www.jewishtampa.com

West Palm Beach
JCC of the Greater Palm Beaches
JCC North
5221 Hood Road
Palm Beach Gardens, FL 33418
(561) 712-5200
www.jcconline.com

West Palm Beach
JCC of the Greater Palm Beaches
Lore and Eric F. Ross JCC
8500 Jog Road
Boynton Beach, FL 33472
(561) 740-9000
www.jcconline.com

Georgia

Atlanta
Marcus JCC of Atlanta
5342 Tilly Mill Road
Dunwoody, GA 30338
(678) 812-4000
www.atlantajcc.org

Augusta
Augusta JCC
898 Weinberger Way
Evans, GA 30809
(706) 228-3636
www.augustajcc.org

Savannah
Jewish Educational Alliance of Savannah
5111 Abercorn Street
Savannah, GA 31405
912-355-8111
www.savj.org

Illinois

Chicago
JCC Chicago
30 Wells
Chicago, IL 60606
(312) 775-1800
www.gojcc.org

Chicago
JCC Chicago
Bernard Horwich JCC
3003 West Touhy Avenue
Chicago, IL 60645
(773) 761-9100
www.gojcc.org

Chicago
JCC Chicago
Bernard Weinger JCC
300 Revere Drive
Northbrook, IL 60062
(224) 406-9200
www.gojcc.org

Chicago
JCC Chicago
Florence G. Heller JCC
524 West Melrose Avenue
Chicago, IL 60657
(773) 871-6780
www.gojcc.org

Chicago
JCC Chicago
Garoon Gateway to Science
23280 Old McHenry Road
Lake Zurich, IL 60047
(847) 726-0800
www.gojcc.org

Chicago
JCC Chicago
Hyde Park JCC
5200 South Hyde Park Boulevard
Chicago, IL 60615
(773) 753-3080
www.gojcc.org

Chicago
JCC Chicago
Jacob Duman JCC
370 Half Day Road
Buffalo Grove, IL 60089
(224) 543.7000
www.gojcc.org

Chicago
JCC Chicago
Mayer Kaplan JCC
Children's Center
5050 Church Street
Skokie, IL 60077
(847) 763.3500
www.gojcc.org

Indiana

Indianapolis
Arthur M. Glick JCC
6701 Hoover Road
Indianapolis, IN 46260
(317) 251-9467
www.JCCindy.org

Kansas

Kansas City
JCC of Greater Kansas City
5801 West 115th Street, Suite 101
Overland Park, KS 66211
(913) 327-8000
www.jcckc.org

Kentucky

Louisville
JCC of Louisville
3600 Dutchmans Lane
Louisville, KY 40205
(502) 459-0660
www.jccoflouisville.org

Louisiana

New Orleans
The New Orleans JCC
Goldring-Woldenberg JCC – Metairie
Harry and Jeanette Weinberg Building
3747 West Esplanade Avenue
Metairie, LA 70002
(504) 887-5158
www.nojcc.org

New Orleans
The New Orleans JCC
Uptown
5342 St. Charles Avenue
New Orleans, LA 70115
(504) 897-0143
www.nojcc.org

Maine

Portland
Jewish Community Alliance of Southern Maine
57 Ashmont Street
Portland, ME 4103
(207) 772-1959
www.mainejewish.org

Maryland

Baltimore
JCC of Greater Baltimore
Ben and Esther Rosenbloom JCC
3506 Gwynnbrook Avenue
Owings Mills, MD 21117
(410) 356-5200
www.jcc.org

Baltimore
JCC of Greater Baltimore
Harry and Jeanette Weinberg JCC
5700 Park Heights Avenue
Baltimore, MD 21215
(410) 542-4900
www.jcc.org

Columbia
JCC Hoco
10630 Little Patuxent Parkway
Columbia, MD 21044
(410) 730-4976
www.jewishhowardcounty.org

Washington
JCC of Greater Washington
6125 Montrose Road
Rockville, MD 20852
(301) 881-0100
www.jccgw.org

Massachusetts

Boston

JCCs of Greater Boston

Leventhal-Sidman JCC

333 Nahanton Street

Newton, MA 02459

(617) 558-6522

www.jccgb.org

Boston

JCCs of Greater Boston

Metrowest

327 Union Avenue

Framingham, MA 01702

(508) 879-3300

www.jccgb.org/metrowest

North Shore

JCC of the North Shore

4 Community Road

Marblehead, MA 01945

(781) 631-8330

www.jccns.com

North Shore

North Suburban JCC and Early Childhood Program

240 Lynnfield Street

Peabody, MA 01960

(978) 535-2968

www.nsjcc.org

Springfield

Springfield JCC

1160 Dickinson Street

Springfield, MA 01108

(413) 739-4715

www.springfieldjcc.org

Worcester

Boroughs JCC

45 Oak Street

Westborough, MA 01581

(508) 366-6121

www.boroughsjcc.org

Worcester
Worcester JCC
633 Salisbury Street
Worcester, MA 01609
(508) 756-7109
www.worcesterjcc.org

Michigan

Ann Arbor
JCC of Greater Ann Arbor
2935 Birch Hollow Drive
Ann Arbor, MI 48108
(734) 971-0990
www.jccann Arbor.org

Detroit
JCC of Metropolitan Detroit
Oak Park Campus
15110 West Ten Mile Road
Oak Park, MI 48237
(248) 967.4030
www.jccdet.org

Detroit
JCC of Metropolitan Detroit
West Bloomfield Campus
6600 West Maple Road
West Bloomfield, MI 48322
(248) 661-1000
www.jccdet.org

Minnesota

Minneapolis
Sabes JCC
4330 South Cedar Lake Road
Minneapolis, MN 55416
(952) 381-3400
www.sabesjcc.org

St. Paul
JCC of the Greater St. Paul Area
1375 St. Paul Avenue
St. Paul, MN 55116
(651) 698-0751
www.stpauljcc.org

Missouri

St. Louis

St. Louis JCC

Marilyn Fox Building

Harry & Jeanette Weinberg Campus

16801 Baxter Road

Chesterfield, MO 63005

(314) 442-3428

www.jccstl.com

St. Louis

St. Louis JCC

Staenberg Family Complex

2 Millstone Campus Drive

St Louis, MO 63146

(314) 432-5700

www.jccstl.com

Nebraska

Omaha

JCC of Omaha

333 South 132nd Street

Omaha, NE 68154

(402) 334-8200

www.jccomaha.org

Nevada

Las Vegas

JCC of Southern Nevada

East Side

55 North Valle Verde Drive

Henderson, NV 89074

(702) 794-0090

www.jccsn.org

Las Vegas

JCC of Southern Nevada

West Side

1400 North Rampart, Suite 105

Las Vegas, NV 89128

(702) 794-0090

www.jccsn.org

New Jersey

Atlantic County

Milton & Betty Katz JCC of Atlantic County

501 North Jerome Avenue

Margate City, NJ 08402

(609) 822-1167

www.jccatlantic.org

Greater MetroWest
JCC MetroWest
Leon & Toby Cooperman JCC
760 Northfield Avenue
West Orange, NJ 07052
(973) 530-3400
www.jccmetrowest.org

Greater MetroWest
JCC of Central New Jersey
1391 Martine Avenue
Scotch Plains, NJ 07076
(908) 889-8800
www.jccnj.org

Greater MetroWest
YM-YWHA of Union County
Harry Lebau Jewish Center
501 Green Lane
Union, NJ 07083
(908) 289-8112
www.uniony.org

Middlesex County
JCC of Middlesex County
1775 Oak Tree Road
Edison, NJ 08820
(732) 494-3232
www.jccmc.org

Monmouth County
Deal Sephardic Network
136 Brighton Avenue
Deal, NJ 07723
(732) 686-9595
www.dsnlive.org

Monmouth County
JCC of Greater Monmouth County
Ruth Hyman JCC
100 Grant Avenue
PO Box 247
Deal Park, NJ 07723
(732) 531-9100
www.jccmonmouth.org

Monmouth County
JCC of Western Monmouth ceased operations in October 2013
www.jccwm.org

Princeton/Mercer-Bucks

Betty & Milton Katz JCC of Princeton Mercer Bucks

99 Clarksville Road

West Windsor, NJ 08550

(609) 219-9550

www.jccpmb.org**Northern New Jersey**

Bergen County Y, a JCC

605 Pascack Road

Township of Washington, NJ 07676

(201) 666-6610

www.yjcc.org**Northern New Jersey**

Kaplen JCC on the Palisades

411 East Clinton Avenue

Tenafly, NJ 07670

(201) 569-7900

www.jccotp.org**Somerset**

Shimon and Sara Birnbaum JCC

775 Talamini Road

Bridgewater, NJ 08807

(908) 725-6994

www.ssbjcc.org**Southern New Jersey**

Betty & Milton Katz JCC of Cherry Hill

1301 Springdale Road

Cherry Hill, NJ 8003

(856) 424-4444

www.katzjcc.org**New Mexico**

Albuquerque

Ronald Gardenswartz JCC of Greater Albuquerque

5520 Wyoming Boulevard NE

Albuquerque, NM 87109

(505) 332-0565

www.jccabq.org**New York (Outside New York Metropolitan Area)**

Albany

Sidney Albert Albany JCC

340 Whitehall Road

Albany, NY 12208

(518) 438-6651

www.saaajcc.org

Binghamton
Binghamton JCC
500 Clubhouse Road
Vestal, NY 13850
(607) 724-2417
www.binghamtonjcc.org

Buffalo
JCC of Greater Buffalo
Benderson Building
2640 North Forest Road
Getzville, NY 14068
(716) 688-4033
www.jccbuffalo.org

Buffalo
JCC of Greater Buffalo
Holland Building
787 Delaware Avenue
Buffalo, NY 14209
(716) 886-3145
www.jccbuffalo.org

Dutchess County
JCC of Dutchess County
110 South Grand Avenue
Poughkeepsie, NY 12603
(845) 471-0430
www.jccdc.org

Orange County
Newburgh JCC
290 North Street
Newburgh, NY 12550
(845) 561-6602
www.newburghjcc.org

Rochester
JCC of Greater Rochester
1200 Edgewood Avenue
Rochester, NY 14618
(585) 461-2000
www.jccrochester.org

Rockland County
JCC of Rockland County
450 West Nyack Road
West Nyack, NY 10994
(845) 362-4400
www.jccrockland.org

Schenectady

Robert and Dorothy Ludwig JCC of Schenectady

2565 Balltown Road

Niskayuna, NY 12309

(518) 377-8803

www.schenectadyjcc.org**Syracuse**

JCC of Syracuse

5655 Thompson Road

DeWitt, NY 13214

(315) 445-2360

www.jccsyr.org**Utica**

JCC of the Mohawk Valley

2310 Oneida Street

Utica, NY 13501

(315) 733-2343

www.jccutica.net**New York Metropolitan Area****Bronx**

Bronx House

990 Pelham Parkway South

Bronx, NY 10461

(718) 792-1800

www.bronxhouse.org**Bronx**

Mosholu Montefiore Community Center

3450 DeKalb Avenue

Bronx, NY 10467

(718) 882-4000

www.mmcc.org**Bronx**

Riverdale YM-YWHA

5625 Arlington Avenue

Bronx, NY 10471

(718) 548-8200

www.riverdaley.org**Brooklyn**

Boro Park Y

4912 14th Avenue

Brooklyn, NY 11219

(718) 438-5921

www.boroparky.org

Brooklyn
Edith & Carl Marks JCH of Bensonhurst
7802 Bay Pkwy
Brooklyn, NY 11214
(718) 331-6800
www.jchb.org

Brooklyn
Kings Bay YM-YWHA
3495 Nostrand Avenue
Brooklyn, NY 11229
(718) 648-7703
www.KingsBayY.org

Brooklyn
Morris and Paulette Bailey Sephardic Community Center
1901 Ocean Parkway
Brooklyn, NY 11223
(718) 627-4300
www.scclive.org

Brooklyn
Shorefront YM-YWHA of Brighton-Manhattan Beach
3300 Coney Island Avenue
Brooklyn, NY 11235
(718) 646-1444
www.shorefronty.org

Manhattan
14th Street Y
344 East 14th Street
New York, NY 10003
(212) 780-0800
www.14StreetY.org

Manhattan
92nd Street Y
1395 Lexington Avenue
New York, NY 10128
(212) 415-5500
www.92y.org

Manhattan
Educational Alliance
197 East Broadway
New York, NY 10002
(212) 780-2300
www.edalliance.org

Manhattan

JCC in Manhattan

334 Amsterdam Ave

New York, NY 10023

(646) 505-5700

www.jccmanhattan.org

Manhattan

YM & YWHA of Washington Heights & Inwood

54 Nagle Avenue

New York, NY 10040

(212) 569-6200

www.ywashhts.org

Nassau

Barry & Florence Friedberg JCC

Long Beach

310 National Boulevard

Long Beach, NY 11561

(516) 431-2929

www.friedbergjcc.org

Nassau

Barry & Florence Friedberg JCC

Oceanside

15 Neil Court

Oceanside, NY 11572

(516) 766-4341

www.friedbergjcc.org

Nassau

Mid-Island Y JCC

45 Manetto Hill Road

Plainview, NY 11803

(516) 822-3535

www.miyjcc.org

Nassau

Sid Jacobson JCC

300 Forest Drive

East Hills, NY 11548

(516) 484-1545

www.sjjcc.org

Queens

Bukharian Jewish Community Center

106-16 70th Avenue

Forest Hills, NY 11375

(718) 261-1595

Queens

Central Queens YM-YWHA

67-09 108th Street

Forest Hills, NY 11375

(718) 268-5011

www.cqyjcc.org

Queens

Samuel Field Y

58-20 Little Neck Parkway

Little Neck, NY 11362

(718) 225-6750

www.sfy.org

Queens

Samuel Field Y

Bay Terrace Center

212-00 23rd Avenue

Bayside, NY 11360

(718) 423-6111

www.sfy.org

Staten Island

New York

JCC of Staten Island

Aberlin/North JCC

485 Victory Boulevard

Staten Island, NY 10301

(718) 475-5291

www.sijcc.org

Staten Island

JCC of Staten Island

Avis/South Shore JCC

1297 Arthur Kill Road

Staten Island, NY 10312

(718) 475-5270

www.sijcc.org

Staten Island

JCC of Staten Island

Bernikow/Mid-Island JCC

1466 Manor Road

Staten Island, NY 10314

(718) 475-5200

www.sijcc.org

Suffolk

JCC of the Greater Five Towns

207 Grove Avenue

Cedarhurst, NY 11516

(516) 569-6733

www.fivetownsjcc.org

Suffolk

Suffolk Y JCC

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

www.suffolkjcc.org

Westchester

JCC of Mid-Westchester

999 Wilmot Road

Scarsdale, NY 10583

(914) 472-3300

www.jccmw.org

Westchester

JCC on the Hudson

371 South Broadway

Tarrytown, NY 10591

(914) 366-7898

www.jcconthehudson.org

Westchester

Rosenthal JCC of Northern Westchester

Main Branch

600 Bear Ridge Road

Pleasantville, NY 10570

(914) 741-0333

www.rosenthaljcc.org

Westchester

Rosenthal JCC of Northern Westchester

Yorktown Branch

3565 Crompond Road

Cortlandt Manor, NY 10567

(914) 736-3076

www.rosenthaljcc.org

North Carolina

Charlotte
Sandra and Leon Levine JCC
5007 Providence Road
Charlotte, NC 28226
(704) 366-5007
www.charlottejcc.org

Durham
Charlotte and Dick Levin JCC
1937 West Cornwallis Road
Durham, NC 27705
(919) 354-4939
www.levinjcc.org

Raleigh
Raleigh-Cary JCC
12804 Norwood Road
Raleigh, NC 27613
(919) 676-6170
www.shalomraleigh.org

Western North Carolina
Asheville JCC
236 Charlotte Street
Asheville, NC 28801
(828) 253-0701
www.jcc-asheville.org

Ohio

Akron
Jerry Shaw JCC of Akron
750 White Pond Drive
Akron, OH 44320
(330) 867-7850
www.shawjcc.org

Canton
Canton JCC
432 30th Street, NW
Canton, OH 44709
(330) 452-6444
www.jewishcanton.org

Cincinnati
Mayerson JCC
8485 Ridge Road
Cincinnati, OH 45236
(513) 761-7500
www.mayersonjcc.org

Cleveland

Mandel JCC of Cleveland
26001 South Woodland Road
Beachwood, OH 44122
(216) 831-0700
www.mandeljcc.org

Columbus

JCC of Greater Columbus
1125 College Avenue
Columbus, OH 43209
(614) 231-2731
www.columbusjcc.org

Dayton

Dayton JCC
525 Versailles Drive
Dayton, OH 45459
(937) 610-1555
www.JewishDayton.org

Toledo

JCC of Greater Toledo
1500 North Superior Street, 2nd Floor
Toledo, OH 43604
(419) 729-8135
www.ymcatoledo.org

Youngstown

JCC of Youngstown
505 Gypsy Lane
Youngstown, OH 44504
(330) 746-3251
www.jccyoungstown.org

Oklahoma**Tulsa**

Charles Schusterman JCC
2021 East 71st Street
Tulsa, OK 74136
(918) 495-1111
www.csjcc.org

Oregon**Portland**

Mittleman JCC
6651 Southwest Capitol Highway
Portland, OR 97219
(503) 244-0111
www.oregonjcc.org

Pennsylvania

Allentown

JCC of Allentown

702 North 22nd Street

Allentown, PA 18104

(610) 435-3571

www.allentownjcc.org

Altoona

Jewish Memorial Center

1308 17th Street

Altoona, PA 16601

(814) 944-4072

www.greateraltoonajewishfederation.org

Harrisburg

JCC of Greater Harrisburg

3301 North Front Street

Harrisburg, PA 17110

(717) 236-9555

www.jewishharrisburg.org

Lancaster

Jewish Community Alliance of Lancaster

2120 Oregon Pike

Lancaster, PA 17601

(717) 569-7352

www.lancasterjcc.org

Philadelphia

Betty & Milton Katz JCC of Princeton/Mercer-Bucks

99 Clarksville Road

West Windsor, NJ 08550

(609) 219-9550

www.jccpmb.org

Philadelphia

Charles & Elizabeth Gershman Y

401 South Broad Street

Philadelphia, PA 19147

(215) 545-4400

www.gershmany.org

Philadelphia

Kevy K. And Teddy Kaiserman JCC

45 Haverford Road

Wynnewood, PA 19096

(610) 896-7770

www.phillyjcc.com

Philadelphia

Raymond and Miriam Klein JCC

10100 Jamison Avenue

Philadelphia, PA 19116

(215) 698-7300

www.kleinjcc.org

Pittsburgh

JCC of Greater Pittsburgh

South Hills Branch

345 Kane Boulevard

Pittsburgh, PA 15243

(412) 278-1975

www.jccpgh.org

Pittsburgh

JCC of Greater Pittsburgh

Squirrel Hill Branch

5738 Forbes Avenue

Pittsburgh, PA 15217

(412) 521-8010

www.jccpgh.org

Reading

Jewish Cultural Center of Reading, PA

1100 Berkshire Boulevard

Wyomissing, PA 19610

(610) 921-0624

www.readingjewishcommunity.org

Scranton

Scranton JCC

601 Jefferson Avenue

Scranton, PA 18510

(570) 346-6595

www.scrantonjcc.com

Wilkes-Barre

JCC of Wyoming Valley

60 South River Street

Wilkes-Barre, PA 18702-2493

(570) 824-4646

www.jewishwilkes-barre.org

York

York JCC

2000 Hollywood Drive

York, PA 17403

(717) 843-0918

www.yorkjcc.org

Rhode Island

Providence
JCC of Rhode Island
401 Elmgrove Avenue
Providence, RI 02906
(401) 421-4111
www.jccri.org

South Carolina

Charleston
Charleston JCC
1645 Wallenberg Boulevard
Charleston, SC 29485
(843) 571-6565
www.charlestonjcc.org

Columbia
Katie and Irwin Kahn JCC
306 Flora Drive
Columbia, SC 29224
(803) 787-2023
www.jcccolumbia.org

Tennessee

Chattanooga
Jewish Cultural Center
5461 North Terrace Road
Chattanooga, TN 37411
(423) 493-0270
www.jcfcg.com

Knoxville
Arnstein JCC
6800 Deane Hill Drive
Knoxville, TN 37919
(865) 690-6343
www.jewishknoxville.org

Memphis
Memphis JCC
6560 Poplar Avenue
Memphis, TN 38138
(901) 761-0810
www.jccmemphis.org

Nashville
Gordon JCC
801 Percy Warner Boulevard
Nashville, TN 37205
(615) 356-7170
www.nashvillejcc.org

Texas

Austin
JCC of Austin
7300 Hart Lane
Austin, TX 78731
(512) 735-8000
www.shalomaustin.org

Corpus Christi
Jewish Community Center of Corpus Christi
750 Everhart Road
Corpus Christi, TX 78411
(361) 855-6239
www.jccccorporuschristi.com

Dallas
Aaron Family JCC of Dallas
7900 Northaven Road
Dallas, TX 75230
(214) 739-2737
www.jccdallas.org

El Paso
JCC of El Paso
405 Wallenberg Drive
El Paso, TX 79912
(915) 584-4437
www.jewishelpaso.org

Houston
Evelyn Rubenstein JCC of Houston
5601 South Braeswood
Houston, TX 77096
(713) 729-3200
www.erjchouston.org

Houston
Evelyn Rubenstein JCC of Houston
Houston West
1120 Dairy Ashford
Houston, TX 77079
(281) 556-5567
www.erjchouston.org

San Antonio
Barshop JCC of San Antonio
12500 NW Military Highway
San Antonio, TX 78231
(210) 302-6820
www.jccsanantonio.org

Utah

Salt Lake City
I.J. & Jeanne Wagner JCC
2 North Medical Drive
Salt Lake City, UT 84113
(801) 581-0098
www.sljcc.org

Virginia

Newport News
United Jewish Community Center of the Virginia Peninsula
2700 Spring Road
Newport News, VA 23606
(757) 930-1422
www.ujcvp.org

Northern Virginia
JCC of Northern Virginia
8900 Little River Turnpike
Fairfax, VA 22031
(703) 323-0880
www.jccnv.org

Richmond
Carole and Marcus Weinstein JCC
5403 Monument Avenue
Richmond, VA 23226
(804) 285-6500
www.weinsteinjcc.org

Tidewater
Simon Family JCC
5000 Corporate Woods Drive, Suite 100
Virginia Beach, VA 23462
(757) 321-2338
www.simonfamilyj.org

Washington

Seattle

Samuel and Althea Stroum JCC of Greater Seattle

Mercer Island Campus

3801 East Mercer Way

Mercer Island, WA 98040

(206) 232-7115

www.sjcc.org

Seattle

Samuel and Althea Stroum JCC of Greater Seattle

Seattle Campus

2618 NE 80th Street

Seattle, WA 98115

(206) 526-8073

www.sjcc.org

Wisconsin

Milwaukee

Harry and Rose Samson Family JCC

6255 North Santa Monica Boulevard

Whitefish Bay, WI 53217

(414) 967-8200

www.jccmilwaukee.org

Canada

Alberta

Calgary

Calgary JCC

1607 90th Avenue SW

Calgary, AB T2V 4V7

(403) 253-8600

www.calgaryjcc.com

Edmonton

Edmonton JCC

200-10220 156th Street

Edmonton, AB T5P 2R1

(780) 487-0585

www.jewishedmonton.org

British Columbia

Vancouver

JCC of Greater Vancouver

950 West 41st Avenue

Vancouver, BC V5Z 2N7

(604) 257-5111

www.jccgv.com

Victoria

JCC of Victoria

3636 Shelbourne Street

Victoria, BC V8P 4H2

(250) 477-7185

www.jccvictoria.ca**Manitoba**

Winnipeg

Rose & Max Rady JCC

123 Doncaster Street

Winnipeg, MB R3N 2B3

(204) 477-7510

www.radyjcc.com**Ontario**

Hamilton

JCC of Hamilton & Area

1030 Lower Lions Club Road

PO Box 81203

Ancaster, ON L9G 4X1

(905) 648-0605

www.jewishhamilton.org

London

JCC of London

536 Huron Street

London, ON N5Y 4J5

(519) 673-3310

www.jewishlondon.ca

Ottawa

Soloway JCC

21 Nadolny Sachs Private

Ottawa, ON K2A 1R9

(613) 798-9818

www.jccottawa.com

Toronto
Miles Nadal JCC
750 Spadina Avenue
Toronto, ON M5S 2J2
(416) 924-6211
www.mnjcc.org

Toronto
Prosserman JCC
4588 Bathurst Street
Toronto, ON M2R 1W6
(416) 638-1881
www.prossermanjcc.com

Toronto
Schwartz/Reisman Centre
9600 Bathurst Street
Vaughan, ON L6A 3Z8
(905) 303-1821
www.prossermanjcc.com/schwartz-reisman

Windsor
JCC of Windsor
1641 Ouellete Avenue
Windsor, ON N8X 1K9
(519) 973-1772
www.jewishwindsor.org

Quebec
Montreal
Ben Weider JCC
5400 Westbury Avenue
Montreal, QC H3W 2W8
(514) 737-6551
www.ymywha.com

Montreal
West Island JCC
13101 Gouin Boulevard
Pierrefonds, QC H8Z 1X1
(514) 624-6750
www.ymywha.com

20.3 Jewish Social Service Agencies

(Jewish Family Services, Jewish Vocational Services, Jewish Free Loans)

Central Coordinating Body for Jewish Family Service Agencies

Association of Jewish Family & Children's Agencies
5750 Park Heights Avenue
Baltimore, MD 21215
(800) 634-7346
www.ajfca.org

Note that when multiple locations exist in one community, only the main office is listed.

United States

Alabama

Birmingham
Collat Jewish Family Services
3940 Montclair Road, Suite 205
Birmingham, AL 35213
(205) 879-3438
www.cjfsbham.org

Dothan
Blumberg Family Jewish Community Services of Dothan
2733 Ross Clark Circle
Dothan, AL 36301
(334) 793-6855, ext. 270
www.bfjcs.org

Arizona

Phoenix
Jewish Family & Children's Service
4747 North 7th Street, Suite 100
Phoenix, AZ 85014
(602) 279-7655
www.jfcsaz.org

Southern Arizona
Jewish Family & Children's Services of Southern Arizona
4301 East Fifth Street

Tucson, AZ 85711
(520) 795-0300
www.jfcstucson.org

California

East Bay (Oakland)
Jewish Family & Children's Services of the East Bay
2484 Shattuck Avenue, Suite 210
Berkeley, CA 94704
(510) 704-7475
www.jfcs-eastbay.org

Fresno
Jewish Family Services
1340 West Herndon Avenue
Fresno, CA 93711
(559) 432-0529
No website

Long Beach
Jewish Family & Children's Service of Long Beach/West Orange County
3801 East Willow Street
Long Beach, CA 90815
(562) 427-7916
www.jfcslongbeach.org

Los Angeles
Jewish Family Service of Los Angeles
3580 Wilshire Boulevard, Seventh Floor
Los Angeles, CA 90010
(323) 761-8800
www.jfsla.org

Orange County
Jewish Federation & Family Services of Orange County
1 Federation Way, Suite 210
Irvine, CA 92603
(949) 435-3484
www.jewishorangecounty.org

Palm Springs
Jewish Family Service of the Desert
801 East Tahquitz Canyon Way, Suite 202
Palm Springs, CA 92262
(760) 325-4088
www.jfsdesert.org

Sacramento
Jewish Service Network
2014 Capitol Avenue

Sacramento, CA 95811
(916) 486-0906
www.jewishshsac.org/jewishservicenetwork

San Diego
Jewish Family Service of San Diego
Turk Family Center
8804 Balboa Avenue
San Diego, CA 92123
(858) 637-3000
www.jfssd.org

San Francisco
Jewish Family & Children's Services of San Francisco, the Peninsula, Marin and
Sonoma Counties
Miriam Schultz Grunfeld Professional Building
2150 Post Street (between Scott and Pierce)
San Francisco, CA 94115
(415) 449-1200
www.jfcs.org

San Gabriel/Pomona Valley
Jewish Family Resource Services
550 South Second Avenue
Arcadia, CA 91006
(626) 445-0810, ext. 27
www.jewishsgpv.org

San Luis Obispo
Jewish Family Services
875 Laureate Lane
San Luis Obispo 93405
(805) 426-5465
www.jccslo.com/jfs.html

Santa Barbara
Jewish Family Service of Greater Santa Barbara
524 Chapala Street
Santa Barbara, CA 93101
(805) 957-1116
www.jewishsantabarbara.org

Silicon Valley/San Jose
Jewish Family Services of Silicon Valley
14855 Oka Road, Suite 202
Los Gatos, CA 95032
(408) 556-0600
www.jfssv.org

Ventura
Ventura County Jewish Family Service
857 East Main Street
Ventura, CA 93001
(805) 641-6565
www.jfsvc.org

Colorado

Denver
Jewish Family Service of Colorado
3201 South Tamarac Drive
Denver, CO 80231
(303) 597-5000
www.jewishfamilyservice.org

Connecticut

Bridgeport/Eastern Fairfield
Jewish Family Service
325 Reef Road
Fairfield, CT 06824
(203) 366-5438
www.jfsct.org

Danbury
The Jewish Family Service
69 Kenosia Avenue
Danbury, CT 06810
(203) 794-1818
www.thejf.org

Greenwich
Jewish Family Services of Greenwich
One Holly Hill Lane
Greenwich, CT 06830
(203) 622-1881
www.jfsgreenwich.org

Hartford
Jewish Family Services of Greater Hartford
333 Bloomfield Avenue, Suite A
West Hartford, CT 06117
(860) 236-1927
www.jfshartford.org

Hartford
Jewish Children's Service Organization
P.O. Box 370386
West Hartford, CT 06137
(860) 521-1319
www.hartfordct.ujcfedweb.org/IR/community-directory.aspx?id=5684&category=2154

New Haven
Jewish Family Service of New Haven
Harry and Jeanette Weinberg Community Services Building
Zachs Campus
333 Bloomfield Avenue, Suite A
West Hartford
(203) 389-5599
www.jfsnh.org

Stamford
Jewish Family Service
733 Summer Street, Suite 602
Stamford, CT 06901
(203) 921-4161
www.ctjfs.org

Western Connecticut
Brownstein Jewish Family Service
444 Main Street North
Southbury, CT 06488
(203) 267-3177, ext. 310
www.jfed.net

Westport-Weston-Wilton-Norwalk
Jewish Family Service (Stamford)
431 Post Road East, Suite 11
Westport, CT 06880
(203) 454-4992
www.ctjfs.org

Delaware
Wilmington
Jewish Family Services of Delaware
99 Passmore Road
Wilmington, DE 19803
(302) 478-9411
www.jfsdelaware.org

Florida
Broward County
Jewish Family Service of Broward County
100 South Pine Island Road, Suite 230
Plantation, FL 33324
(954) 370-2140
www.jfsbroward.org

Collier County

Jewish Family & Community Services of Southwest Florida

5025 Castello Drive

Naples, FL 34103

(239) 325-4444

www.jfcswfl.org

Jacksonville

Jewish Family & Community Services

6261 Dupont Station Court, East

Jacksonville, FL 32217

(904) 448-1933

www.jfcsjax.org

Lee County

Jewish Family Services

9701 Commerce Center Court

Fort Myers, FL 33908

(239) 481-4449

www.jewishfederationlcc.org

Miami

Jewish Community Services of South Florida

735 NE 125th Street

North Miami, FL 33161

(305) 576-6550

www.jcsfl.org

Orlando

Jewish Family Services of Greater Orlando

The George Wolly Center

2100 Lee Road

Winter Park, FL 32789

(407) 644-7593

www.jfsorlando.org

Palm Beach County

Fred & Gladys Alpert Jewish Family & Children's Service of Palm Beach County

5841 Corporate Way, Suite 200

West Palm Beach, FL 33407

(561) 684-1991

www.jfcsonline.com

Pinellas County

Gulf Coast Jewish Family & Community Services

14041 Icot Boulevard

Clearwater, FL 33760

(727) 479-1800

www.gulfcoastjewishfamilyandcommunityservices.org

Sarasota

Jewish Family & Children's Service of Sarasota-Manatee

Harry & Jeanette Weinberg Campus

2688 Fruitville Road

Sarasota, FL 34237

(941) 366-2224

www.jfcs-cares.org/web

South Palm Beach County

Ruth Rales Jewish Family Service

21300 Ruth & Baron Coleman Boulevard

Boca Raton, FL 33428

(561) 852-3333

www.ruthralesjfs.org

Tampa

Tampa Jewish Family Services

13009 Community Campus Drive

Tampa, FL 33625

(813) 960-1848

www.tjfs.org

Volusia and Flagler Counties

Social Service Council of the Jewish Federation of Volusia & Flagler Counties

470 Andalusia Avenue

Ormond Beach, FL 32174

(386) 672-0294

www.jewishdaytona.org

Georgia**Atlanta**

Jewish Family & Career Services of Atlanta

4549 Chamblee Dunwoody Road

Atlanta, GA 30338

(770) 677-9300

www.yourtoolsforliving.org

Augusta

Jewish Family Services

898 Weinberger Way

Evans, GA 30809

(706) 228-3636

www.augustajcc.org/id1.html

Savannah

Jewish Family Services

5111 Abercorn Street

Savannah, GA 31405

(912) 355-8111

www.savj.org

Hawaii

Honolulu
Jewish Community Services of Hawaii
PO Box 235805
Honolulu, HI 96823
(808) 258-7121
www.jcs-hi.org

Illinois

Chicago
Jewish Child & Family Services
216 West Jackson Boulevard, Suite 800
Chicago, IL 60606
(855) 275-5237
www.jcfs.org

Indiana

Munster
Jewish Community Services
585 Progress Avenue
Munster, IN 46321
(219) 922-4024
www.federationonline.org/Jewish-Community-Services.aspx

South Bend
Jewish Family Services
3202 Shalom Way
South Bend, IN 46615
(574) 233-1164
www.thejewishfed.org

Iowa

Des Moines
Jewish Family Services
33158 Ute Avenue
Waukee, IA 50263
(515) 987-0899
www.jewishdesmoines.org/our-work/jewish-family-and-senior-services

Kansas

Kansas City
Jewish Family Services of Greater Kansas City
5801 West 115th Street, Suite 103
Overland Park, KS 66211
(913) 327-8250
www.jfskc.org

Kentucky

Central Kentucky
Jewish Family Services
1050 Chinoe Road, Suite 112
Lexington, KY 40502
(859) 268-0672
www.jewishlexington.org

Louisville
Jewish Family & Career Services of Louisville
Louis and Lee Roth Family Center
2821 Klempner Way
Louisville, KY 40205
(502) 452-6341
www.jfclsouthern.org

Louisiana

New Orleans
Jewish Children's Regional Service
Executive Tower
3500 North Causeway Boulevard, Suite 1120
Metairie, LA 70002
(504) 828-6334
www.jcrs.org

New Orleans
Jewish Family Service of Greater New Orleans
3330 West Esplanade Avenue, Suite 600
Metairie, LA 70002
(504) 831-8475
www.jfsneworleans.org

Maine

Southern Maine
Jewish Family Services
57 Ashmont Street
Portland, ME 04103
(207) 772-1959
www.mainejewish.org

Maryland

Baltimore
Jewish Community Services
5750 Park Heights Avenue
Baltimore, MD 21215
(410) 466-9200
www.jcsbaltimore.org

Howard County
Jewish Community Services
10630 Little Patuxent Parkway, Suite 400
Columbia, MD 21044
(410) 730-4976, ext. 120
www.jewishhowardcounty.org

Rockville/Washington
Jewish Social Service Agency
200 Wood Hill Road
Rockville, MD 20850
(301) 838-4200
www.jssa.org

Massachusetts

Boston
Jewish Family & Children's Service
1430 Main Street
Waltham, MA 02451
(781) 647-5327
www.jfcsboston.org

Boston
Jewish Family Service of Metrowest
475 Franklin Street, Suite 101
Framingham, MA 01702
(508) 875-3100
www.jfsmw.org

Central Massachusetts
Jewish Family Services of Worcester
646 Salisbury Street
Worcester, MA 01609
(508) 755-3101
www.jfsworcester.org

New Bedford
Jewish Family Services
467 Hawthorn Street
North Dartmouth, MA 02747
(508) 997-7471
www.jewishnewbedford.org/jewish_family_services.html

Springfield
Jewish Family Service of Western Massachusetts
15 Lenox Street
Springfield, MA 01108
(413) 737-2601
www.jfswm.org

Michigan

Ann Arbor

Jewish Family Services of Washtenaw County

2245 South State Street, Suite 200

Ann Arbor, MI 48104

(734) 769-0209

www.jfsannarbor.org

Detroit

Jewish Family Service of Metropolitan Detroit

Graham & Sally Orley and Joseph & Suzanne Orley Building

6555 West Maple Road

West Bloomfield, MI 48322

(248) 592-2300

www.jfsdetroit.org

Flint

Jewish Community Services

619 Wallenberg Street

Flint, MI 48502

(810) 767-5922

www.jcsflint.org

Grand Rapids

Jewish Family Services

2727 Michigan Street NE

Grand Rapids MI 49506

(616) 942-5553, ext. 206

www.jewishgrandrapids.org**Minnesota**

Minneapolis

Jewish Family and Children's Service of Minneapolis

13100 Wayzata Boulevard

Minnetonka, MN 55305

(952) 546-0616

www.jfcsmpls.org

St. Paul

Jewish Family Service of St. Paul

1633 West 7th Street

St. Paul, MN 55102

(651) 698-0767

www.jfssp.org

Missouri

Kansas City
Jewish Family Services of Greater Kansas City
Missouri Office
9233 Ward Parkway, Suite 125
Kansas City, MO 64114
(816) 333-1172
www.jfskc.org

St. Louis
Jewish Family & Children's Service
10950 Schuetz Road
St. Louis, MO 63146
(314) 993-1000
www.jfcs-stl.org

Nebraska

Omaha
Jewish Family Service
333 South 132nd Street
Omaha, NE 68154
(402) 330-2024
www.jfsomaha.com

Nevada

Las Vegas
Jewish Family Service Agency
4794 South Eastern Avenue, Suite C
Las Vegas, NV 89119
(702) 732-0304
www.jfsalv.org

New Jersey

Atlantic & Cape May Counties
Jewish Family Service of Atlantic & Cape May Counties
607 North Jerome Avenue
Margate, NJ 08402
(609) 822-1108
www.jfsatlantic.org

Central New Jersey
Jewish Family Service of Central New Jersey
655 Westfield Avenue
Elizabeth, NJ 07208
(908) 352-8375
www.jfscentralnj.org

Clifton-Passaic**Jewish Family Service & Children's Center of Clifton-Passaic**

925 Allwood Road, 2nd Floor

Clifton, NJ 07012

(973) 777-7638

www.jfsclifton.org**Greater MetroWest****Jewish Family Service of MetroWest New Jersey**

256 Columbia Turnpike, Suite 105

Florham Park, NJ 07932

(973) 765-9050

www.jfsmetrowest.org**Jersey City****Jewish Family and Counseling Service of Jersey City, Bayonne, and Hoboken**

921 Bergen Avenue, Suite 627

Jersey City, NJ 07306

(201) 604-9991

www.jfsmetrowest.org**Middlesex County****Jewish Family & Vocational Service of Middlesex County**

32 Ford Avenue, 2nd Floor

Milltown, NJ 08850

(732) 777-1940

www.jfvs.org**Monmouth County****Jewish Family and Children's Service of Monmouth County**

705 Summerfield Avenue

Asbury Park, NJ 07712

(732) 774-6886

www.jfcsmonmouth.org**Northern New Jersey****Jewish Family Service of Bergen & North Hudson**

1485 Teaneck Road

Teaneck, NJ 07666

(201) 837-9090

www.jfsbergen.org**Northern New Jersey****Jewish Family Service of North Jersey**

One Pike Drive

Wayne, NJ 07470

(973) 595-0111

www.jfsnorthjersey.org

Ocean County

Jewish Family & Children's Service of Ocean County

301 Madison Avenue

Lakewood, NJ 08701

(732) 363-8010

www.jewishoceancounty.org**Princeton/Mercer-Bucks County**

Jewish Family & Children's Service of Greater Mercer County

707 Alexander Road, Suite 102

Princeton, NJ 08540

(609) 987-8100

www.jfcsonline.org**Somerset, Hunterdon & Warren Counties**

Jewish Family Services of Somerset, Hunterdon and Warren Counties

150-A West High Street

Somerville, NJ 08876

(908)725-7799

www.jewishfamilysvc.org**Southern New Jersey**

Samost Jewish Family & Children's Service of Southern NJ

1301 Springdale Road, Suite 150

Cherry Hill, NJ 08003

(856) 424-1333

www.jfcssnj.org**New York (Outside New York Metropolitan Area)****Northeastern New York**

Jewish Family Services of Northeastern New York

877 Madison Avenue

Albany, NY 12208

(518) 482-8856

www.jfsnyny.org**Broome County**

Jewish Family Service

500 Club House Road

Vestal, NY 13850

(607) 724-2332

www.jfbcweb.org**Buffalo**

Jewish Family Service of Buffalo & Erie County

70 Barker Street

Buffalo, NY 14209

(716) 883-1914

www.jfsbuffalo.org

Dutchess County
Jewish Family Services of Dutchess County
110 South Grand Avenue
Poughkeepsie, NY 12603
(845) 471-9817
www.jewishdutchess.org

Orange County
Jewish Family Service of Orange County
720 Route 17M
Middletown, NY 10940
(845) 341-1173
www.jfsorange.org

Rochester
Jewish Family Service of Rochester
441 East Avenue
Rochester, NY 14607
(585) 461-0110
www.jfsrochester.org

Rockland County
Rockland Jewish Family Service
450 West Nyack Road, Suite 2
West Nyack, NY 10994
(845) 354-2121
www.rjfs.org

Syracuse
Syracuse Jewish Family Service
Hodes Way
4101 East Genesee Street
Syracuse, NY 13214
(315) 446-9111
www.sjfs.org

Ulster County
Jewish Family Services of Ulster County
280 Wall Street
Kingston, NY 12401
(845) 338-2980
www.jfsulster.org

New York Metropolitan Area

Bronx
Bronx Jewish Community Council
2930 Wallace Avenue
Bronx, NY 10467
(718) 652-5500
www.bjconline.org

Bronx

Concourse-North Bronx Jewish Community Council

3176 Bainbridge Avenue

Bronx, NY 10467

(718) 652-5500

No website

Bronx

Jewish Community Council of Co-op City

177 Dreiser Loop, Room 18

Bronx, NY 10475

(718) 320-1234

No website

Bronx

Jewish Community Council of Parkchester Unionport

1525 Unionport Road

Bronx, NY 10462

(718) 652-5500

Bronx

Jewish Community Council of Pelham Parkway

2157 Holland Avenue

Bronx, NY 10462

(718) 792-4744

www.jccpelhamparkway.org

Brooklyn

Jewish Child Care Association

858 East 29th Street

Brooklyn, NY 11210

(917) 808-4800

www.jccany.org

Brooklyn

Bensonhurst Council of Jewish Organizations

8635 21st Avenue, Suite 1B

Brooklyn, NY 11214

(718) 333-1834

www.bencojo.org

Brooklyn

Boro Park Jewish Community Council

4912 14th Avenue, 3rd Floor

Brooklyn, NY 11219

(718) 972-6600

www.boroparky.org

Brooklyn
Council of Jewish Organizations of Flatbush
1523 Avenue M, 3rd Floor
Brooklyn, NY 11230
(718) 377-2900
www.cojoflatbush.org

Brooklyn
Crown Heights Central Jewish Community Council
387 Kingston Avenue
Brooklyn, NY 11225
(718) 771-9000
www.chcentral.org

Brooklyn
Jewish Community Council of Canarsie
Starrett City (Main) Office
1170 Pennsylvania Avenue, Suite 1B
Brooklyn, NY 11239
(718) 495-6210
www.canarsiejcc.org

Brooklyn
Jewish Community Council of Greater Coney Island
3001 West 37th Street
Brooklyn, NY 11224
(718) 449-5000
www.jccgci.org

Brooklyn
Jewish Community Council of Kings Bay
3495 Nostrand Avenue
Brooklyn, NY 11229
(718) 648-7703
www.kingsbayy.org/main/jcc-of-kings-bay

Brooklyn
Jewish Community Council of Marine Park
PO Box 340753
Brooklyn, NY 11234
(718) 407-1832
www.jccmp.org

Brooklyn
Shorefront Jewish Community Council
128 Brighton Beach Avenue, 4th Floor
Brooklyn, NY 11235
(718) 743-0575
www.shorefrontjcc.org

Brooklyn

United Jewish Organizations of Williamsburg and North Brooklyn

32 Penn Street

Brooklyn, NY 11249

(718) 643-9700

www.unitedjewish.org

Manhattan

Jewish Board of Family and Children's Services

135 West 50th Street

New York, NY 10020

(212) 582-9100

www.jbfcs.org

Manhattan

Jewish Community Council of Washington Heights-Inwood

121 Bennett Avenue, Suite 11A

New York, NY 10033

(212) 568-5450

www.jccwashingtonheights.org

Manhattan

Metropolitan Council on Jewish Poverty

120 Broadway, 7th floor

New York, NY 10271

(212) 453-9500

www.metcouncil.org

Manhattan

United Jewish Council of the East Side

235 East Broadway

New York, NY 10002

(212) 233-6037

www.ujces.org

Nassau County

Project Extreme

335 Central Avenue

Lawrence, NY 11559

(516) 612-3922

www.projectextreme.org

Nassau County

FEGS-Jewish Care Services of Long Island

97-77 Queens Boulevard

Rego Park, NY 11374

(718) 459-7805

www.ujafedny.org/view-agency-program/view/f-e-g-s-jewish-care-services-of-long-island-inc-

Queens

Flushing Jewish Community Council

43-43 Bowne Street

Flushing, NY 11355

(718) 463-0434

www.flushingjcc.org

Queens

Jackson Heights-Elmhurst Kehillah

37-06 77th Street

Jackson Heights, NY 11372

(718) 457-4591

www.jhekehillah.org

Queens

Jewish Community Council of the Rockaway Peninsula

1525 Central Avenue

Far Rockaway, NY 11691

(718) 327-7755

www.jccrp.org

Queens

Northeast Queens Jewish Community Council

58-20 Little Neck Parkway

Little Neck, NY 11362

(718) 225-6750

www.northeastqueensjewish.org

Queens

Queens Jewish Community Council

119-45 Union Turnpike

Forest Hills, NY 11375

(718) 544-9033

www.qjcc.org

Staten Island

Staten Island Council of Jewish Organizations

984 Post Avenue

Staten Island, NY 10302

(718) 720-4047

www.cojosi.com

Westchester

Jewish Community Council of Mount Vernon

c/o Sinai Free Synagogue

550 North Columbus Avenue

Mount Vernon, NY 10552

(914) 664-1727

www.ujafedny.org/view-agency-program/view/jewish-community-council-of-mount-vernon-information-and-referral

North Carolina

Charlotte

Jewish Family Services

Shalom Park

5007 Providence Road, Suite 105

Charlotte, NC 28226

(704) 364-6594

www.jfscharlotte.org

Durham-Chapel Hill

Jewish Family Services

1937 West Cornwallis Road

Durham, NC 27705

(919) 354-4955

www.shalomdch.org

Greensboro

Jewish Family Services

5509-C West Friendly Avenue

Greensboro, NC 27410

(336) 852-4829

www.shalomgreensboro.org

Raleigh-Cary

Jewish Family Services

8210 Creedmoor Road, Suite 104

Raleigh, NC 27613

(919) 676-2200, ext. 120

www.shalomraleigh.org

Western North Carolina

Jewish Family Services of Western North Carolina

Asheville Jewish Community Center

236 Charlotte Street

Asheville, NC 28801

(828) 253-0701

www.jcc-asheville.org**Ohio**

Akron

Jewish Family Service

750 White Pond Drive

Akron, OH 44320

(330) 867-3388

www.jewishakron.org

Canton

Jewish Family Services

432 30th Street NW

Canton, OH 44709

(330) 445-2402

www.jewishcanton.org

Cincinnati

Jewish Family Service of the Cincinnati Area

8487 Ridge Road

Cincinnati, OH 45236

(513) 469-1188

www.jfscinti.org

Cleveland

Jewish Family Service Association of Cleveland

24075 Commerce Park Road

Beachwood, OH 44122

(216) 292-3999

www.jfsa-cleveland.org

Cleveland

Bellefaire JCB

Main Campus

22001 Fairmount Boulevard

Cleveland, OH 44118

(800) 879-2522/(216) 932-2800

www.bellefairejcb.org

Columbus

Jewish Family Services

1070 College Avenue

Columbus, OH 43209

(614) 231-1890

www.jfscolumbus.org

Toledo

Jewish Family Service

6465 Sylvania Avenue

Sylvania, OH 43560

(419) 885-4461

www.jewishtoledo.org

Youngstown

Jewish Family Services

517 Gypsy Lane

Youngstown, OH 44504

(330) 746-7929

www.jewishyoungstown.org

Oregon

Portland

Jewish Family & Child Service
1221 Southwest Yamhill Street, Suite 301
Portland, OR 97205
(503) 226-7079
www.jfcs-portland.org

Pennsylvania

Harrisburg

Jewish Family Service of Greater Harrisburg
333 North Front Street
Harrisburg, PA 17110
(717) 233-1681
www.jfsofhbg.org

Lackawanna County

Jewish Family Service of Lackawanna County
615 Jefferson Avenue, Suite 204
Scranton, PA 18510
(570) 344-1186
www.jfsolackawanna.org

Lancaster

Jewish Family Service of Lancaster
Congregation Shaarai Shomayim
75 East James Street
Lancaster PA 17602
(717) 799-6787
www.jfshelps.org

Lehigh Valley

Jewish Family Service of the Lehigh Valley
2004 Allen Street
Allentown, PA 18104
(610) 821-8722
www.jewishfamilyservice-lv.org

Philadelphia

Jewish Family and Children's Service of Greater Philadelphia
2100 Arch Street, 5th Floor
Philadelphia, PA 19103
(267) 256-2100
www.jfcsphilly.org

Pittsburgh

Jewish Family & Children's Service of Pittsburgh

5743 Bartlett Street

Pittsburgh, PA 15217

(412) 422-7200

www.jfcsppgh.org

Reading

Jewish Family Service

1100 Berkshire Boulevard

Wyomissing, PA 19610

(610) 921-0624

www.readingjewishcommunity.org

Wilkes-Barre/Wyoming Valley

Jewish Family Service of Greater Wilkes-Barre

60 South River Street

Wilkes-Barre, PA 18702

(570) 824-4646

www.jewishwilkes-barre.org

York

Jewish Family Services of York

2000 Hollywood Drive

York, PA 17403

(717) 843-5011

www.jfsyork.org

Rhode Island

Providence

Jewish Family Service

959 North Main Street

Providence, RI 02904

(401) 331-1244

www.jfsri.org

South Carolina

Charleston

Charleston Jewish Social Services

1645 Raoul Wallenberg Boulevard

Charleston, SC 29407

(843) 614-6494

www.jewishcharleston.org

Columbia

Jewish Family Service

306 Flora Drive

Columbia, SC 29223

(803) 787-2023, ext. 220

www.jewishcolumbia.org

Tennessee

Chattanooga

Care Network

5461 North Terrace Road

Chattanooga, TN 37411

(423) 493-0270

www.jewishchattanooga.com

Knoxville

Knoxville Jewish Family Services

6800 Deane Hill Drive

Knoxville, TN 37919

(865) 690-6343, ext. 18

www.jewishknoxville.org

Memphis

Jewish Family Service

6560 Poplar Avenue

Memphis, TN 38138

(901) 767-8511

www.jfsmemphis.org

Nashville

Jewish Family Service of Nashville and Middle Tennessee

801 Percy Warner Boulevard, Suite 103

Nashville, TN 37205

(615) 356-4234

www.jfsnashville.org**Texas**

Austin

Jewish Family Service

11940 Jollyville Road, Suite 110 South

Austin, TX 78759

(512) 250-1043

www.shalomaustin.org

Dallas

Jewish Family Service, Greater Dallas

The Edna Zale Building

5402 Arapaho Road

Dallas, TX 75248

(972) 437-9950

www.jfsdallas.org

El Paso

Jewish Family and Children's Service

401 Wallenberg Drive

El Paso, TX 79912

(915) 581-3256

www.jfcselpaso.org

Fort Worth

Jewish Family Services of Fort Worth and Tarrant County

4049 Kingsridge Road

Fort Worth, TX 76109

(817) 569-0898

www.tarrantfederation.org/JFS.htm

Houston

Jewish Family Service

4131 South Braeswood Boulevard

Houston, TX 77025

(713) 667-9336

www.jfshouston.org

Jewish Children's Regional Service

Houston Branch Office

PO Box 218702

Houston, TX 77218

(832) 767-9097

www.jcrs.org

San Antonio

Jewish Family Service of San Antonio, Texas

12500 NW Military Highway, Suite 250

San Antonio, TX 78231

(210) 302-6920

www.jfs-sa.org

Utah

Salt Lake City

Jewish Family Service

1111 East Brickyard Road, Suite 109

Salt Lake City, UT 84106

(801) 746-4334

www.jfsutah.org

Virginia

Fairfax

Jewish Social Service Agency

3018 Javier Road

Fairfax, VA 22031

(703) 204-9100

www.jssa.org

Richmond

Jewish Family Services

6718 Patterson Avenue

Richmond, VA 23226

(804) 282-5644

www.jfsrichmond.org

Tidewater/Virginia Peninsula

Jewish Family Service of Tidewater

260 Grayson Road

Virginia Beach, VA 23462

(757) 321-2222

www.jfshamptonroads.org

Washington

Seattle

Jewish Family Service

1601 16th Avenue

Seattle, WA 98122

(206) 461-3240

www.jfsseattle.org

Spokane

Spokane Area Jewish Family Services

1322 East 30th Avenue

Spokane, WA 99203

(509) 747-7394

www.sajfs.org

Wisconsin

Madison

Jewish Social Services of Madison

6434 Enterprise Lane

Madison, WI 53719

(608) 278-1808

www.jssmadison.org

Milwaukee

Jewish Family Services

1300 North Jackson Street

Milwaukee, WI 53202

(414) 390-5800

www.jfsmilw.org

Canada

Alberta

Calgary

Jewish Family Service Calgary
5920 – 1A Street SW, Suite 420
Calgary, AB T2H 0G3
(403) 287-3510
www.jfsc.org

Edmonton

Jewish Family Services Edmonton
10235-124th Street, Suite 200
Edmonton, AB T5N 1P9
(780) 454-1194
www.jfse.org

British Columbia

Vancouver

Jewish Family Service Agency
305-1985 West Broadway
Vancouver, BC V6J 4Y3
(604) 257-5151
www.jfsa.ca

Jewish Family Services of Vancouver Island

3636 Shelbourne Street
Victoria, BC V8P 4H2
(250) 370-9488, ext. 1
www.jfsvi.ca

Manitoba

Winnipeg

Jewish Child and Family Service
123 Doncaster Street, Suite C200
Winnipeg, MB R3N 2B2
(204) 477-7430
www.jcfswinnipeg.org

Ontario

Hamilton

Hamilton Jewish Social Services
30 King Street East
Dundas, ON L9H 5G6
(905) 627-9922, ext. 21
www.hamiltonjss.org/index.html

Ottawa

Jewish Family Services of Ottawa

2255 Carling Avenue, Suite 300

Ottawa, ON K2B 7Z5

(613) 722-2225

www.jfsottawa.com**Toronto**

Jewish Family & Child Service of Greater Toronto

4600 Bathurst Street, 1st Floor

Toronto, ON M2R 3V3

(416) 638-7800

www.jfandcs.com**Toronto**

Jewish Immigrant Aid Service, Toronto

4600 Bathurst Street, Suite 325

Toronto, ON M2R 3V3

(416) 630-6481

www.jiastoronto.org**Quebec****Montreal**

Agence Ometz

1 Cummings Square

(5151 Côte Ste-Catherine Road)

Montreal, QC H3W 1M6

(514) 342-0000

www.ometz.ca**Montreal**

Agence Ometz West Island

96 Roger-Pilon Boulevard

Dollard-des-Ormeaux, QC H9B 2E1

(514) 290-2122

www.ometz.ca***Central Coordinating Body for Jewish Vocational Services***

International Association of Jewish Vocational Services

845 Walnut Street, Suite 640

Philadelphia, PA 19103

(215) 854-0233

www.iajvs.org

United States**California**

Jewish Vocational Service
6505 Wilshire Boulevard, Suite 200
Los Angeles, CA 90048
(323) 761-8888
www.jvsla.org

Jewish Vocational Service
225 Bush Street, Suite 400
San Francisco, CA 94104
(415) 391-3600
www.jvs.org

Colorado

SHALOM Denver/Jewish Family Service of Colorado
2498 West 2nd Avenue
Denver, CO 80223
(303) 623-0251
www.jewishfamilyservice.org

District of Columbia

Jewish Social Service Agency of Metropolitan Washington
200 Wood Hill Road
Rockville, MD 20850
(301) 838-4200
www.jssa.org

Florida

Jewish Community Services of South Florida
735 N.E. 125th Street
North Miami, FL 33161-5611
(305) 899-1587
www.jcsfl.org

Tampa Bay-Job-Links
4100 West Kennedy Boulevard, Suite 206
Tampa, Florida 33609
(813) 344-0200
www.tampabay-job-links.org

Georgia

Jewish Family and Career Services
4549 Chamblee Dunwoody Road
Atlanta, GA 30338-6210
(770) 677-900
www.jfcs-atlanta.org

Illinois

Jewish Vocational Service
216 West Jackson Boulevard
Suite 700
Chicago, IL 60606-6909
(312) 673-3400
www.jvschicago.org

Kansas

Jewish Employment Services
5801 West 115th Street
Overland Park, KS 66211
(913) 327 8130
www.jvskc.org

Kentucky

Jewish Family & Career Services
2821 Klempner Way
Louisville, KY 40205
(502) 452-6341
www.jfclsouville.org

Maryland

Jewish Community Services
5750 Park Heights Avenue, Suite 233
Baltimore, MD 21215
(410) 466-9200
www.jcsbaltimore.org

Massachusetts

Jewish Vocational Service
29 Winter Street
Boston, MA 02108
(617) 399-3131
www.jvs-boston.org
www.career-moves.org

Michigan

JVS
29699 Southfield Road
Southfield, MI 48076-2063
(248) 559-5000
www.jvsdet.org

Minnesota

Jewish Family & Children's Service of Minneapolis
13100 Wayzata Boulevard, Suite 300
Minnetonka, MN 55305
(952) 591-0300
www.jfcsmpls.org

Missouri

Jewish Vocational Service
1608 Baltimore Avenue
Kansas City, MO 64108
(816) 471-2808
www.jvskc.org

MERS/Missouri Goodwill Industries
1727 Locust Street
St. Louis, MO 63103-1703
(314) 241-3464
www.mersgoodwill.org

New Jersey

Jewish Vocational Service of MetroWest
111 Prospect Street
East Orange, NJ 07017-2497
(973) 674-6330
www.jvsnj.org

Jewish Family & Vocational Service of Middlesex County
32 Ford Avenue
2nd Floor
Milltown, NJ 08850
(732) 777-1940
www.jfvs.org

New York

FEGS Health and Human Services System
315 Hudson Street, 9th Floor
New York, NY 10013
(212) 366-8400
www.fegs.org

Ohio

JVS Career Services
10945 Reed Hartman Highway
Suite 302
Cincinnati, OH 45242
(513) 936-9675
www.jvscinti.org

Jewish Family Service Association of Cleveland
3659 South Green Road, Suite 322
Beachwood, OH 44122
(216) 504-2600
www.jfsa-cleveland.org

Jewish Family Services

1070 College Avenue
Columbus, OH 43209
(614) -231-1890
www.jfscolumbus.org

Pennsylvania

JEVS Human Services Philadelphia
1845 Walnut Street, 7th Floor
Philadelphia, PA 19103-4707
(215) 854-1800
www.jevs.org

Jewish Family and Children's Service

5743 Bartlett Street
Pittsburgh, PA 15217
(412) 422-7200
www.jfcsphg.org

Texas

Jewish Family Service of Dallas
5402 Arapaho Road
Dallas, TX 75248
(972) 437-9950
www.jfsdallas.org

Jewish Family Service
4131 South Braeswood Boulevard
Houston, TX 77025
(713) 667-9336
www.jfshouston.org

Canada**Ontario**

Jewish Vocational Service
74 Tycos Drive
Toronto, ON M6B 1V9
(416) 787-1151
www.jvstoronto.org

Quebec

Agence Ometz
1 Carre Cummings Square
Montréal, QC H3W 1M6
(514) 342-0000
www.ometz.ca

Central Coordinating Body for Jewish Free Loans

International Association of Jewish Free Loans
6505 Wilshire Boulevard, Suite 715
Los Angeles, CA 90048
(323)761-8830 x104
www.freeloan.org

United States**Arizona**

Jewish Free Loan of Greater Phoenix
3443 North Central Avenue, Suite 707
Phoenix, AZ 85012
(602) 230-7983
www.jewishfreeloan.org

Hebrew Free Loan Association of Tucson
4301 East 5th Street
Tucson, AZ 85711-2005
(520) 297-5360
www.jewishtucson.org

California

Jewish Free Loan Association (IAJFL Home Office)
6505 Wilshire Boulevard, Suite 715
Los Angeles, CA 90048
(323) 761-8830
www.JFLA.org

Jewish Family Service of San Diego
Turk Family Center
8804 Balboa Ave.
San Diego, CA 92123
(858) 637-3000
www.jfssd.org

Hebrew Free Loan Association of San Francisco
131 Steuart Street, Suite 520
San Francisco, CA 94105
(415) 546-9902
www.hflasf.org

Colorado

Jewish Interest Free Loan of Colorado

Temple Sinai

3509 S. Glencoe

Denver, CO 80237

(303) 759-0841

<http://www.ijn.com>

Florida

Ruth Rales Jewish Family Service

21300 Ruth & Baron Coleman Blvd.

Boca Raton, FL 33428

(561) 852-3334

www.ruthralesjfs.org

Hebrew Free Loan Association of South Florida, Inc.

P.O. Box 630362

Miami, FL 33163-0362

(305) 933-1187

www.hebrewloan.org

HFL of Palm Beach County

4601 Community Drive

West Palm Beach, FL 33417-2760

(561) 242-6642

<http://www.jewishpalmbeach.org>

Georgia, Virginia, North Carolina, South Carolina, Georgia, and Florida

Jewish Educational Loan Fund, Inc.

4549 Chamblee Dunwoody Road

Atlanta, GA 30338-6210

(770) 396-3080

www.JELF.org

Georgia

Jewish Interest Free Loan of Atlanta

5115 New Peachtree Road, Suite 200A

Chamblee, GA 30341

(404) 410-6886

www.jifla.org

Maine

Hebrew Free Loan of Maine

c/o Jewish Community Alliance

57 Ashmont Street

Portland, ME 04103

(207) 772-1959

www.mainejewish.org

Maryland/District of Columbia

Hebrew Free Loan Association of Baltimore
5752 Park Heights Ave.
Baltimore, MD 21215
(410) 466-9200 Ext 216
www.hebrewfreeloan.org

Hebrew Free Loan Association of Greater Washington
6121 Montrose Rd.
Rockville, MD 20852-4856
(301) 770-4836
www.hebrewfreeloandc.org

Massachusetts

Hebrew Free Loan Association of Greater Springfield
1160 Dickinson St.
Springfield, MA 01106
(413) 736-6573
www.hflaspringfield.org

Merrimack Valley Jewish Free Loan Association
439 South Union Street, 2nd Floor
Andover, MA 01843
(978) 688 0466
www.mvjf.org

Michigan

Hebrew Free Loan of Metropolitan Detroit
6735 Telegraph Road, Suite 300
Bloomfield Hills, MI 48301
(248) 723-8184
www.hfldetroit.org

Jewish Federation of Grand Rapids
2727 Michigan St NE
Grand Rapids, MI 49506
(616) 942-5553 Ext. 18
www.jfgr.org

Minnesota

Jewish Free Loan Program
c/o Jewish Family & Children's Service
13100 Wayzata Blvd., #400
Minnetonka, MN 55305
(952) 546-0616
www.jfcsmpls.org

Missouri

Jewish Loan Association
c/o Jewish Federation of St. Louis
12 Millstone Campus Dr.
St. Louis, MO 63146
(314) 432-0020 Ext: 3800
www.jewishinstlouis.org

New Jersey

Hebrew Free Loan of New Jersey
c/o Jewish Family Service of MetroWest
256 Columbia Turnpike, Suite 105
Florham Park, NJ 07932
(973)765-9050 Ext: 344
www.jfsmetrowest.org
www.jfedgmw.org

Paterson Hebrew Free Loan Association
10-10 Norma Avenue
Fair Lawn, NJ 07410
(201) 791-8395
www.jfsnorthjersey.org

New York

Hebrew Benevolent Loan Association
2640 North Forest Road, Suite 200
Getzville, NY 14068
(716) 204-1133
www.wnyhbla.org

Hebrew Free Loan Society
675 Third Avenue, Suite 1905
New York, NY 10017
(212) 687-0188
www.hfls.org

Ohio

Free Loan Association
c/o Anshe Sfard Synagogue
646 N. Revere Road
Akron, OH 44333
(330) 867-7292
(No website)

Jewish Federation of Cincinnati
Hebrew Free Loan Program
8499 Ridge Road
Cincinnati, OH 45236-1200
(513) 985-1524
www.jewishcincinnati.org

Hebrew Free Loan Association of Cleveland
23300 Chagrin Boulevard, #204
Beachwood, OH 44122
(216) 378-9042
www.hflaclev.org

Pennsylvania

Hebrew Free Loan Society of Greater Philadelphia
c/o Beth Sholom Congregation
8231 Old York Road
Elkins Park, PA 19027
(267) 709-9652
www.hebrewfreeloanphila.org

Hebrew Free Loan Association of Pittsburgh
4315 Murray Avenue
Pittsburgh, PA 15217
(412) 422-8868 or (412) 422-8740
www.hflapgh.org

Rhode Island

Hebrew Free Loan Association of Providence
58 Burlington Street
Providence, RI 02906
(401) 331-3081
www.jfri.org

Texas

Dallas Hebrew Free Loan Association
PO Box 671235
Dallas, TX 75367-1235
(214) 696-8008
www.dhfla.org

Hebrew Free Loans of Austin
3571 Far West Blvd. #233
Austin, Texas 78731
(512) 677-4352
www.hfla.org

Tarrant County Hebrew Free Loan Association
4750 Bryant Irvin Rd., STE 808
PMB #206
Fort Worth, TX 76132-3631
(817) 569-0898
(817) 377-4422
www.tchfla.org

Hebrew Free Loan Association of Greater Houston

4131 S. Braeswood Blvd.

Houston, TX 77025

(713) 667-9336 Ext. 221

www.hfla.net**Hebrew Free Loan Association of San Antonio**

P.O. Box 100282

San Antonio, TX 78201

(210) 736-4352

www.hfla-sa.org**Utah****Joseph & Evelyn Rosenblatt Free Loan Fund**

c/o Jewish Family Services

1111 E Brickyard Road, Suite 218

Salt Lake City, UT 84106

(801) 746-4334

www.jfsutah.org**Washington****Hebrew Free Loan Association of Seattle**

PO Box 18862

Seattle, WA 98118-8862

206-722-1936

www.hfla-seattle.com**Wisconsin****Milwaukee Jewish Free Loan Association**

409 E. Silver Spring Drive

Milwaukee, WI 53217

(414) 961-1500

www.mjfreeloan.org**Canada****Alberta****The Calgary Jewish Family Loan Association**

25 Ceduna Lane S.W.

Calgary, AB T2W 6H5

(403) 281-9476

www.jewishcalgary.org**Jewish Free Loan Society**

200 10220 156th Street

Edmonton, AB T5P 2R1

(780) 487-0585

www.jewishedmonton.org

British Columbia

Hebrew Free Loan Association of Vancouver
304B-950 West 41st Avenue
Vancouver, B.C. V5Z 2N7
(604) 428-2832
www.hfla.ca

Manitoba

The Asper Helping Hand Initiative
Suite C200-123 Doncaster St .
Winnipeg, MB R3N 2B2
(204) 478-8592
www.jcfswinnipeg.org

Ontario

Hebrew Free Loan Association of Hamilton
30 Kings Street East
Dundas, Ontario L9H 5G6
(905) 627-9922
(No website)

Jewish Free Loan Toronto
4600 Bathurst Street, Suite 340
Toronto, ON M2R 3V3
(416) 635-1217
www.jewishfreeloan.ca

Ottawa Hebrew Free Loan Association
301-2255 Carling Ave.
Ottawa, ON K2B 7Z5
(613) 722-2225 x319
(No website)

Quebec

Hebrew Free Loan Association of Montreal
6525 Decarie Boulevard, Suite 202
Montreal, QC H3W 3E3
(514) 733-7128
www.hflamtl.org

20.4 National Jewish Organizations

United States Jewish organizations are presented in the following categories:

Jewish Denominational Organizations
Jewish Clergy-Related Organizations
Rabbinical/Cantorial Schools

Jewish Community Coordinating Organizations

Jewish Community Professional Organizations

Jewish Children's Education Organizations

Jewish Adult Education Organizations

Jewish Youth Groups and Youth-Related Organizations

Jewish College Campus Organizations

Jewish Outreach Organizations

Jewish Israel-Related Education Organizations

Jewish Israel-Related Humanitarian Organizations

Jewish Israel-Related Political and Advocacy Organizations

Jewish Organizations Supporting Specific Israeli Institutions

Other Jewish Israel-Related Organizations

Jewish Holocaust Organizations

Jewish Community Relations Organizations

Jewish Philanthropy-Promoting Organizations

Jewish Philanthropic Foundations and Organizations

Jewish Philanthropic Pass-Through/Umbrella Organizations

Jewish Overseas Aid Organizations

Sephardic Organizations

Jewish Russian/FSU Organizations

Other Jewish National Origin Organizations

Yiddish Organizations

Jewish LGBT or GLBT Organizations

Jewish Cultural Organizations

Jewish History/Heritage Organizations

Jewish Social Welfare Organizations

Jewish Legal Organizations

Jewish Medical Organizations

Jewish Organizations for People with Disabilities or Special Needs

Jewish Funeral and End of Life Organizations

Jewish Media Organizations

Jewish Environmental Organizations

Jewish Academic Organizations

Jewish Fraternities/Sororities

Jewish Sports Organizations

Other Jewish Organizations

Canadian Jewish Organizations

Notes:

1. We have attempted to place each organization in the category that appears most appropriate for it, although many organizations could easily fit in multiple categories.

2. Academic organizations dedicated to the study of North American Jewry are found in Chap. 22.
3. The inclusion of an organization does not imply that the editors share the viewpoints espoused by that organization.

Jewish Denominational Organizations

Orthodox

Agudas Chasidei Chabad of United States (also known as **Union of Chabad Chassidim**) (formerly **Agudas HaChasidim Anshei Chabad Beartzot Habris** and **Agudas Chassidei Chabad Beartzot Habris veCanada**) (1924). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. The umbrella organization for the worldwide Chabad Lubavitch movement. (No website)

Agudath Israel of America (AIA) (1922). 42 Broadway, New York, NY 10004. (212) 797-9000. AIA serves as a leadership and policy umbrella organization for Haredi Jews in the US. It mobilizes Orthodox Jews to cope with Jewish problems in the spirit of the Torah; speaks out on contemporary issues from an Orthodox viewpoint; and sponsors a broad range of projects aimed at enhancing religious living, education, children's welfare, protection of Jewish religious rights, outreach to the assimilated and to Jews from the Former Soviet Union and social services. AIA organizes Jewish women for philanthropic work in the US and Israel and for intensive Torah education, conducts seminars and support groups promoting the health and well-being of Jewish women and their families. It includes N'shei Agudath Israel (Women's Division), Pirchei Agudath Israel (Children's Division), Bnos Agudath Israel (Girl's Division), Zeirei Agudath Israel (Young Men's Division). (No website)

Jewish Orthodox Feminist Alliance (JOFA) (1997). 520 Eighth Avenue, 4th Floor, New York, NY 10018. (212) 679-8500. JOFA is dedicated to expanding the spiritual, ritual, intellectual, and political opportunities for women within the framework of halakha. JOFA advocates meaningful participation and equality for women in family life, synagogues, houses of learning, and Jewish communal organizations to the full extent possible within the framework of halakha. (www.jofa.org)

National Council of Young Israel (NCYI) (1912). 111 John Street, New York, NY 10038. (212) 929-1525. NCYI is a coordinating agency for nearly 150 Orthodox congregations in the US and Canada. Through its network of member synagogues in North America and Israel, NCYI maintains a program of spiritual, cultural, social and communal activity aimed at the advancement and perpetuation of traditional, Torah-true Judaism. It seeks to instill in American youth an understanding and appreciation of the ethical and spiritual values of Judaism. NCYI is the only Orthodox synagogue movement that requires the minimum halakhic standards of a mechitza, closed parking facilities on Shabbos and Yom Tov, and that the synagogue's

officers be Shomer Shabbos. NCYI sponsors rabbinic and lay leadership conferences, synagogue services, rabbinic services, rabbinic and lay leader training, rabbinic placement, women's division, kosher dining clubs, and youth programs. NCYI also serves as a resource to Yisrael Hatzair, the Young Israel movement in Israel, encompassing over 50 synagogues. (www.youngisrael.org)

Orthodox Union (also known as **Union of Orthodox Jewish Congregations of America**) (OU) (1898). 11 Broadway, New York, NY 10004. (212) 563-4000. OU, the largest US organization of Orthodox synagogues, serves as the national central body of Orthodox synagogues. OU provides educational and religious programs and events and guidance to synagogues and groups. OU represents the Orthodox Jewish community to governmental and civic bodies and the general Jewish community. Its departments include OU Kosher, the national OU kashrut supervision and certification service, Job Board, Synagogue Services Department, Advocacy Center (the OU's public policy arm), Israel Center in Jerusalem, Community Engagement Department, Department of Day School and Educational Services, and OU Press. (www.ou.org)

Traditional

Union for Traditional Judaism (1984). 668 American Legion Drive, Teaneck, NJ 07666. (201) 801-0707. Through innovative outreach programs, the Union for Traditional Judaism seeks to bring the greatest possible number of Jews closer to an open-minded observant Jewish lifestyle. It supports and encourages traditional Jewish practice among individuals, congregations, institutions, scholars and religious leaders across the spectrum of the Jewish community. (www.utj.org)

Conservative

Federation of Jewish Men's Clubs (FJMC) (1929). 475 Riverside Drive, Suite 832, New York, NY 10115. (212) 749-8100. The Federation of Jewish Men's Clubs is the international umbrella organization for a confederation of more than 250 men's auxiliaries serving over 20,000 men throughout North America. FJMC's mission is to involve Jewish men in Jewish life, but its programs and contributions have a profound impact on congregations, youth, and world Jewry. FJMC is affiliated with the Conservative/Masorti movement and promotes principles of Conservative Judaism. FJMC develops family education and leadership training programs; offers the Art of Jewish Living series and Hearing Men's Voices series; sponsors the Yom HaShoah Yellow Candle Program, World Wide Wrap event, Hebrew literacy adult-education program, and Keruv program (outreach to families with intermarried members); and presents awards for service to American Jewry. (www.fjmc.org)

Hazak (1999). 820 Second Avenue, 10th Floor, New York, NY 10017. (240) 988-1545. Hazak is The United Synagogue of Conservative Judaism's organization for

mature Jews, providing programming for people 55 and older who are members of affiliated Conservative congregations. (www.uscj.org/LeadingKehilla/Programs/Services/Hazak_55.aspx)

Masorti Foundation for Conservative Judaism in Israel (1983). 475 Riverside Drive, Suite 832, New York, NY 10115. (212) 870-2216. The Masorti Foundation for Conservative Judaism in Israel is the American organization responsible for raising funds to support the work of the Masorti movement and enable the movement to further its activities in Israel. The Foundation also serves as the Movement's voice to American media, public officials and Jewish leadership. Legal advocacy is one of the central roles of the movement, which represents the religious rights of Masorti and Conservative Judaism before the Israeli establishment, including government ministries, the Supreme Court and municipalities. (www.masorti.org)

The United Synagogue of Conservative Judaism (USCJ) (formerly **United Synagogue of America**) (1913). 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800. USCJ is the primary organization of over 600 congregations practicing Conservative Judaism in North America. USCJ promotes the role of the synagogue in Jewish life to motivate Conservative Jews to perform mitzvot encompassing ethical behavior, spirituality, Judaic learning and ritual observance. USCJ works in the fields of Jewish education, youth activities, extensive Israel programming, including Nativ, congregational standards and action, and Israel affairs. It works closely with The Rabbinical Assembly, the international body of Conservative rabbis, the Jewish Theological Seminary of America, and the Ziegler School of Rabbinic Studies. USCJ includes the Fuchsberg Jerusalem Center and The Conservative Yeshiva in Jerusalem. (www.uscj.org)

Women's League for Conservative Judaism (1918). 475 Riverside Drive, Suite 820, New York, NY 10115. (212) 870-1260. The Women's League for Conservative Judaism is the parent body of the approximately 500 Conservative/Masorti women's synagogue groups and sisterhoods in the US, Canada, Puerto Rico, Mexico, and Israel. Women's League is the voice of the women of the Conservative movement, representing its membership at a wide array of national, international, religious and social action organizations. Its mission is to strengthen and unite synagogue women's groups, their members and individual members, support them in mutual efforts to understand and perpetuate Conservative/Masorti Judaism in the home, synagogue and community, and reinforce their bonds with Israel and with Jews worldwide. Women's League provides programs and resources in Jewish education, social action, Israel affairs, public policy, and leadership training. It also contributes to support The Jewish Theological Seminary. (www.wlcj.org)

World Council of Conservative/Masorti Synagogues (Masorti Olami) (1957). 3080 Broadway, New York, NY 10027. (212) 280-6039. The World Council of Conservative/Masorti Synagogues builds, renews and strengthens Jewish life throughout the world. In carrying out its mission, it acts to advance the interests and principles of Masorti Judaism, working with all other arms of the Conservative/Masorti movement to be an effective spokesperson for Masorti Judaism. (www.masortiworld.org)

Reform

Men of Reform Judaism (MRJ) (formerly **North American Federation of Temple Brotherhoods**) (1923). 633 Third Avenue, New York, NY 10017. (212) 650-4100. MRJ was organized to promote the establishment of affiliated brotherhoods, men's clubs and other local organized men's groups in congregations throughout North America affiliated with the Union for Reform Judaism and to stimulate men's fellowship, interest in Jewish worship, Jewish studies, tikkun olam and service to the congregation, Jewish community and the community at large. MRJ programs include Reform on Campus, Achim Corps (Men's Health Initiative, Men's Spirituality Program, Jewish Men's Issues), Ben Abba Zeyde Programs, Yom HaShoah Yellow Candle Program, and sponsorship of the Jewish Chautauqua Society, MRJ's interfaith education arm since 1939. (www.menrj.org)

The Society for Classical Reform Judaism (SCRJ) (2008). 15 Newbury Street, Boston, MA 02116. (617) 247-4700. The SCRJ seeks to preserve and creatively renew the deep spiritual values, rich intellectual foundations, and distinctive worship traditions that have historically distinguished the Reform movement. The SCRJ has launched a broad program of scholarships, academic courses and enrichment programs to inspire a new generation of rabbinic students. The SCRJ has also presented special worship services, sermons and educational forums at Reform congregations, helping them to reaffirm their heritage and experience the beauty of the liturgy, music and principles of Classical Reform worship in new and creative ways. (www.renewreform.org)

Union for Reform Judaism (URJ) (formerly **Union of American Hebrew Congregations**) (1873). 633 Third Avenue, New York, NY 10017. (212) 650-4000. The URJ, founded by Rabbi Isaac Mayer Wise, is the congregational arm of the Reform Movement, serving both congregations and their members. It is a network of more than 900 congregations, lay leaders, clergy and professionals in the US, Canada, the Bahamas, Puerto Rico, and the Virgin Islands with a progressive, inclusive approach. As a member of the World Union for Progressive Judaism, the URJ connects Reform Jews in North America with Liberal/Progressive/Reform congregations around the globe. The URJ also represents Reform congregations in regional, North American and international organizations. The URJ provides religious, educational, cultural and administrative programs, as well as camping, Birthright, travel and youth group experiences. (www.urj.org)

Women of Reform Judaism (WRJ) (formerly **National Federation of Temple Sisterhoods**) (1913). 633 Third Avenue, New York, NY 10017. (212) 650-4050. WRJ is the women's affiliate of the Union for Reform Judaism. With a mission to ensure the future of Reform Judaism, WRJ works to educate and train future sisterhood and congregational leadership and provides sisterhoods with resources and tools to enhance their activities. WRJ programs include Lilith Salons, Social Action Rings, Israel Twinning Program, and Fistula and Maternal Health Program. Through the YES Fund (Youth, Education, and Special Projects), WRJ provides financial support to rabbinic and cantorial students at Hebrew Union College-Jewish

Institute of Religion, to the youth programs of the Reform movement, and to programs benefitting women and children in Israel, the Former Soviet Union, and around the world. (www.wrj.org)

World Union for Progressive Judaism (1926). 633 Third Avenue New York, NY 10017. (212) 452-6530. The World Union for Progressive Judaism is the international umbrella organization of the Reform, Liberal, Progressive and Reconstructionist movements, serving more than 1,200 congregations, representing an estimated 1.8 million members in about 45 countries. It promotes and coordinates efforts of Liberal congregations throughout the world, starts new congregations, recruits rabbis and rabbinical students for all countries, and organizes international conferences of Liberal Jews. (www.wupj.org)

Jewish Renewal

ALEPH: Alliance for Jewish Renewal (1962) (1993). 7000 Lincoln Drive, #B2, Philadelphia, PA 19119. (215) 247-9700. ALEPH is a core institution in the Jewish Renewal movement, dedicated to the Jewish people's sacred purpose of partnership with the Divine in the inseparable tasks of healing the world and healing the hearts of the Jewish people. ALEPH supports and grows the worldwide movement for Jewish renewal by organizing and nurturing communities, developing leadership, training lay and rabbinic leaders, creating liturgical and scholarly resources, and working for social and environmental justice. (www.aleph.org)

Secular/Humanist

Congress of Secular Jewish Organizations (CSJO) (1970). 320 Claymore Boulevard, Cleveland, OH 44143. (866) 874-8608. The CSJO focuses on promoting and educating a secular Jewish world view, comprised of communities, schools and individual members. Its schools, adult and youth groups function outside the framework of organized religion and carry out programs of education directed towards understanding the Jewish people's past and enriching present Jewish lives. These programs include study of Jewish tradition, history, literature, music, art and languages. The CSJO promotes creative approaches to holiday celebrations that provide an opportunity to reflect upon the cultural and historic heritage of the Jewish people and to relate their significance to present-day life. (www.csjo.org)

International Federation of Secular & Humanistic Judaism (IFSHJ) (1986). 1777 T Street, Washington, DC 20009. (202) 248-8085. Founded by Rabbi Sherwin Wine, the IFSHJ was created to unify world Secular and Humanistic Jewry and serves as a collective voice which links national organizations in Israel, the US, Canada, Mexico, Argentina, Uruguay, Australia, Belgium, France, Italy, Sweden and countries of the Former Soviet Union. Its goals are to reach out to Secular and Humanistic Jews and offer communities where they can affirm Judaism, celebrate Jewish identity, educate children about their rich and vibrant heritage, and fully partici-

pate in Jewish life. Humanistic and Secular Jews understand Judaism as the human-centered history, culture, civilization, ethical values and shared experience of the Jewish people, for whom the message of Jewish history is that Jews have the power and the responsibility to take control of their own lives. (www.ifshj.net)

International Institute for Secular Humanistic Judaism (IISHJ) (1985). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. The three primary purposes of the IISHJ are to train rabbis, leaders, teachers and spokespersons for the movement of Secular Humanistic Judaism; to commission and publish educational materials for the movement; and to offer public seminars and colloquia for education and inspiration. The IISHJ includes distinguished writers, intellectuals and ordained Secular Humanistic rabbis who serve as faculty, as well as faculty members of major universities throughout the world who serve as part-time lecturers and instructors. (www.iishj.org)

Society for Humanistic Judaism (SHJ) (1969). 28611 West 12 Mile Road, Farmington Hills, MI 48334. (248) 478-7610. As the central body for the Humanistic Jewish movement in North America, the SHJ assists in organizing new communities, supporting its member communities and providing a voice for Humanistic Jews. Humanistic Judaism embraces a human-centered philosophy that combines the celebration of Jewish culture and identity with an adherence to humanistic values and ideas, and offers a non-theistic alternative in contemporary Jewish life. The mission of the SHJ is to mobilize people to celebrate Jewish identity and culture consistent with a humanistic philosophy of life, independent of supernatural authority. The SHJ gathers and creates educational and programmatic materials and sponsors training programs and conferences for its members. (www.shj.org)

Havurah

National Havurah Committee (1979). 7135 Germantown Avenue, Philadelphia, PA 19119. (215) 248-1335. The National Havurah Committee is a network of diverse individuals and communities dedicated to Jewish living and learning, community building and tikkun olam (repairing the world). It provides the tools to help people create empowered Jewish lives and communities as a center for Jewish renewal devoted to spreading Jewish ideas, ethics and religious practices through havurot, participatory and inclusive religious mini-communities. It maintains a directory of North American havurot and sponsors a week-long summer institute and regional weekend retreats. (www.havurah.org)

Trans-denominational

National Council of Synagogues (NCS) (formerly the **Synagogue Council of America**, (1926) (1999). NCS is a partnership of the Reform, Conservative, and Reconstructionist movements in Judaism dealing with interreligious affairs on a national level. The NCS believes that religious bodies need to talk to one another,

dialogue with each other, and share ideas, insights and values if religions are to play a role in building a better society. It collectively represents over 2,500 rabbis and 1,500 synagogues. Since its creation, the NCS has been a significant voice and increasingly a recognized address in the Jewish community for engagement in interfaith dialogue, collaborative social and public policy initiatives, and the advancement of intergroup relations through the sharing of the legacy of Jewish tradition and its contribution to the evolution of America society. (www.nationalcouncilofsynagogues.org)

Synagogue 3000 (S3K) (formerly **Synagogue 2000**) (1994). 7120 Hayvenhurst Avenue, Suite 206, Van Nuys, CA 91406. (646) 783-1978. S3K is a trans-denominational organization committed to success across the Jewish denominational spectrum. S3K is a catalyst for excellence, empowering congregations and communities to create synagogues that are sacred and vital centers of Jewish life and seeking to make synagogues compelling moral and spiritual centers—sacred communities—for the twenty-first century. S3K accomplishes its mission by challenging the existing assumptions of synagogue life in North America; by networking creative synagogue leaders to push their experimental vision ever forward; by showcasing their work to others in the field who can apply the principles of what they do in their own congregations; and by supporting those who are creating new “emergent” spiritual communities and advocating for the transformation of current models of synagogue life. (www.synagogue3000.org)

Applied Judaism

Society of Jewish Science: The Center for Applied Judaism (1922). 109 East 39th Street; New York, NY 10016. (212) 682-2626. The Society of Jewish Science publishes books, cassettes and a magazine, organizes study groups or chapters, and provides ongoing education on the principles and practices of Jewish Science. Jewish Science is a religious movement within Judaism that uses the concepts, tenets and principles of Judaism to raise the religious and spiritual consciousness of the Jewish people, to reveal the resources for health, serenity, success and peace of mind that are to be found within a Jew’s own faith. It is an interpretation of Jewish philosophy that was originally conceived in the early 1900s in response to the growing influence of Christian Science and the New Thought Movement. Every aspect of Jewish Science has its roots in Jewish tradition, whether biblical or rabbinic, and its theological concepts, principles of daily living, worship and ritual are all grounded in Jewish thought. (www.appliedjudaism.org)

Jewish Clergy-Related Organizations

Orthodox

Cantorial Council of America (CCA) (1960). Philip and Sarah Belz School of Jewish Music, 500 West 185th Street, New York, NY 10033. (212) 960-5353. The CCA, originally formed at Yeshiva University to provide professional and social resources to Orthodox cantors around the country, is today a worldwide

organization whose members distinguish themselves by combining religious observance with professional skills. Conventions and regional Mid Winter Conferences provide sessions designed toward enhancing knowledge of synagogue music and prayer for professional cantors and laymen alike. In addition, the CCA sponsors cantor-in-residence and outreach programs around the country to educate communities in the rich Jewish liturgical traditions and to help all worshipers gain more insight and meaning in their prayers. (www.yu.edu/belz/cantorial-council)

Central Rabbinical Congress of the USA and Canada (CRC) (1952). 85 Division Avenue, Brooklyn, NY 11211. (718) 384-6765. The CRC, founded by Rabbi Joel Teitelbaum, is a rabbinical organization that is a consortium of various Orthodox Jewish groups identified with the most conservative wings of Haredi Judaism in America, including the Satmar Hasidic group. The CRC has consistently opposed Zionism and the actions of the Zionists, issuing statements and advertisements and organizing protests. It is centered in New York's Kiryas Joel, Williamsburg, and Boro Park. The CRC represents the same conservative wings of the Haredi world that the Edah HaChareidis represents in Jerusalem. The CRC provides kosher food certification and serves as a religious court. (No website)

International Rabbinic Fellowship (IRF) (2008). Rabbi Jason Herman, IRF Executive Director, 347 West 34th Street, New York, NY 10001. (917) 751-5265. The IRF, founded by Rabbis Avi Weiss and Marc D. Angel, is a Modern Orthodox rabbinic association whose membership come together for serious study of Torah and halakha and to advocate policies and implement actions on behalf of world Jewry and humankind. The IRF is dedicated to providing advice, programming ideas and general support to its members to address their professional and spiritual well being. (www.internationalrabbinicfellowship.org)

Rabbinical Alliance of America (Igud Harabbonim) (RAA) (1942). 305 Church Avenue, Brooklyn, NY 11218. (718) 871-4543. The RAA is a national rabbinic organization with more than 800 members consisting of congregational leaders, religious teachers, chaplains, heads of Jewish organizations and communal leaders, united in their commitment to traditional Orthodox Judaism. It seeks to promulgate the cause of Torah-true Judaism through an organized rabbinate that is consistently Orthodox and to elevate the position of Orthodox rabbis nationally and defend the welfare of Jews the world over. The RAA maintains its own Beth Din (Rabbinical Ecclesiastical Court) for Jewish divorces, litigation, marriage counseling and family problems. (www.rabbinicalalliance.org)

Rabbinical Council of America (RCA) (formerly **Rabbinical Council of the Union of Orthodox Jewish Congregations of America**) (1923) (1935). 305 Seventh Avenue, 12th Floor, New York, NY 10001. (212) 807-9000. The RCA advances the cause and the voice of Torah and the rabbinic tradition by promoting the welfare, interests and professionalism of Orthodox rabbis around the world. It has been in the forefront of many issues, movements, ideas and initiatives intended to enhance the status and impact of the many facets of Torah on Jewish life in its interactions with the world around it. It promotes Orthodox Judaism in the community, supports institutions for study of Torah, stimulates

creation of new traditional agencies, publishes important Torah and intellectual journals, holds annual conventions and conferences, issues occasional position papers and statements on the issues of the day, and provides numerous services for the Orthodox rabbinate. (www.rabbis.org)

Union of Orthodox Rabbis of the United States and Canada (Agudath Harabbonim) (UOR) (1902). 235 East Broadway, New York, NY 10002. (212) 964-6337. The UOR, founded on the Lower East Side of New York by European-born Orthodox rabbis, is one of the oldest Orthodox rabbinic organizations in North America. It was established to address issues facing traditional Jews in North America and to counter assimilationist influences. The UOR was considered influential in the past and was once led by some of the most prominent Orthodox rabbis of the day, including Rabbi Moshe Feinstein. UOR members consist almost exclusively of rabbis with a Haredi (ultra-Orthodox) world view. The UOR seeks to foster and promote Torah-true Judaism in the US and Canada; assists in the establishment and maintenance of yeshivot in the US; maintains a committee on marriage and divorce and aids individuals with marital difficulties; disseminates knowledge of traditional Jewish rites and practices; publishes regulations on synagogue structure; and maintains a rabbinical court for resolving individual and communal conflicts. The UOR has not shied away from controversy. In 1945, it formally assembled to excommunicate from Judaism Rabbi Mordecai Kaplan, who eventually would become the founder of Reconstructionist Judaism. For years the UOR had placed advertisements in Jewish newspapers shortly before the High Holy Days informing people that Jewish law prohibits worship at non-Orthodox synagogues. In 1997, the UOR declared that the Reform and Conservative movements were not Judaism. (No website)

Vaad HaRabbonim of America/American Board of Rabbis. 292 5th Avenue, 4th Floor, New York, NY 10001. (212) 714-3598. The Vaad HaRabbonim of America promotes Jewish unity through advocacy of religious and human rights for the Jewish people throughout the world. It is an Orthodox rabbinical organization dedicated to the dissemination of authentic (halakhic) Judaism that presents its point of view without shame or compromise. Sometimes controversial, the organization takes on issues on behalf of Jews, Judaism, and Israel that no other rabbinical organization in America is zealous enough to tackle. The Vaad offers distance rabbinical courses leading to semicha (certificate of ordination) and advanced ordination. It provides other vital rabbinical services for the Jewish community through its bet din (rabbinical court) and also provides circuit rabbis for Jewish life cycle events, kosher certification, lecturers and speakers, pulpit and yeshiva principal placement and pastoral counseling. (www.vaadharabbonim.com)

Traditional

Morashah. 668 American Legion Drive, Suite B, Teaneck, NJ 07666. (201) 801-0707. Morashah is the rabbinic arm of the Union for Traditional Judaism. Members participate in continuing education, annual conferences and summer

kallot (conventions). Morashah provides professional placement, a pension program, professional advancement programs and rabbinic resources. Senior members mentor their colleagues in an ongoing process that fosters professional growth. (www.utj.org/morashah)

Conservative

The Cantors Assembly (CA) (1947). 55 South Miller Road, Suite 201, Fairlawn, OH 44333 (330) 864-8533. The CA is the professional association of cantors affiliated with Conservative Judaism and the official placement agency for cantors in the Conservative movement. Affiliated with the United Synagogue of Conservative Judaism, the CA serves the needs of its members and congregations and helps preserve and enhance the traditions of the Jewish people. It helps its members to serve the spiritual and religious needs of their congregants, to preserve and enhance the traditions of Jewish prayer and synagogue music, and to maintain the highest standards for its sacred calling and those who practice it. The CA provides retirement and pension programs for its members, publishes materials of Jewish liturgy, music and education, and represents cantors to the Jewish and non-Jewish communities at large. (www.cantors.org)

The Rabbinical Assembly (RA) (formerly **Alumni Association of the Jewish Theological Seminary**) (1901). 3080 Broadway, New York, NY 10027. (212) 280-6000. The RA is the international association of Conservative/Masorti rabbis. Its mandate is to kindle the passion of the Jewish people in the service of God, Torah and Klal Yisrael, to strengthen the Conservative/Masorti movement, and to support the Conservative/Masorti rabbi. Its nearly 1,600 members serve as congregational rabbis, educators, military and hospital chaplains, professors of Judaica, and officers of communal service organizations throughout the world. The RA publishes learned texts, prayer books, and other works of Jewish interest; administers the work of the Committee on Jewish Law and Standards for the Conservative movement; serves the professional and personal needs of its members through publications, conferences and benefit programs; and administers the affairs of the Conservative movement's Joint Placement Commission. The RA is a strong supporter of Israel and Zionist activities. It is active in interfaith activities and in promoting and supporting projects of tzedakah, gemilut hesed and social justice. (www.rabbinicalassembly.org)

Reconstructionist

Reconstructionist Rabbinical Association (RRA) (1974). 1299 Church Road, Wyncote, PA 19095. (215) 576-5210. The RRA is the professional association of nearly 300 Reconstructionist rabbis. It serves as a collegial community, in which professional and personal support and resources are provided to rabbis; represents the rabbinic voice within the Reconstructionist movement, bringing the teachings, stories and traditions of Judaism to bear on contemporary issues and challenges, and

helping to define Reconstructionist positions on Jewish issues for our time; and represents the Reconstructionist rabbinate to the larger Jewish and general communities. The RRA establishes rituals, documents, liturgy and policies around moments of the Jewish life cycle. The annual RRA convention and regional events serve to connect colleagues with each other and provide ongoing education and professional development. (www.therra.org)

Reform

American Conference of Cantors (ACC) (1953). 1375 Remington Road, Suite M, Schaumburg, IL 60173. (847) 781-7800. The ACC, an affiliate of the Union for Reform Judaism, is the professional organization of the Reform movement's more than 500 ordained or certified cantors. Members of the ACC have special expertise in the music of the Jewish people and serve synagogues and communities in pastoral, worship, programming and educational roles. The ACC supports its members in their sacred calling as emissaries for Judaism and for Jewish music, providing a unique and dynamic vision of programs and initiatives that respond to the needs of the greater Reform community. Responsible for raising the professional standards of synagogue musicians, the ACC offers continuing education programs and professional development opportunities for its members. It also sponsors an annual convention. It offers placement services to its members and Union for Reform Judaism congregations through the Joint Cantorial Placement Commission. (www.accantors.org)

Central Conference of American Rabbis (CCAR) (1889). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. The CCAR, which is the oldest and largest rabbinic organization in North America, enriches and strengthens the Jewish community by empowering Reform rabbis to provide religious, spiritual and organizational leadership. The CCAR's unique contribution to a continued vibrant Jewish community and Reform movement lies in its work fostering excellence in Reform rabbis, enhancing unity and connectedness among Reform Jews, applying Jewish values to a contemporary life, and creating a compelling and accessible Judaism for today and the future. It offers rabbis opportunities for Torah study, professional development, spiritual growth and emotional well-being, specialized services such as placement, pension, mentoring and transition training, and chevruta – a nurturing community among rabbis. The CCAR Press provides liturgy and prayer books to the worldwide Reform Jewish community. (www.ccarnet.org)

Women's Rabbinic Network (WRN) (1975). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. The WRN was created by a group of female rabbinic students to provide the support and advocacy needed in the early years of women in the Reform rabbinate. The organization includes the more than 600 women who have been ordained since 1972 at the Hebrew Union College-Jewish Institute of Religion. The WRN has consistently worked to promote the personal and professional growth of female rabbis and rabbinic students within the Reform movement. (www.womensrabbinicnetwork.wordpress.com)

Jewish Renewal

OHALAH: Association of Rabbis for Jewish Renewal/Association of Cantors for Jewish Renewal (2011). c/o Beth Chaim Congregation, 1800 Holbrook Drive, Danville, CA 94506. (925) 736-7146. OHALAH (an acronym in Hebrew for Agudat Harabbanim l'Hithadshut Hayahadut) is a pan-denominational association of rabbis, cantors and students of these professions, and includes more than 200 diverse rabbis who participate in the transformation and renewal of Judaism. The Rabbinic Pastors Association, a branch of OHALAH, includes rabbinic pastors, chaplains and students of these professions. OHALAH provides continuing education, professional support, ethical guidance and supervision, and collegial fellowship for qualifying rabbis, cantors and rabbinic pastors. (www.ohalah.org)

Secular/Humanist

Association of Humanistic Rabbis (AHR) (1967) (2001). 28611 West 12 Mile Road, Farmington, MI 48334. The AHR is a professional rabbinic organization that supports the values of the movement of Secular Humanistic Judaism, a human-centered approach to Jewish life and culture. It meets annually for fellowship, development of ethical positions, study and sharing of ideas to strengthen the movement and enhance collegial support. The AHR is dedicated to promoting the ongoing learning, fellowship and welfare of its members. Members of the AHR serve in all walks of Jewish life, participating in life cycle events, counseling, speaking, teaching and advocacy work. (www.humanisticrabbis.org)

Non-denominational

Cantors World (2003). Planetarium Station, 1274 49th Street, New York, NY 11219. (718) 851-3226. Cantors World was founded with the goal of helping to revive interest in traditional chazzanut through quality and creative programs. Its concerts have drawn sold-out crowds with audiences ranging from the most religious or Hasidic background to the unaffiliated and extremely secular. A key goal of Cantors World is to continue to promote the role of the cantor in bringing inspiration, dignity and beauty to the prayer service. Cantors World programming consists of several annual concerts and unique presentations, such as 'An Evening of Preparation' for the High Holy Days, a cantorial 'Talent Search', and special 'Shabbat Chazzanut' weekends. (www.cantorsworld.com)

Jewish Ministers Cantors Association of America & Canada/Der Chazzonim Farband (JMCA) (1897). 244 Fifth Avenue, Suite G 274, New York, NY 10001. (800) 977-5622. The JMCA was formed to organize an association of traditional cantors in North America and is the oldest cantorial organization in America. Historically, the JMCA supplied Jewish communities throughout the US and Canada

with traditional cantors. It has a membership that included some of the greatest talents of the past century and is dedicated to continuing their example of excellence, service and talent to the Jewish community. (www.thejmca.org)

JWB Jewish Chaplains Council (formerly **Chaplains' Committee of the JWB, Committee for Army and Navy Religious Affairs, and Commission on Jewish Chaplaincy**) (1917) (1986). 520 Eighth Avenue, New York, NY 10018. (212) 786-5090. The JWB Jewish Chaplains Council, an agency of the JCC Association, provides full support services to Jewish chaplains and administers ecclesiastical approval for chaplain candidates and Jewish lay leaders in the military. It is a government accredited agency providing for the religious, educational and morale needs of Jewish military personnel, their families and patients in Veterans Affairs hospitals. (www.jcca.org/jwb)

National Association of Jewish Chaplains (NAJC) (1988). 901 Route 10, Whippany, NJ 07981. (973) 929-3168. The NAJC is the professional organization of Jewish chaplains worldwide, for those serving in hospitals, nursing homes, geriatric, psychiatric, correctional and military facilities. It provides collegial support, continuing education, professional certification and resources for the Jewish community on issues of pastoral and spiritual care, and helps student members to attend NAJC-sponsored conferences and other events. (www.najc.org)

North American Boards of Rabbis (2000). 943 Cedarhurst Street, Valley Stream, NY 11581. The North American Boards of Rabbis is an umbrella organization for Boards of Rabbis across the US and Canada that aims to bring together rabbis of the major Jewish movements for dialogue. (No website)

Rabbinic Center for Research and Counseling (1970). 306 South Avenue, Fanwood, NJ 07023. (908) 233-0419. The Rabbinic Center for Research and Counseling is the first organization established to promote research on intermarriage and to serve the needs of intermarrying and intermarried couples. It advocates and encourages rabbinic officiation at intermarriage ceremonies. The Rabbinic Center (1) provides a referral service (for a fee) for those who seek help in matters relating to intermarriage by maintaining a national list of rabbis who officiate at intermarriages; (2) conducts and promotes research on intermarriage; (3) offers premarital and marital therapy for intermarried couples and their families; (4) presents a variety of programs specifically geared to the needs of intermarried couples; and (5) serves as an outpatient mental health facility for area residents (in New Jersey). (www.rcrconline.org)

T'ruah: The Rabbinic Call for Human Rights (formerly **Rabbis for Human Rights-North America**) (2002). 333 Seventh Avenue, 13th Floor, New York, NY 10001. (212) 845-5201. T'ruah is an organization of rabbis from all streams of Judaism that acts on the Jewish imperative to respect and protect the human rights of all people. Grounded in Torah and the Jewish historical experience and guided by the Universal Declaration of Human Rights, T'ruah advocates for human rights in North America and Israel. (www.rhr-na.org)

Women Cantors' Network (WCN) (1982). Robin Sparr-Rothman, Treasurer, PO Box 609, Natick, MA 01760. (508) 650-8894. The goal of the WCN is to promote the practice of Judaism through the dissemination, development and commissioning of Jewish music and rituals for clergy and lay leaders serving in the cantorate. The WCN provides information and education in areas related to the cantorate and Jewish music through annual conferences and online forums, commissions Jewish music for women's voices, and serves as a forum for discussing practical issues for women in the cantorate by sharing professional knowledge and experiences in a supportive atmosphere. (www.womencantors.net)

Rabbinical/Cantorial Schools

Association of Advanced Rabbinical and Talmudic Schools (AARTS) (1974). 11 Broadway, Suite 405, New York, NY 10004. (212) 363-1991. AARTS is a national accreditation association for Rabbinical and Talmudic schools in the US, which sets educational standards in the field throughout the country. Independently run, AARTS is made up of experts in the field of Rabbinical and Talmudic training. Both undergraduate and graduate programs are evaluated by AARTS and must meet set standards in education, finance and graduate requirements to be considered for accreditation. (No website)

Orthodox

Beth Medrash Govoho (Lakewood Yeshiva) (1943). 617 6th Street, Lakewood Township, NJ 08701. (732) 367-1060. The Lakewood Yeshiva is one of the largest yeshivas in the world and confers rabbinic ordination. (No website)

Chaim Yakov Shlomo College of Jewish Studies (CYS-CJS) (2004). 9540 Collins Avenue, Surfside, FL 33154. (305) 868-1411, ext. 7343. CYS-CJS, a subsidiary of The Shul of Bal Harbour in Surfside, is an intensive academic institution that grants semicha (rabbinic ordination), which is linked to the Master of Hebrew Letters (M. H. L.) degree, and a B. H. L., or Bachelor of Hebrew Letters, a degree designed for lay professionals in the Jewish community. The Smicha Program is open to students with a very substantial traditional Judaica background, and graduates receive yoreh yoreh ordination (ordinary rabbinical ordination). The CYS-CJS was established to provide the highest level of academic training and mission orientation to qualified rabbinical scholars to answer the need for Jewish leadership on a global basis and to enhance the spiritual level of the local community. (www.cys-college.org)

Hebrew Theological College (1922). 7135 North Carpenter Road, Skokie, IL 60077. (847) 982-2500. Hebrew Theological College is a fully accredited institution, committed to the advancement of scholarship in accordance with the principles

of Orthodox Judaism, providing academic programs to produce Torah scholars who will provide rabbinic and lay leadership, serving the Jewish community in their professional and personal vocations. It includes Beis Midrash (Men's Division), Bellows Kollel, Blitstein Institute for Women, Bressler School of Advanced Hebrew Studies, Fasman Yeshiva High School, Israel Experience Program, Jewish Studies Online, Kanter School of Liberal Arts and Sciences, Yeshivas Hakayitz Summer Camp. (www.htc.edu)

Jewish Educational Leadership Institute/Miami Semicha Program (2002). 3401 Prairie Avenue, Miami Beach, FL 33140. (305) 975-2666. The Miami Semicha Program is a post-secondary institute that trains students to become chaplains and rabbis. It offers rabbinic ordination for young men who are comfortable with the chevruta (partnered) style of learning. The Miami Semicha Program offers both theoretical and practical learning to its students. The theoretical learning mainly consists of the rabbinic laws relevant to community rabbis and leads to the ordination of its students as rabbis. Besides the legal aspect of their learning, students also have lectures in the areas of public speaking, community leadership, fundraising, Jewish education and counseling, and also study Jewish philosophy and mysticism. Every week and during Jewish holidays, the students visit jails and hospitals, offer classes to the community and lead Shabbat services at various locations throughout the state. (www.jelimiami.com)

Kollel Tiferet Menachem. 7215 Waring Avenue, Los Angeles, CA 90046. (323) 906-7709. Kollel Tiferet Menachem is a West Coast rabbinical seminary of the Chabad-Lubavitch, located on the campus of Yeshiva Ohr Elchonon (West Coast Rabbinical Seminary). (No website)

Ner Israel Rabbinical College (1933). 400 Mount Wilson Lane, Baltimore, MD 21208. (410) 484-7200. Ner Israel Rabbinical College trains rabbis and educators for Jewish communities in America and worldwide. It offers bachelor's, master's, and doctoral degrees in Talmudic law, as well as teacher's diplomas, and has articulation agreements with Johns Hopkins University, University of Maryland, Baltimore County, Towson University, and the University of Baltimore. (No website)

Ohr Somayach Monsey (1979). Tanenbaum Educational Center, 244 Route 306, PO Box 334, Monsey, NY 10952. (845) 425-1370. Ohr Somayach Monsey offers the Meshech Chochmah Rabbinic Training Program, which encompasses both the classical material that prepares one for the rabbinate, together with training in areas that are specifically relevant to a role in reaching out to the unaffiliated. The objective of this program is to train rabbinic leaders, community lay leaders and outreach professionals. The 2-year course culminates in rabbinic semicha (ordination). Many of the students who have completed the program are serving communities throughout the country and in Europe, in both rabbinic and teaching positions. (www.os.edu)

Philip and Sarah Belz School of Jewish Music of the Rabbi Isaac Elchanan Theological Seminary (BSJM) (1954). 500 West 185th Street, New York, NY 10033. (212) 960-5353. The BSJM, a division of the Yeshiva University-affiliated Rabbi Isaac Elchanan Theological Seminary, is the foremost center in the US for the

preservation of Jewish music and is dedicated to preparing aspiring professional cantors, ba'alei tefillah, music educators and synagogue laymen to serve the Jewish community throughout the world. The philosophy of the BSJM emphasizes synagogue service and community activities as a whole. The program serves to counter the serious shortage of professionally educated cantors, ba'alei tefillah, and music teachers. (www.yu.edu/belz)

Rabbi Isaac Elchanan Theological Seminary (Yeshiva University) (RIETS) (1896). 2540 Amsterdam Avenue, New York, NY 10033. (212) 568-7300. REITS was the first Orthodox rabbinical seminary in the US and is the western hemisphere's leading center for Torah learning and training for the rabbinate. RIETS provides an educational experience in the classic mold of the great yeshivot. Embodying the historic concept of Torah Lishmah—learning for its own sake—and a responsiveness to community needs, RIETS is a preeminent source of rabbinic leadership, having trained some 2,700 of the world's most distinguished Orthodox rabbis, scholars and teachers. Firmly set in the emphasis on Talmud, codes and halakha, RIETS has developed programs to meet today's communal and personal needs with the unique ambience of intellectual and spiritual exploration that has always characterized the great academies of Jewish learning in the past. (www.yu.edu/riets)

Rabbinical College of America (1956). 226 Sussex Avenue, PO Box 1996, Morristown, NJ 07962. (973) 656-1477. The Rabbinical College of America is an internationally known institution of higher education that seeks to develop scholars thoroughly trained in higher Jewish learning. The campus serves as the New Jersey headquarters of the worldwide Lubavitch movement. The College prepares its students for positions as rabbis, teachers and community leaders, as well as responsible, conscientious and intelligent lay membership in the community. Students of the Rabbinical College's Ordination Program are granted ordination by some of the leading rabbinical authorities in the world. The Rabbinical College is concerned with transmitting the ethical, philosophical and spiritual teachings and values of Judaism, and is committed to the unique philosophy of Chabad-Lubavitch Chassidism. (www.rca.edu)

Rabbinical Seminary of America (Yeshiva Chofetz Chaim of Queens/Yeshivas Rabbeinu Yisrael Meir HaKohen) (RSA) (1933). 76-01 147th Street, Flushing, NY 11367. (718) 268-4700. RSA is a major Orthodox yeshiva and rabbinical school that grants ordination. It is named in memory of Rabbi Yisroel Meir Kagan, who was known as the Chofetz Chaim (Seeker/Desirer of Life) after the name of his book with the same title. RSA is at the forefront of a Torah renaissance, producing the rabbis, principals, teachers and outreach workers who are revitalizing Jewish life in North America and beyond. Rabbinical students at Yeshiva Chofetz Chaim often spend a decade or more at the Yeshiva, studying a traditional yeshiva curriculum focusing on Talmud, Mussar (ethics), and Halakha. (www.duvys.com/simple/rsa?aff=JDonations)

Talmudic University (1974). 4000 Alton Road, Miami Beach, FL 33140. (305) 534-7050. Talmudic University's Semicha Program trains young scholars to analyze

and decide questions of Jewish law. Additionally, the school strives to imbue each rabbi-in-training with the skills necessary to deal with human and community issues, and the ability to assume the role of a community leader. The Program provides a well-rounded curriculum so that graduates are skilled in all areas of Jewish communal life, while emphasizing the specific area in which the rabbinic student is planning to devote himself. (www.talmudicu.edu)

Yeshiva Gedolah of Greater Miami Rabbinical College (1972). 17330 Northwest Avenue, Miami, FL 33169. (305) 653-8770. Yeshiva Gedolah of Greater Miami Rabbinical College is a post-secondary institution that incorporates undergraduate and graduate level programs leading to rabbinical ordination. It is part of the Lubavitch Educational Center. (http://www.lecfl.com/templates/articlecco_cdo/aid/243685/jewish/yeshiva-gedolah-rabbinical-college.htm)

Yeshiva Pirchei Shoshanim (Semicha Program) (1995). 570 4th Street, Hammonton, NJ 08037. (732) 719-4955 or (800) 747-2434. Yeshiva Pirchei Shoshanim offers a semicha program to Torah observant Jewish males that provides for a minimum of 15 months of study. (www.shulchanaruch.com/admissions/rabbinical-program)

Yeshivas Bais Torah Menachem (2008). 832 North Cherokee Avenue, Los Angeles, CA 90038. (323) 936-5226 or (323) 495-3010. Yeshivas Bais Toras Menachem was established in response to a void in the greater Chabad community in terms of quality programs catering to mature young men who are serious about obtaining their semicha in a warm chassideshe environment and are looking for something different and innovative. It balances a well-rounded curriculum of semicha studies, Chassidus, halakha and hashkafa with various occupational and vocational training opportunities. The semicha program is a 2-year program, and the material is taught in a less pressured manner. The program's numerous extra-curricular activities provide vital enrichment and support for its spiritual and social aspirations. The students of Yeshivas Bais Toras Menachem are often engaged by many of the local Shluchim who involve them in outreach programs. (www.sites.google.com/site/smichacom)

Yeshivat Chovevei Torah (YCT) (1999). 3700 Henry Hudson Parkway, 2nd Floor, Riverdale, NY 10463. (212) 666-0036. YCT, founded by Rabbi Avi Weiss, is a Modern Orthodox rabbinical school committed to training and placing open Modern Orthodox rabbis who will lead the Jewish community and shape its spiritual and intellectual character in consonance with modern and open Orthodox values and commitments. YCT cultivates a love of Torah, a philosophy of inclusiveness, and a passion for leadership. It emphasizes the encounter with classical Jewish texts not just as an intellectual exercise but as a form of divine service. Tuition is waived for all students and stipends are available to help meet living expenses. Upon ordination, each graduate commits to serving in the rabbinate. (www.yctora.org)

Traditional

Institute of Traditional Judaism-The Metivta (1990). 811 Palisade Avenue, Teaneck, NJ 07666. (201) 801-0707. The Institute of Traditional Judaism combines intensive Torah study, a profound love of the entire Jewish people, and a deep regard for the world. It is a non-denominational halakhic rabbinical school dedicated to genuine faith combined with intellectual honesty and the love of Israel. Graduates receive yoreh semicha. (www.utj.org)

Conservative

H. L. Miller Cantorial School and College of Jewish Music of The Jewish Theological Seminary (formerly **Cantors Institute**) (1952). 3080 Broadway, New York, NY 10027. (212) 678-8000. The H. L. Miller Cantorial School and College of Jewish Music, affiliated with the Conservative movement, are devoted to Jewish musical studies. They train select advanced students as hazzanim (cantors) for congregational service or as teachers of Jewish music, choral directors, composers or research scholars. The H. L. Miller Cantorial School awards the diploma of hazzan, and the College of Jewish Music awards the master's degree in sacred music. Students are enrolled in both schools full-time and are expected to complete the diploma program and the master of sacred music degree simultaneously, preferably within a 5-year period, leading to a career of service, through the joys of music, to the Jewish community. (www.jtsa.edu/H_L_Miller_Cantorial_School.xml)

The Jewish Theological Seminary (JTS) (formerly **Jewish Theological Seminary Association**) (1886). 3080 Broadway, New York, NY 10027. (212) 678-8000. One of the world's leading centers of Jewish learning, JTS integrates rigorous academic scholarship and teaching with a commitment to strengthening Jewish tradition, Jewish lives and Jewish communities. The Rabbinical School at JTS offers intensive study, led by a world-class faculty of esteemed scholars, for rabbinic ordination of men and women in the Conservative Movement, preparing them for lives of service to God, the Jewish community and the broader world. The program is known for its textual concentration, emphasizing deep engagement with Torah, Midrash, Talmud, codes, liturgy, and literature. Students study Jewish social and intellectual history to enhance their understanding of the role of tradition and change in Jewish life. JTS articulates and transmits a vision of Judaism that is learned and passionate, pluralist and authentic, traditional and egalitarian, thoroughly grounded in Jewish texts, history and practices, and fully engaged with the societies and cultures of the present. It includes The Davidson School (Jewish Education), The Graduate School, Institute for Jewish Learning, List College (undergraduate), Louis Finkelstein Institute for Religious and Social Studies, Melton Research Center for Jewish Education, Milstein Center for Interreligious Dialogue, Project Judaica. (www.jtsa.edu)

Ziegler School of Rabbinic Studies (American Jewish University) (1996). 15600 Mulholland Drive, Bel-Air, CA 90077. (310) 476 9777 or (888) 853-6763. The Ziegler School of Rabbinic Studies made history when it opened the first independent rabbinical school on the West Coast. Located on the campus of American Jewish University, the Ziegler School is a 5-year rabbinical school that values rigorous scholarship and embraces the splendors of spirituality. The Ziegler School was conceived to train a new generation of Conservative rabbis to address the spiritual needs of a changing North American Jewry. The rabbinic program is dedicated to training Conservative rabbis who are not only deeply versed in Jewish texts and committed to Jewish traditional practice, but who can transmit the beauty and richness of Judaism to others. It offers an academically and spiritually rigorous program of text study and religious practice. Graduates enter the rabbinate with the vision and ability to energize others religiously, spiritually and intellectually, and to model the ideals of traditional Judaism in the contemporary world. (www.ziegleraju.edu)

Reconstructionist

Reconstructionist Rabbinical College (RRC) (1968). 1299 Church Road, Wyncote, PA 19095. (215) 576-0800. RRC is a progressive rabbinical school where people of all backgrounds engage intensively with Jewish texts, thought and practice. Co-educational, with a curriculum grounded in lively seminar-style courses and chevruta (partnered) study, RRC offers a unique specialization in social justice organizing and a pioneering Department of Multi-Faith Studies and Initiatives. Its students' extensive field work reflects the wide variety of roles RRC graduates play in congregations within and beyond the Reconstructionist movement, in synagogues, academic and educational positions, Hillel centers, federation agencies, chaplaincy for hospitals, hospices and geriatric centers, social-justice organizations, and interfaith organizations. RRC confers the titles of rabbi and cantor and grants degrees of Master and Doctor of Hebrew Letters and Master of Arts in Jewish Studies. In 2012, the Jewish Reconstructionist Federation was dissolved and its functions were assumed by the RRC, including programming for the Reconstructionist congregational community. (www.rrc.edu) (www.jewishrecon.org)

Reform

Debbie Friedman School of Sacred Music of Hebrew Union College-Jewish Institute of Religion (formerly **School of Sacred Music**) (1948). Brookdale Center, One West Fourth Street, New York, NY 10012. (212) 824-2225. The Debbie Friedman School of Sacred Music offers a 5-year program of full-time graduate study leading to the degree of Master of Sacred Music and Investiture as a cantor. The School of Sacred Music, which was renamed in 2011 in memory of its beloved faculty member, Debbie Friedman, was created at a time when the Holocaust threatened the continuity of Jewish heritage, and it flourished as a center dedicated

to preserving, enhancing and creating Jewish music. Originally conceived as an institution training cantors for the Reform, Conservative and Orthodox movements, the curriculum still reflects non-denominational origins. The School's faculty teaches the full range of cantorial styles, from traditional through contemporary music. Students gain a strong musical background, including vocal training, musicianship and sight singing, acquire a deep attachment to the Jewish community, and emerge from this program with the knowledge and skills to engage and inspire others in the act of worship. (www.huc.edu/academics/cantorial)

Hebrew Union College-Jewish Institute of Religion (HUC-JIR) (1875). Cincinnati: 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 221-1875; New York: The Brookdale Center, One West 4th Street, New York, NY 10012. (212) 674-5300; Los Angeles: 3077 University Avenue, Los Angeles, CA 90007. (213) 749-3424. HUC-JIR is the nation's oldest institution of higher Jewish education and the academic, spiritual and professional leadership development center of Reform Judaism. HUC-JIR educates men and women for service to American and world Jewry as rabbis, cantors, educators and communal service professionals, and offers graduate and postgraduate degree programs to scholars of all faiths. The Rabbinical School offers a 5-year program of full-time graduate study leading to the Master of Arts in Hebrew Letters degree and ordination. Since 1875, over 2,500 men and women have been ordained by HUC-JIR to serve the Reform movement. As transmitters of Torah, these Reform rabbis have perpetuated Judaism as a religious faith that speaks to the modern Jew. With centers of learning in Cincinnati, Jerusalem, Los Angeles and New York, HUC-JIR's scholarly resources comprise renowned library, archive, and museum collections, biblical archaeology excavations and academic publications. (www.huc.edu)

Jewish Renewal

ALEPH Ordination Programs-Cantorial Path. 7000 Lincoln Drive, Philadelphia, PA 19119. (215) 247-9700. Instructors in the ALEPH Cantorial Program work with each student to craft different programs that take into account their particular knowledge and abilities. Cantorial students are expected to have a solid grounding in basic musicianship, be able to comfortably read music, be able to accurately sight-sing, and have had and continue to have vocal coaching. The curriculum includes skills in liturgy and the leadership of prayer, pastoral skills, life-cycle officiation, Jewish literacy and personal spiritual/emotional development. The Program also values courses and practica in counseling, counseling education, relationship and family therapy, group work, Clinical Pastoral Education (CPE), and Social Work. (www.aleph.org/cantorial.htm)

ALEPH Ordination Programs-Rabbinic Path. 7000 Lincoln Drive, Philadelphia, PA 19119. (215) 247-9700. The ALEPH Rabbinic Program is built upon the pioneering work of Jewish renewal visionary and ALEPH founder, Reb Zalman Schachter-Shalomi. It is a non-denominational, highly decentralized program of

learning for men and women which offers structured, yet highly individualized, guidance and mentorship in pursuing the rigorous studies and practica which can culminate in rabbinic ordination. Its educational expectations are comparable to those of a contemporary liberal rabbinic seminary even as the curriculum reflects a unique renewal philosophy and style of learning. The Program blends a variety of modalities of learning, including its own retreats, seminars and televideo-conference courses, along with other supervised distance learning programs and courses, as well as course work undertaken in universities, colleges, synagogues and seminaries. (www.aleph.org/rabbinic.htm)

Secular/Humanist

Rabbinic Program of International Institute for Secular Humanistic Judaism (1992). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. The International Institute for Secular Humanistic Judaism Rabbinic Program trains and ordains Secular Humanistic rabbis, who are the spiritual leaders and philosophic and cultural mentors for Secular Humanistic Jews. Secular Humanistic rabbis serve as teachers, counselors, pastors, ceremonialists (celebration and ceremonial guides) and experts in Judaism. The Rabbinic Program consists of 4 years of rigorous course work, including completion of a rabbinic thesis, and a 1-year internship with a Secular Humanistic Jewish community. (www.iishj.org/programs-rabbinic.html)

Trans-denominational

Academy for Jewish Religion (AJR) (1956). 28 Wells Avenue, Yonkers, NY 10701. (914) 709-0900. Initially inspired by Rabbi Stephen Wise's vision to educate rabbis and other spiritual leaders for klal Yisrael (the entire Jewish community), AJR has grown into a Jewish seminary of major significance, preparing men and women to serve the Jewish community as congregational spiritual leaders, chaplains, cantors, educators and administrators in Jewish communal service organizations. AJR alumni serve in Conservative, Reform, Reconstructionist, Renewal and unaffiliated congregations and Jewish settings throughout the US, as well as internationally. AJR's pluralistic communal life, rigorous training in traditional text, and faculty which represents the full range of the Jewish community prepares its students to truly meet the spiritual needs of twenty-first century Jews. AJR emphasizes integrating learning, practice and spirit through traditional and contemporary approaches. (www.ajrsem.org)

Academy for Jewish Religion, California (Cantorial School) (AJRCA) (2000). The Yitzhak Rabin Hillel Center for Jewish Life at UCLA, 574 Hilgard Avenue, Los Angeles, CA 90024. (310) 824-1586. AJRCA's Cantorial School trains men and women to become cantors who will be a living resource of the varied aspects of the

Jewish musical tradition, with mastery of the melodies and chants for Jewish prayer as well as the contemporary modes and sounds that resonate with today's Jewish community. Through a combination of the traditional and the innovative, AJRCA produces cantors who are uniquely qualified to meet the needs of the twenty-first century American Jewish community, able to successfully impart the vital spiritual/musical connection to worship and inspire those they serve. As a trans-denominational, pluralistic school that honors the wisdom of all the denominations, AJRCA provides its students with the opportunity to study the full range of approaches to Jewish learning, values and practices. Graduates of the 5-year program are ordained as "Hazzan and Teacher in Israel," and receive a Master's Degree in Jewish Sacred Music. (www.ajrca.org/cantorial-school)

Academy for Jewish Religion, California (Rabbinical School) (AJRCA) (2000). The Yitzhak Rabin Hillel Center for Jewish Life at UCLA, 574 Hilgard Avenue, Los Angeles, CA 90024. (310) 824-1586. AJRCA's Rabbinical School trains men and women to become spiritual leaders who will serve all Jews and Jewish movements, who will be steeped in the teachings and traditions of the sacred texts, and who will bring a sense of spirituality and holiness to the lives of Jews today. Through a combination of the traditional and the innovative, AJRCA produces rabbis who are uniquely qualified to meet the needs of the twenty-first century American Jewish community. Immersion in textual study is one of the Rabbinical School's major imperatives, with a significant emphasis placed on spirituality throughout the curriculum to enable graduates to convey a very real sense of spirituality and foster spiritual growth among their fellow Jews. As a trans-denominational, pluralistic school that honors the wisdom of all the denominations, AJRCA provides its students with the opportunity to study the full range of approaches to Jewish learning, values and practices. Graduates of the 5-year program are ordained as "Rabbi and Teacher in Israel," and receive a Master's Degree in Rabbinic Studies. (www.ajrca.org/rabbinical-school)

Non-denominational

Rabbinical School of Hebrew College (2003). 160 Herrick Road, Newton Centre, MA 02459. (617) 559-8600. The Rabbinical School of Hebrew College is a pioneering and thriving venture in pluralistic rabbinic education whose mission is to prepare rabbis to serve an increasingly diverse Jewish community with wisdom, sensitivity and skill. Its curriculum balances classical Jewish learning and cultivation of spiritual and personal growth in both the classroom and the Bet Midrash. Graduates serve as congregational rabbis in affiliated and independent congregations, Hillel rabbis and executive directors, hospital chaplains, educators and organizational innovators in institutions across the country. (www.hebrewcollege.edu/rabbinical.html)

Rabbinical Seminary International (1955). 230 Riverside Drive, #4D, New York, NY 10025. (212) 864-0261. Rabbinical Seminary International offers a unique individualized program for the training of the Modern Rabbi. (www.rabbinicalseminaryint.org)

School of Jewish Music of Hebrew College (2004). 160 Herrick Road, Newton Centre, MA 02459. (617) 559-8600. The School of Jewish Music/Cantor-Educator Program is an intensive full-time program for men and women that combines either a Master of Jewish Education or Master of Arts in Jewish Studies with pluralistic cantorial ordination. Graduates integrate deep knowledge of text, liturgy and tradition with musical creativity to provide spiritual, educational, musical and pastoral leadership in congregational and Jewish communal settings. The School prepares cantors who can serve a variety of Jewish communities in diverse roles—as spiritual leaders, Jewish educators, scholars of Jewish liturgy and skilled performers who are committed to fully engaging congregants in Jewish prayer. (www.hebrewcollege.edu/sjm.html)

On-line and Off-Campus Schools

American Institute of Rabbinical Studies. 587 Bay Road, Sharon, MA 02067. (www.airsrabbinicalinstitute.com)

American Seminary for Contemporary Judaism (2004). 15014 South 9th Street, Phoenix, AZ 85048. (877) 223-0375. (www.americanseminary.org/rabbinic-studies.html) (www.americanseminary.org/cantorial-arts.html)

Jewish Spiritual Leaders Institute (2010). 54 Riverside Drive, New York, NY 10024. (917) 407-0477. (www.jsli.net/rabbinical-school, www.jsli.net/cantorial-school)

On-Line Smicha (2010). 1022 South Fairview Avenue, St. Paul, MN 55116. (651) 642-9122 or (651) 621-5454. (www.onlinesmicha.com)

The Rabbinical Academy/Mesifta Adath Wolkowisk–Cantorial Investiture. 28-18 147th Street, Flushing, NY 11354. (718) 461-1273. (www.adasforlife.org/iRabbinicalAcdy.html)

The Rabbinical Academy/Mesifta Adath Wolkowisk–Rabbinic Program. 28-18 147th Street, Flushing, NY 11354. (718) 461-1273. (www.adasforlife.org/iRabbinicalAcdy.html)

Jewish Community Coordinating Organizations

Association of Jewish Family and Children’s Agencies (AJFCA) (1972). 5750 Park Heights Avenue, Baltimore, MD 21215. (800) 634-7346. AJFCA is the membership association for approximately 125 Jewish family service agencies across the US and Canada. Strongly rooted in Jewish tradition and values, Jewish family service agencies throughout North America care for the elderly, open doors to the disabled, lift up the unemployed, counsel families and those in mourning, build homes, support education, and help immigrants begin anew, working toward the goal of tikkun olam, repairing the world. AJFCA members provide vital services to clients of all ages, faiths and economic backgrounds. AJFCA provides the platform through

which the actions of each of its member agencies in their communities are united in a single, strong Jewish response to human need. Through advocacy, consultation, education and networking, AJFCA promotes services and policies that assist Jews in need, sustains healthy Jewish individuals and families, and strengthens individual and family connections to the Jewish and general communities. (www.ajfca.org)

Conference of Presidents of Major American Jewish Organizations (1955). 633 Third Avenue, New York, NY 10017. (212) 318-6111. The Conference of Presidents is the central coordinating body for American Jewry, representing more than 50 national Jewish agencies from across the political and religious spectrums. It is American Jewry's recognized address for consensus policy, collective action and maximizing the resources of the American Jewish community on issues of vital international and national concern. It seeks to strengthen and foster the special US-Israel relationship, address critical foreign policy issues that impact the American Jewish community, and protect and enhance the security and dignity of Jews around the world. (www.conferenceofpresidents.org)

International Association of Jewish Vocational Services (IAJVS) (formerly **Jewish Occupational Council**) (1939). 1845 Walnut Street, Suite 640, Philadelphia, PA 19103. (215) 854-0233. IAJVS is a network of about 30 national and international human service agencies in the US, Canada and Israel that provide a wide range of vocational and rehabilitation services, including career management, skills training, rehabilitation programs, mental health, health services and home and community-based services. IAJVS is the collective voice of its member agencies, representing the network, promoting the important work of its local member agencies, and advocating for its members on important issues, nationally and internationally. IAJVS provides its membership with services that strengthen local capacity. It researches funding opportunities, provides a wide range of technical, informational and communications support, provides executive and professional development through annual conferences, executive leadership forums, teleconferences, and train-the-trainer institutes, and acts as a clearinghouse for shared information and "best practices." (www.iajvs.org)

JCC Association (formerly **Council of Young Men's Hebrew & Kindred Associations, Jewish Welfare Board, and Jewish Community Centers Association of North America**) (1913). 520 8th Avenue, New York, NY 10018. (212) 532-4949. JCC Association is the continental umbrella organization for the Jewish Community Center movement, which includes more than 350 JCCs, YM-YWHAs and camp sites in the US and Canada. The JCC movement is of vital importance to individual communities and to the larger North American Jewish community. JCC Association offers a wide range of services and resources to help its affiliates provide educational, cultural, social, Jewish identity-building and recreational programs for people of all ages and backgrounds. JCC Association supports the largest network of Jewish early childhood centers and Jewish summer camps in North America. JCC Association provides leadership in the areas of staff recruitment and training, lay leadership development, field research, professional conferences and workshops, consultation, publications, and specialized programming,

enabling each constituent JCC to better serve the needs of its members and community. (www.jcca.org)

The Jewish Federations of North America (JFNA) (formerly **Council of Jewish Federations** and **United Jewish Communities**) (1999). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6500. Formed from the merger of the United Jewish Appeal, the Council of Jewish Federations and United Israel Appeal, JFNA is the dominant fundraising arm for North American Jewry and represents more than 150 Jewish Federations and more than 300 independent communities across the continent. It raises and distributes more than \$3 billion annually for social welfare, social services and education. The Federation movement protects and enhances the well-being of Jews worldwide through the values of tikkun olam (repairing the world), tzedakah (charity and social justice) and Torah (Jewish learning). It also reflects the values and traditions of education, leadership, advocacy and continuity of community that define the Jewish people. JFNA, through its Washington, DC office, advocates on issues of concern to the Jewish federations, ensuring that the voice of the Jewish federations is a prominent force in health and human service policy decisions. (www.jewishfederations.org)

Jewish Community Professional Organizations

Advancing Women Professionals and the Jewish Community (AWP) (2001). 520 Eighth Avenue, 4th Floor, New York, NY 10018. (212) 542-4280. AWP is an organization whose mission is to advance women into leadership positions in Jewish life; stimulate Jewish organizations to become more equitable, productive and vibrant environments; and promote policies that support work-life integration and flexibility for professionals and volunteers. AWP seeks to leverage the talents of women professionals on behalf of the Jewish community and to act as a catalyst for change in the field. By eradicating the systemic barriers that prevent women from advancing, AWP can help Jewish organizations establish policies and practices that expand opportunities for everyone. (www.advancingwomen.org)

Alliance for Continuing Rabbinic Education (ACRE) (2009). 1212 Melrose Avenue, Melrose Park, PA 19027. (646) 425-4789. The goal of ACRE is to advance the field of continuing rabbinic education to enrich the communal, spiritual and educational life of rabbis, and through them, the entire Jewish community. Its membership includes rabbinical schools across the various denominations of Judaism, other rabbinic organizations and other educational organizations. (www.allianceforcre.org)

American Board of Ritual Circumcision (2004). The American Board of Ritual Circumcision is an authoritative body that was established to create, disseminate and administer proper standards for the practice of brit milah in accordance with sound principles, based on the finest current scientific and medical knowledge. (No website)

Association of Directors of Central Agencies (ADCA). ADCA is the professional network of the heads of central agencies for Jewish education (in some communities they are known as bureaus of Jewish education, departments of education of the local federation, or several names associated with the idea of partnership for Jewish learning). This network has members in the US, Canada and England. Members meet virtually and in-person to share information, challenges and successes and for their own professional development. (www.bigtent.com/groups/adca)

Association of Jewish Community Organization Personnel (AJCOP) (1969). 14619 Horseshoe Trace, Wellington, FL 33414. (561) 795-4853. AJCOP is the professional association for the advancement of standards of community organization practice affiliated with the Jewish Communal Service Association. Members are professionals engaged in areas of fundraising, endowments, budgeting, social planning, financing, administration and coordination of services, as practiced through local federations, national agencies, other organizations, settings and private practitioners. AJCOP is dedicated to the development, enhancement and strengthening of the professional practice of Jewish community service, seeking to improve standards, practices, scope and public understanding of the professional practice of Jewish community organization. It provides forums for networking and professional growth, sponsors trips to Israel, offers professional development opportunities and professional mentoring, and grants awards and scholarships. (www.ajcop.org)

Early Childhood Educators of Reform Judaism (ECERJ). PO Box 2349, Livingston, NJ 07039. (212) 650-4111. ECERJ provides vision, leadership, programmatic support and resources to Reform Jewish early childhood education programs. It also aims to establish an effective partnership within the temple between ECERJ, temple clergy and temple leadership. (www.ecerj.org)

Jewish Communal Service Association of North America (JCSA) (formerly **Conference of Jewish Communal Service, National Conference of Jewish Communal Service, Conference of Jewish Social Welfare, Conference of Jewish Social Service, and National Conference of Jewish Charities**) (1899) (1992). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6945. JCSA is shaping, defining and promoting professional leadership in Jewish community service for the twenty-first century. Working with a broad spectrum of organizations in the US and Canada, JCSA connects practitioners and leadership, and provides opportunities to share knowledge and collaborate across fields of service. JCSA brings together multiple professions, associations and advocacy groups, linking local organizations by providing partnership and advancement opportunities. JCSA supports professional development and the creation and dissemination of educational resources, and promotes best practices, recognition, advocacy and networking. JCSA actively assists in the creation of new groups and in the development and retention of young talent through its prestigious Young Professional Award, which recognizes exemplary leadership, and its Graduate Students Network. JCSA's publications, including the *Journal of Jewish Communal Service*, focus on professional standards, trends and

developments, and critical thinking on important issues for the Jewish community. (www.jcsana.org)

Jewish Youth Directors Association (JYDA) (1971). 601 Skokie Boulevard, Suite 402, Northbrook, IL 60062 (847) 714-9130. JYDA is dedicated to the development of professionals in the field of Conservative Jewish youth work and to raising the consciousness of the general Jewish community to the importance of this profession. JYDA develops educational programs and materials, provides conventions and workshops that emphasize the importance of Judaic knowledge, and trains Youth directors and advisors in group work skills, Judaic knowledge, child development, and developing creative and diverse programming. JYDA aims to encourage young people to enter the field of Jewish education and youth work. It promotes and encourages the proper training of personnel in these fields and offers a forum for the presentation of new concepts and trends. JYDA seeks to aid in the recruitment and selection of personnel; promote and encourage continuing Jewish and secular education among its membership; facilitate the exchange of creative and imaginative new program concepts; and develop stability in the field of professional Jewish youth work. (www.jyda.org)

Joint Retirement Board for Conservative Judaism (JRB) (formerly **The Joint Retirement Board of The Rabbinical Assembly of America, The United Synagogue of America, and The Jewish Theological Seminary of America**) (1945). One Penn Plaza, Suite 1515, New York, NY 10119. (212) 947-2400. The JRB provides retirement, insurance and planning services for professional staff members of the Rabbinical Assembly, The Cantors Assembly, the North American Association of Synagogue Executives, the Jewish Educators Assembly, The Jewish Theological Seminary, and The United Synagogue of Conservative Judaism. (www.iishj.org/lcshj.html)

Leadership Conference of Secular and Humanistic Jews (LCSHJ) (1982). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. The LCSHJ facilitates communication and cooperation among leaders in Secular and Humanistic Jewish organizations, as well as to certify and establish ethical standards and professional guidelines for leaders in the movement and provide continuing education for the movement leadership. (www.lcshf.org)

National Association for Temple Administration (NATA) (1941). PO Box 936, Ridgefield, WA 98642. (800) 966-6282. NATA is the professional organization for those who serve Reform Synagogues as executives, administrators or managers. (www.natanet.org)

National Association of Temple Educators (NATE) (1955). 633 Third Avenue, New York, NY 10017. (212) 452-6510. NATE is the professional association of Reform Jewish Educators. (www.natanet.org)

National Conference of Yeshiva Principals (NCYP) (1957). 1090 Coney Island Ave, 3rd Floor, Brooklyn, NY 11230. (212) 227-1000, ext. 4535 (Men's Division)/ext. 4525 (Women's Division). The NCYP is a professional organization of

Orthodox yeshiva and Jewish day school principals who coach one another, share insights and strategies and help develop the National Society for Hebrew Day Schools' programs and policies. (www.chinuch.org/ncyp_men_div.php) (www.chinuch.org/ncyp_women_div.php)

National Organization of American Mohalim (NOAM) (1988). c/o HUC-JIR, 3077 University Avenue, Los Angeles, CA 90007. (213) 765-2191 or (800) 899-0925, ext. 4291. NOAM was founded to serve as the professional organization for mohalim/mohalot certified by the Brit Mila Board of Reform Judaism, with its main focus to provide continuing education opportunities on an assortment of topics ranging from liturgy to outreach. <http://www.beritmila.org/index.htm>

North American Association of Synagogue Executives (NAASE) (1948). 820 Second Avenue, New York, NY 10017. (212) 533-7800, ext. 975. NAASE is a volunteer professional organization serving the needs of Jewish Executive Directors of the Conservative Movement. NAASE's mission is to bring together synagogue Executive Directors to further the development of their profession. (www.naase.org)

Program Directors of Reform Judaism (PDRJ) (2001). c/o Juliet Friedman, 2625 North Tustin Avenue, Santa Ana, CA 92705. (913) 498-2212. PDRJ is a professional association that supports those in Union for Reform Judaism synagogues who work in the areas of synagogue programing, membership, outreach and communications. (www.pdrj.rj.org)

Reform Pension Board (RPB) (formerly **Rabbinical Pension Board**) (1944). 355 Lexington Avenue, 18th Floor, New York, NY 10017. (212) 681-1818. The RPB offers a variety of programs and services, including a pension plan, rabbi trust plan, life insurance, long-term disability insurance and pension continuance protection, which are specifically designed for the professionals, congregations and institutions of the Reform Movement. (www.rpb.org)

World Council of Jewish Communal Service (WCJCS) (1967). 711 Third Avenue, 10th Floor, New York, NY 10017. (212) 687-6200. WCJCS is a non-political, non-governmental organization of Jewish communal workers engaged in a variety of communal, educational and social services devoted to strengthening Jewish life and community both in Israel and the Diaspora. Its mission is to provide a vehicle for addressing worldwide Jewish concerns, as well as to stimulate the professional-to-professional connection among individuals working on behalf of the Jewish community throughout the world, thereby enhancing Jewish communal professional practice throughout the Jewish world and promoting the sense of a worldwide Jewish communal service profession. It seeks to improve professional practice through interchange of experience and sharing of expertise, fostering professional training programs and stimulating research. WCJCS conducts quadrennial conferences in Jerusalem and periodic regional meetings. Membership in WCJCS is open to all individuals working in Jewish Communal Service agencies throughout the world. (www.wcjcs.org)

Jewish Children's Education Organizations

(See also Jewish Youth Groups and Youth-Related Organizations. For Jewish education organizations for special needs children, see Jewish Organizations for People with Disabilities or Special Needs.)

Areyvut (2002). 147 South Washington Avenue, Bergenfield, NJ 07621. (201) 244-6702. Areyvut offers Jewish day schools, educators, synagogues and community centers unique opportunities to empower and enrich youth by creating innovative and meaningful programs that make these core Jewish values a reality. (www.aryvut.org)

Avoda Arts (1999). PO Box 611, Northampton, MA 01061. (781) 789-3850. Avoda Arts advances the arts in Jewish education through advocacy, leadership and professional development. Avoda Arts is dedicated to creating opportunities for Jewish students and teachers to participate in and appreciate all forms of arts-based learning. (www.avodaarts.org)

The Consortium for Applied Studies in Jewish Education (CASJE) (2011). (510) 848-2502. CASJE is an active network of scholars, practitioners, funders and evaluators working collaboratively to advance the culture and quality of research in Jewish education, thereby producing an evidence base that can be applied to the problems in this field, to improve and advance practice. (www.casje.com)

G-dcast (2012). 131 Steuart Street, Suite 205, San Francisco, CA 94105. G-dcast is a nonprofit production company dedicated to raising worldwide Jewish literacy using the tools and storytelling style that speak to today's youth. G-dcast has created short films based on Jewish texts—all available for free on its website—which can be viewed on the web, social media networks and mobile devices, and the companion curricula are in use by educators at institutions across the Jewish spectrum and around the world. (www.g-dcast.com)

Hebrew Charter School Center (HCSC) (2009). 729 7th Avenue, New York, NY 10019. (212) 792-6234. HCSC was created by the Arevim Philanthropic Group to help advance the Hebrew language charter school movement. HCSC joins a growing movement to develop public educational opportunities for young people to learn within a dual language environment. (www.hebrewcharters.org)

The iCenter (2008). 85 Revere Drive, Suite I, Northbrook, IL 60062. (847) 418-8336. The iCenter works to advance high-quality, meaningful and innovative Israel education by serving as the national hub and catalyst for building, shaping and supporting the field. (www.theicenter.org)

Institute for Computers in Jewish Life (ICJL) (1981). 2750 West Pratt Boulevard, Chicago, IL 60645. (312) 533-4240. The ICJL explores, develops and disseminates applications of computer technology to appropriate areas of Jewish life, with special emphasis on Jewish education; creates educational software for use in Jewish schools and homes worldwide; and provides consulting services and assistance for national Jewish organizations, seminaries and synagogues. It is through the efforts

of the ICJL and its marketing partner, the Davka Corporation, that Jewish software has become an accepted and everyday part of Jewish life. (www.icjl.net)

Jewish Early Childhood Education Leadership Institute (JECELI) (2012). 3080 Broadway, Box 55, New York, NY 10027. (212) 280-6005. JECELI engages select new and aspiring early childhood program directors in intensive Jewish learning, reflective practice, leadership development and community building. Participants work on discovering meaning in texts and ritual; understanding leadership and relationships through Jewish perspectives; fostering spiritual development; integrating Israel into the life of the early childhood program; and facilitating the development of identity. JECELI is a collaboration between The Jewish Theological Seminary and Hebrew Union College-Jewish Institute of Religion. (www.jeceli.org)

Jewish Education Change Network (2010). The Jewish Education Change Network was established to enable those individuals who are working for change in Jewish education—educators, parents, volunteer and professional leaders, financial supporters, advocates and learners—to connect with one another, to learn what leaders in the field are doing, to share their work, and to access ideas and resources that can help make Jewish education a more engaging, satisfying and impactful experience for learners of all ages. (www.facebook.com/pages/Jewish-Education-Change-Network/166968876655182)

Jewish Education Leadership Institute (JELI) (2000). Contact: Julie Lennon, Executive Director, (847) 877-8000. JELI was established to develop professional training programs for future day school principals, administrators, executive directors, academic department chairmen and directors of development as well as to improve the skills of teachers. JELI's goals are to energize the day school system by providing its future leadership with tools to bring a heightened level of professionalism and expertise in and out of the classroom to ensure the future success of the day school system. (www.jeli.org)

Jewish Educators Assembly (JEA) (1951). PO Box 413, 46 Locust Avenue, Cedarhurst, NY 15516. (516) 569-2537. JEA's mission is to promote excellence among educators committed to Conservative Jewish education by advancing professionalism, encouraging leadership, pursuing lifelong learning and building community. The JEA serves educators in their efforts to strengthen the Conservative movement and inspire greater Jewish learning. It is the leading advocate for the welfare of the Jewish educator and for best practices in Jewish education. (www.jewisheducators.org)

The Jewish Lens (TJL) (2006). 25 East 83rd Street, Suite 6C, New York, NY 10028. (212) 517-4303. TJL provides experiential Jewish educational programming, engaging youth and young adults in the exploration of Jewish values, identity and tradition while discovering the diversity and unity of Klal Yisrael (Jewish Peoplehood). TJL's innovative methodology couples the emotional impact of photography with more traditional text-based learning, empowering participants to both strengthen their link to Judaism and then express it through their own photographs

and commentary. TJL programs culminate in an in-person and/or online exhibition, which serves as a powerful way to share with the community the students' visual and verbal expressions of what being Jewish means to them. (www.jewishlens.org)

March of the Living International (1988). 78 Randall Avenue, Rockville Centre, NY 11570. (212) 869-6800. March of the Living International sponsors the annual educational program, March of the Living, which brings students from all over the world to Poland to study the history of the Holocaust and to examine the roots of prejudice, intolerance and hate. The March of the Living is joined each year by thousands of Jewish teens, adults and survivors from around the world. The March itself, a 3-km walk from Auschwitz to Birkenau on Holocaust Remembrance Day, is a silent tribute to all victims of the Holocaust. After spending a week in Poland visiting other sites of Nazi Germany's persecution and former sites of Jewish life and culture, participants also travel to Israel the following week to celebrate Israel's Independence Day. (www.motl.org)

Merkos-Central Organization for Jewish Education National Accreditation Board (NAB) (2000). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 771-3930. NAB is the only fully recognized national Jewish accrediting agency in the US and grants accreditation to early childhood, elementary and secondary schools. (www.chinuchoffice.org/templates/articlecco_cdo/aid/261058/jewish/Accreditation.htm)

Merkos L'Inyonei Chinuch International Board of License (MLCIBL). 784 Eastern Parkway, Suite 304, Brooklyn, NY 11213. (718) 774-4000, ext. 360. The MLCIBL for principals, teachers and early childhood educators in Jewish schools serves as a coordinating and standard-setting body, responsible for establishing the professional conditions and procedural requirements for licensing in Chabad Lubavitch as well as other yeshivas and Jewish day schools. (www.chinuchoffice.org/templates/articlecco_cdo/aid/2078756/jewish/Merkos-National-Teachers-License.htm)

Moving Traditions (2005). 261 Old York Road, Suite 734, Jenkintown, PA 19046. (215) 887-4511. Moving Traditions inspires people to live fuller lives—and to work for a better world for all—by advocating for a more expansive view of gender in Jewish learning and practice. Moving Traditions helps women and men, boys and girls engage more deeply with Judaism. Gender serves as the framework for its activities because it shapes the way today's culture defines who we are and can become. Partnering with institutions across North America, its flagship educational programs are Rosh Hodesh: It's a Girl Thing! and Shevet Achim: The Brotherhood. (www.movingtraditions.org)

National Committee for the Furtherance of Jewish Education (NCFJE) (1940). 824 Eastern Parkway, Brooklyn, NY 11213. (718) 735-0200. The NCFJE is a multi-faceted charity that protects, feeds and educates thousands throughout the NY metropolitan area and around the nation. One of the first Chabad-Lubavitch charities established in the US, initially it provided Jewish public school students with a free Jewish education but soon expanded to implement a broad range of educational and humanitarian services to address the families' economic and social hardships.

Throughout the decades, the NCFJE was known as the vehicle through which the challenges of the day were addressed. Among its many activities, the NCFJE disseminates the ideals of Torah-true education among the youth of America; provides education and compassionate care for the poor, sick and needy in the US and Israel, immigrant, legal and prisoner services, family and vocational counseling, crisis intervention, and substance abuse and alcohol education and prevention assistance; sponsors camps, after-school and preschool programs; operates Toys for Hospitalized Children; and advocates for the Jewish community. (www.ncfje.org)

National Jewish Early Childhood Network (NJEEN) (1977). c/o Helaine Groeger, 11 Wonder View Court, North Potomac, MD 20878. (301) 354-3203. The NJEEN, allied with the National Association for the Education of Young Children, is comprised of individuals who are interested in the unique needs of young Jewish children in an early childhood educational setting. The network includes Jewish teachers, assistants and administrators (both Jewish and non-Jewish) serving Jewish children and their families in Jewish community centers, private- and synagogue-sponsored early childhood centers, primary schools and day care settings; educators and trainers working for colleges, central agencies, consulting firms and businesses who have a special interest in the concerns of young Jewish children; and advocates for Jewish early childhood education who are aware of and concerned with meeting the needs of young families raising Jewish children. The annual NJEEN Conference allows early childhood professionals across the country to meet and share ideas. (www.njeen.org)

NewCAJE (formerly **CAJE, the Coalition for the Advancement of Jewish Education**) (1976) (2010). 12 Hidden Pond, Glen Head, (857) 288-8765. NewCAJE is re-imagining Jewish education for the twenty-first century, grounded in the belief that it is the responsibility of each generation to transmit the literature, ideas and ideals of Judaism to every new generation. NewCAJE advocates for Jewish education and for Jewish teachers, which include people in all job descriptions in the field—both professional and lay leaders—and is a forum where new ideas are explored, new talent welcomed, and ideas and resources shared. It is a pluralistic organization which embraces every denominational division of Judaism and brings together all settings of Jewish education, including day schools, complementary schools, camps, JCCs, independent schools, after school programs, online programs and more. NewCAJE holds conferences annually which create a network of support for Jewish educators and a conduit to innovation, deepen the educators' grasp of both Jewish and educational learning, and emphasize the sharing of information, techniques and problem solutions. (www.newcaje.org)

North American Association of Community and Congregational Hebrew High Schools (NAACCHHS) (2006). NAACCHHS was established to serve as the umbrella organization for the field of community-based supplementary Jewish secondary education. Its mission is to advocate for member schools while creating, supporting, exchanging and disseminating innovative programs, curricula, best practices and resources to enrich Jewish education in community Hebrew high schools across North America. (www.naacchhs.org)

Ozar Hatorah (1945). 1412 Broadway, Floor 3, New York, NY 10018. (212) 253-7245. Ozar Hatorah is an international educational network organization for Sephardic Orthodox Jewish education, which originally operated in Mandate Palestine, but later focused on religious Jewish education in Muslim countries in the Middle East and North Africa, as well as in the Sephardi communities in France. It establishes schools teaching both religious and secular subjects. (www.shemayisrael.com/ozerhatorah)

Partnership for Excellence in Jewish Education (1997). 88 Broad Street, 6th Floor, Boston, MA 02110. (617) 367-0001. The Partnership for Excellence in Jewish Education is dedicated to positively impacting the Jewish day school field through initiatives that will help day schools tackle affordability issues, achieve financial sustainability and implement effective advocacy campaigns. (www.peje.org)

Progressive Association of Reform Day Schools (PARDeS) (1990). c/o BHC, 7401 Park Heights Avenue, Baltimore, MD 21208. (410) 764-1587. PARDeS is the international day school affiliate of the Union for Reform Judaism that fosters Jewish identity, literacy and the commitment to a life-long covenant with the heritage of Judaism through the advancement of excellent Jewish and secular education in Reform day schools. PARDeS promotes knowledge sharing and collaboration among member schools and their professional and lay leaders; encourages and supports leaders of emerging schools; represents Reform Jewish day school education in joint ventures with Jewish organizations within and beyond the Reform movement; and fosters greater understanding of the impact of a high quality Jewish day school education for the advancement of Reform Judaism. (www.pardesdayschools.org)

RAVSAK: The Jewish Community Day School Network (1987). 120 West 97th Street, New York, NY 10025. (212) 665-1320. RAVSAK promotes pluralistic non-denominational Jewish education, working with over 100 member schools from across North America, spanning elementary to high school level day school education. RAVSAK's mission is to strengthen and sustain the life, leadership and learning of Jewish community day schools, ensuring a vibrant Jewish future. RAVSAK envisions a future where life in North America and beyond is enriched and elevated by generations of Jewish day school graduates who are Jewishly literate, proficient in Hebrew, profoundly connected to Israel and actively engaged as the energizing nucleus of the Jewish community. RAVSAK creates and manages high quality, cutting-edge opportunities that foster learning and professional growth for administrative leaders, teachers and students. (www.ravsak.org)

Schechter Day School Network (formerly **Solomon Schechter Day School Network**) (1965). 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800, ext. 1129. The Schechter Day School Network is the organization of Jewish day schools that identify with Conservative Judaism. (www.schechternetwork.org)

ShalomLearning (2011). 4929 Bethesda Avenue, Bethesda, MD 20814. (301) 660-3800. Harnessing the power of technology to improve educational outcomes and enhance learning, ShalomLearning offers an alternative approach to traditional

Hebrew school programs that combines the best of traditional Jewish religious education with innovative online learning activities to make Hebrew school more engaging and relevant for students, more accessible for families and more effective for synagogues. (www.shalomlearning.com)

SHEVET: Jewish Family Education Exchange (formerly **The Consortium for the Jewish Family** and **Shirley and Arthur Whizin Institute for Jewish Life**) (1989). c/o The Kripke Institute, 16060 Ventura Boulevard, Suite 245, Encino, CA 91436. (888) 505-1676. SHEVET is the central address for Jewish educators committed to reaching, engaging and strengthening Jewish families through education, and fortifying and growing community into the next generation. SHEVET's mission is to support the field of Jewish Family Education. (www.shevet-jfee.org)

Storahtelling (1999). 125 Maiden Lane, Suite 8B, New York, NY 10038. (212) 908-2523. Storahtelling is a pioneer in Jewish education via the arts and new media. Through innovative leadership training programs and theatrical performances, Storahtelling makes ancient stories and traditions accessible for new generations, advancing Judaic literacy and raising social consciousness. (<https://www.facebook.com/storahtelling>)

Torah Umesorah: The National Society for Hebrew Day Schools (1944). 620 Foster Avenue, Brooklyn, NY 11230. (212) 227-1000. Torah Umesorah is an Orthodox organization that fosters and promotes Torah-based Jewish religious education in North America by supporting and developing a loosely affiliated network of independent private Jewish day schools, yeshivas and kollels in every city with a significant population of Jews. It establishes Jewish day schools in the US and Canada and provides support services, including personnel placement, curriculum development, principal and teacher training, school supervision, conferences and conventions, and resource materials for teachers. It also publishes text books and other learning materials and has also branched out into providing community support and outreach. (www.torah-umesorah.com) (www.chinuch.org/torah.php)

Jewish Adult Education Organizations

(Includes both formal and informal Jewish education organizations. For Jewish education organizations for college students, see Jewish College Campus Organizations. For Jewish education organizations for adults with special needs, see Jewish Organizations for People with Disabilities or Special Needs.)

Association for Hebraic Studies Institute (AHS) (2000). 259 Grandview Avenue, Suffern, NY 10901. (888) 259-4374. AHS was founded to provide help students earn a college degree quickly and affordably from the convenience of their own home. AHS has partnered with respected online colleges and universities to help students complete their degree. AHS provides students with course work in Hebraic/Judaic studies in a classroom format or through distance learning or proficiency

examinations. The curriculum is designed to give students both a broad and in-depth view in areas of Judaic and interdisciplinary studies and is specifically designed to integrate with degree programs at accredited schools, making transferability easy. (www.ahsinstitute.org)

Brandeis National Committee (BNC) (formerly **Brandeis University National Women's Committee**) (1948). Goldfarb, MS 132, 415 South Street, Waltham, MA 02453. (781) 736-7588 or (888) 862-8692. The BNC provides support for Brandeis University and its libraries through philanthropy, learning and community. It connects Brandeis, a nonsectarian university founded by the American Jewish community, to its members and their communities through programs that reflect the ideals of social justice and academic excellence. In addition to its fundraising activities, the BNC offers its members opportunities for learning, community service, social interaction, participation in cultural events, personal enrichment and leadership development. (www.brandeis.edu/bnc)

Center for Modern Torah Leadership (1997). 63 South Pleasant Street, Sharon, MA 02067. The Center for Modern Torah Leadership's mission is to model and foster a vision of fully committed halakhic Judaism that embraces the intellectual and moral challenges of modernity as spiritual opportunities, takes responsibility for the societal implications of its interpretations of Torah, understands that the real-world effects of Torah are mediated by the character of Torah leaders and that self-knowledge is therefore essential for Torah leadership, and takes the ultimate significance of all human beings as tzelem Elokim as a fundamental Torah principle. The Center carries out its mission through the Summer Beit Midrash program, educating up-and-coming leaders to write their own halakhic responsum after an intense 5-weeks' study session; The Rabbis and Educators Professional Development Institute; the Campus and Community Education Institutes; weekly Divrei Torah circulated online; and its website containing articles and audio lectures. (www.torahleadership.org)

Chofetz Chaim Heritage Foundation (1989). 361 Spook Rock Road, Suffern, NY 10901. (845) 352-3505. The Chofetz Chaim Heritage Foundation is an Orthodox Jewish organization dedicated to spreading the teachings of Rabbi Yisrael Meir Kagan, who was known as the Chofetz Chaim (Seeker of Life, in Hebrew), based on his work of Jewish ethics of the same name, dealing with the prohibitions of gossip, slander and defamation (known as lashon hara in Jewish law). The Foundation has launched innovative methods of promoting the Torah's wisdom on human relations and personal development. (www.chofetzchaimusa.org)

Clal-The National Jewish Center for Learning and Leadership (1974). 440 Park Avenue South, 4th Floor, New York, NY 10016. (212) 779-3300. Clal is a leadership training institute, think tank and resource center whose mission is to create an informed, engaged and dynamic Jewish life. It provides leadership training for lay leaders, rabbis, educators and communal professionals and helps people to re-imagine Jewish life. A leader in religious pluralism, Clal links Jewish wisdom with innovative scholarship to deepen civic and spiritual participation in American life.

The Clal faculty provides cutting-edge teaching, lectures, courses, seminars and consulting across the US. Clal's Rabbis Without Borders seeks to position rabbis as American religious leaders and spiritual innovators who contribute Jewish wisdom to the American spiritual landscape. (www.clal.org)

Drisha Institute for Jewish Education (1979). 37 West 65th Street, 5th Floor, New York, NY 10023. (212) 595-0307. The Drisha Institute for Jewish Education was founded as the world's first center dedicated specifically to women's study of classical Jewish texts. Today, Drisha is a leading center for the study of classical Jewish texts for students from across the US and abroad. Drisha offers full-time programs, summer institutes, classes for engaged couples, summer programs for high school girls, a bat mitzvah program, continuing education programs, High Holiday prayer services and community lectures. (www.drisha.org)

The Florence Melton School of Adult Jewish Learning (1980). 95 Revere Drive, Suite F, Northbrook, IL 60062. (847) 714-9843 or (877) 263-5866. The Melton School forms an international network of community-based schools offering adults the opportunity to acquire Jewish literacy in an open, trans-denominational, intellectually stimulating learning environment. It is the largest pluralistic adult Jewish education network in the world. Founded at the initiative of Florence Zacks Melton, a community activist and longtime supporter of Jewish education, the Melton School initially opened with three pilot sites in North America and today there are more than 45 Melton Schools in as many cities throughout the US, Canada and elsewhere, attended weekly by more than 5,000 students. (www.meltonschool.org)

Hasefer-The Jewish Literary Foundation (2010). PO Box 1327, Lakewood, NJ 08701. (732) 370-8553 or (855) 370-8553. Hasefer is dedicated to promoting Jewish literacy and Jewish literary advancement. Hasefer develops, researches, translates, edits, designs and publishes titles currently unavailable in the commercial marketplace to make them widely accessible to the English-speaking public. (www.hasefer.org)

Institute for Jewish Ideas and Ideals (2007). 8 West 70th Street, New York, NY 10023. (212) 724-4145. The Institute for Jewish Ideas and Ideals offers a vision of Orthodox Judaism that is intellectually sound, spiritually compelling and emotionally satisfying. Based on an unwavering commitment to the Torah tradition and to the Jewish people, it fosters an appreciation of legitimate diversity within Orthodoxy. (www.jewishideas.org)

Institute for Jewish Spirituality (1999). 135 West 29th Street, Suite 1103, New York, NY 10001. (646) 461-6499. The Institute for Jewish Spirituality promotes an immersive, practice-based approach to deepening contemplative Jewish spiritual life for rabbis, cantors, educators, social justice activists, congregants and community members, and it supports them in creating and maintaining the rich, meaningful connections to Judaism that are so important for the overall health and continuity of the Jewish community. (www.jewishspirituality.org)

Jewish Education in Media (1978). PO Box 180, Riverdale Station, New York, NY 10471. (212) 362-7633. Jewish Education in Media is devoted to producing

television, film and video-cassettes for a popular Jewish audience to inform, entertain and inspire a greater sense of Jewish identity and Jewish commitment. (www.lchayim.com)

Jewish Literacy Foundation (1998). c/o Yigal Segal, 600 Reisterstown Road, Suite 514, Pikesville, MD 21208. (212) 444-1814. The Jewish Literacy Foundation seeks to promote Jewish literacy through the creation and distribution of quality materials to Jewish adults either directly or through existing Jewish organizations. (www.jliteracy.org)

Moishe House (2006). 441 Saxony Road, Barn 2, Encinats, CA 92024. (855) 598-5509. Moishe House is an international organization providing meaningful Jewish experiences to young adults in their twenties. Its innovative model trains, supports and sponsors young Jewish leaders as they create vibrant home-based communities for their peers. From Shabbat dinners to book clubs to sporting events, residents find ways to connect their peers with the community wherever they are. (www.moishe-house.org)

My Jewish Learning (2004). 24 West 30th Street, 4th Floor, New York, NY 10001. (212) 643-1890. My Jewish Learning leverages the Internet and other new media to spread knowledge of Jewish religion, history, values, traditions and culture in a manner that is meaningful and accessible to people of all backgrounds, empowering them to navigate Jewish life with confidence and creativity. It sponsors MyJewishLearning.com, the leading trans-denominational website of Jewish information and education. Offering articles and resources on all aspects of Judaism and Jewish life, the site is geared toward adults of all ages and backgrounds, from the casual reader looking for interesting insights, to non-Jews searching for a better understanding of Jewish culture, to experienced learners wishing to delve deeper into specific topic areas. (www.myjewishlearning.com)

Orot (1990). PO Box 155, Spring Valley, NY 10977. Orot disseminates the teachings of Rabbi Abraham Isaac Hakohen Kook (1865-1935), the first Ashkenazic Chief Rabbi of Israel, considered one of the greatest Jewish thinkers and mystics of all time. (www.orot.com)

Partners in Torah (1991). 228 Aycrigg Avenue, Passaic, NJ 07055. (973) 221-3650 or (800) 788-3942. Partners in Torah provides a cost-free, relationship-based learning opportunity for Jewish adults to discover Judaism – its culture, history and traditions – at their pace and schedule. (www.partnersintorah.org)

Project Genesis (1993). 122 Slade Avenue, Suite 250, Baltimore, MD 21208. 888-999-8672 or (410) 602-1350. Project Genesis engages Jews worldwide in Jewish educational programming, regardless of their location or previous background, speaking to Jews around the globe in modern language and with advanced technology. (www.projectgenesis.org)

The Rohr Jewish Learning Institute (JLI) (1998). 822 Eastern Parkway, Brooklyn, NY 11213. (718) 221-6900. JLI, associated with Chabad Lubavitch, is the largest

provider of adult Jewish learning. Its mission is to inspire Jewish learning worldwide and to transform Jewish life and the greater community through Torah study with the goal of creating a global network of informed students connected by bonds of shared Jewish experience. JLI's holistic approach to Jewish study considers the impact of Jewish values on personal and interpersonal growth. Its divisions/projects include Torah Café, Torah Studies, Rosh Chodesh Society, Sinai Scholars, JLI Teens, MYSHIUR, National Jewish Retreat, The Land and The Spirit. (www.myjli.com)

Shalom Hartman Institute of North America (SHI-NA) (2010). One Pennsylvania Plaza, Suite 1606, New York, NY 10119. (212) 268-0300. SHI-NA is shaping the future of North American Jewish life through transformative teaching, educating leaders and enriching the public conversation. SHI-NA guides, oversees and implements Shalom Hartman Institute research, educational programming and curricula to North American Jewry. (The Shalom Hartman Institute, based in Israel, is a center of transformative thinking and teaching that addresses the major challenges facing the Jewish people and elevates the quality of Jewish life in Israel and around the world.) SHI-NA enriches the resources, vision and commitment of leaders and change agents who will shape the future of Jewish life in North America and set the agendas of its educational, religious and community institutions. (www.hartman.org.il/NA_Index.asp?Cat_Id=197&Cat_Type=Centers)

Testing and Training International (TTI) (1996). 5120 19th Avenue, #3D, Brooklyn, NY 11204. (877) 746-4884 or (718) 376-0974. TTI provides quality higher education for Orthodox Jewish students from around the globe, all while steadfastly conforming to the needs and standards of halakha. TTI is the premier provider of alternative college instruction and career advancement in the Orthodox Jewish world. (www.testingandtraining.com)

Torah Live (2009). c/o Dovid Hager, 1148 East 27th Street, Brooklyn, NY 11210. Torah Live is a Jewish educational Torah organization that combines interactive multimedia presentations with live lecturers to teach Jewish law, philosophy and ethics. (www.torahlive.com)

Walking Stick Foundation (1997). 1336 North Moorpark Road, Suite 289, Thousand Oaks, CA 91360. Walking Stick Foundation is an educational organization dedicated to the restoration and preservation of aboriginal Jewish spirituality, flavoring its programs with ancient and early medieval Hebraic shamanism and mystery wisdom. Walking Stick offers programs that highlight the aboriginal mystery wisdom of Judaism, and, on occasion, programs featuring Native American and other aboriginal traditions shared with participants by teachers indigenous to those paths. (www.walkingstick.org)

Yeshivat Maharat (2009). 3700 Henry Hudson Parkway, Bronx, NY 10463. (718) 796-0590. Yeshivat Maharat, founded by Rabbi Avi Weiss, is the first institution to train Orthodox women as spiritual leaders and halakhic authorities. While there are institutions that provide a place for women to engage in serious Torah study, Yeshivat Maharat has taken an important step further. Through a rigorous curriculum of

Talmud, halakhic decision-making, pastoral counseling, leadership development and internship experiences, Yeshivat Maharat's graduates are prepared to assume the responsibility and authority to be legal arbiters for the community. (www.yeshivatmaharat.org)

Jewish Youth Groups and Youth-Related Organizations

Betar USA (1929). 1600 Rockefeller Building, 614 West Superior Avenue, Cleveland, OH 44113. (216) 297-ZION. Betar USA is part of the Betar Movement, a world Zionist youth movement founded by Vladimir Jabotinsky. Betar was one of many right-wing movements and youth groups arising out of a worldwide emergence of fascism. Betar members played important roles in the creation of Israel. Today, Betar is involved in Jewish and Zionist activism. It promotes Israeli issues in the American media and takes an active stance against anti-Semitism, encouraging its members to take pride in their heritage. Its goal is the gathering of all Jewish people in Israel. Betar promotes Jewish leadership on university campuses as well as in local communities. (www.betar.org)

B'nai B'rith Youth Organization (BBYO) (1924, became independent in 2002). 800 8th Street, NW, Washington, DC 20001. (202) 857-6633. Organized in local chapters, BBYO is a youth-led international organization offering leadership opportunities and Jewish programming which helps Jewish youth and teenagers, from the 6th grade and older, to achieve self-fulfillment and character development, and to contribute to the community. BBYO assists its members to acquire a greater knowledge and appreciation for the Jewish religion, Jewish culture and Israel. It sponsors trips to Israel, camping, community involvement and college campus experiences for teens. The PANIM Institute for Jewish Leadership and Values, a division of BBYO, offers compelling content and experiences to Jewish institutions and teens focused on service, advocacy and philanthropy. Its flagship program, Panim el Panim, brings about 1,000 Jewish teens from across the country to Washington, DC each year to learn about political and social activism in the context of Jewish learning and values, and empowers Jewish teens to a lifetime of activism, leadership and service. (www.bbyo.org)

Bnei Akiva of the United States and Canada (1934). (212) 465-9536. Bnei Akiva of the United States & Canada is the premier religious Zionist youth movement dedicated to growing generations of Jews committed to building a society devoted to Torah and the Jewish people in Israel. Bnei Akiva provides high quality religious Zionist education and programs for North American Jewish youth along with their families and communities. It offers school-year and summer educational programming from childhood through the college years. Based on the principles of Torah v'Avodah, Bnei Akiva encourages aliyah, love of the Jewish people and love of Israel. (www.bneiakiva.org)

The Foundation for Jewish Camp (FJC) (formerly **Foundation for Jewish Camping**) (1998). 253 West 35th Street, 4th Floor, New York, NY 10001. (646) 278-4500. As the central address for nonprofit Jewish camps in North America, FJC works with camps from all streams of Jewish belief and practice to promote excellence in their management and programs, and with communities, to increase awareness and promote enrollment. It works aggressively to highlight the value and importance of the nonprofit Jewish camp experience to parents, leaders and communities. FJC unifies and galvanizes the field of Jewish overnight camp and significantly increases the number of children participating in transformative summers at Jewish camp, contributing to a vibrant North American Jewish community. (www.jewishcamp.org)

Habonim Dror North America (1935). 114 West 26th Street, Suite 1004, New York, NY 10001. (212) 255-1796. Habonim Dror (the Builders of Freedom) North America is a Progressive Labor Zionist Youth movement whose mission is to build a personal bond and commitment between North American Jewish youth and Israel, and to create Jewish leaders who will actualize the principles of social justice, equality, peace and coexistence in Israel and North America. It fosters identification with cooperative living in Israel, calling for aliyah, and stimulates study of Jewish and Zionist culture, history and contemporary society. Habonim Dror runs seven summer camps across Canada and the US, an Israel summer program, a year-long Israel program and year-round activities in many areas of the country. (www.habonimdror.org)

Hashomer Hatzair United States (1923). 114 West 26th Street, Suite 1001, New York, NY 10001. (212) 627-2830. Hashomer Hatzair (The Young Guard, in Hebrew) is a Progressive Zionist Youth Movement that specializes in youth-led experiential Jewish education. Based on the values of equity, community and social responsibility, their camps and year-round activities encourage youth to shape their communities and find personal relevance in Judaism, Jewish peoplehood and Israel. Hashomer Hatzair seeks to educate Jewish youth to an understanding of Zionism as the national liberation movement of the Jewish people. It promotes aliyah to kibbutzim. It is affiliated with the Kibbutz Artzi Federation. It espouses socialist-Zionist ideals of peace, justice, democracy, and intergroup harmony. (www.campshomria.com)

HuJews: The National Youth Organization for Humanistic Judaism (2007). 28611 West 12 Mile Road, Farmington Hills, MI 48334. (248) 478-7610. HuJews is the North American youth organization for Humanistic Judaism. A program of the Society for Humanistic Judaism, (www.hujews.org)

Jewish Student Connection (JSC) (formerly **Jewish Student Union**) (2002). 149 Westchester Avenue, #32, Port Chester, NY 10573. (914) 481-5505. JSC is dedicated to establishing non-denominational Jewish clubs in public and secular private high schools. JSC provides teens with the opportunity to explore what “Jewish” means to them personally, and aims to help teens foster proud connections with Jewish culture, with the Jewish people, with Israel and with each other. (www.myjsc.org)

Kadima. 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800, ext. 1109. Kadima is the international youth organization for Jewish pre-teens (grades 6–8) affiliated with The United Synagogue of Conservative Judaism. (www.usy.org/kadima)

National Jewish Committee on Scouting (Boy Scouts of America) (1926). 1325 West Walnut Hill Lane, PO Box 152079, Irving, TX 75015. (972) 580-2171. The National Jewish Committee on Scouting promotes Boy Scouting among Jewish youth; helps Jewish institutions and local council Jewish committees provide Scouting opportunities for Jewish youth; and promotes Jewish values in Scouting through the religious emblems program (Maccabee, Aleph, Ner Tamid and Etz Chaim emblems) and the Shofar Award to recognize outstanding service by adults in the promotion of Scouting among Jewish youth. (www.jewishscouting.org)

National Jewish Girl Scout Committee (1972). 33 Central Drive, Bronxville, NY 10708. (914) 738-3986. The National Jewish Girl Scout Committee serves to further Jewish education by promoting Jewish award programs, encouraging religious services, promoting cultural exchanges with the Israel Boy and Girl Scouts Federation, and extending membership in the Jewish community by assisting councils in organizing Girl Scout troops and local Jewish Girl Scout committees. (www.njgsc.org)

National Ramah Commission (1950). 3080 Broadway, New York, NY 10027. (212) 678-8881. The National Ramah Commission is the coordinating body of the camping arm of Conservative Judaism, operating under the educational and religious supervision of The Jewish Theological Seminary. (www.campramah.org)

NCSY (formerly National Conference of Synagogue Youth) (1954). 11 Broadway, New York, NY 10004. (212) 613-8233. NCSY is the Orthodox Union's international youth movement, founded to provide Jewish teens with an opportunity to build a strong connection to their Jewish roots through inspiration and leadership skills. (www.ncsy.org)

North American Federation of Temple Youth (NFTY) (1939). 633 Third Avenue, 7th Floor, New York, NY 10017. (212) 650-4070. NFTY is North America's Reform Jewish youth movement that fosters leadership at the national, regional and congregational level. (www.nfty.org)

Tzivos Hashem: Jewish Children International (1980). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467-6630. Tzivos Hashem ("Army of God," in Hebrew) was founded as a youth group of the Chabad movement to serve both the physical and spiritual needs of Jewish children. (www.tzivos-hashem.org)

United Synagogue Youth (USY) (1973). 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800. USY is the youth organization for Jewish teens across North America affiliated with The United Synagogue of Conservative Judaism. (www.usy.org)

Young Judeaea (1909). 575 8th Avenue, 11th Floor, New York, NY 10018. (917) 595-2100. Young Judeaea is the oldest Zionist youth movement in the US. It seeks

to build Jewish identity and Zionist commitment in American Jewish youth and young adults from third grade to college and beyond. Young Judaea is a religiously pluralistic, politically nonpartisan, and peer-led youth movement whose programs and activities focus on instilling in its members three core values: Judaism (value and love for Jewish tradition and rituals), Jewish identity (pride in the Jewish people and in being Jewish), and Zionism (belief that Israel is central to all Jewish life). Young Judaea's primary goal is to emphasize Jewish and Zionist education, build connections with Israel, and promote aliyah (immigration to Israel). Young Judaea maintains five summer camps in the US and runs summer and year-long programs in Israel. (www.youngjudaea.org)

Jewish College Campus Organizations

Chabad on Campus International Foundation (2003). 770 Eastern Parkway, Brooklyn, NY 11213. 718-510-8181. The Chabad on Campus International Foundation is the college wing of the Chabad Lubavitch movement. (www.chabad.edu)

The David Project (2002). PO Box 52390, Boston, MA 02205. (617) 428-0012. The David Project positively shapes campus opinion on Israel by educating, training and empowering student leaders on core campuses across the US and Canada to be thoughtful, strategic and persuasive advocates. Its approach—relational advocacy—emphasizes building relationships with diverse communities on campus and teaching and guiding students in leveraging those relationships to raise understanding and support for Israel. The David Project helps students plan innovative programming that brings together multiple groups, thereby elevating the campus conversation and bringing Israel into the students' world views. (www.thedavidproject.org)

Hasbara Fellowships (2001). 505 8th Avenue, Suite 601, New York, NY 10018. (646) 365-0030. Hasbara Fellowships, a program spearheaded by Aish International, is a leading pro-Israel campus activism organization working with over 120 universities across North America. Hasbara Fellowships was the first formal program for students battling overwhelming anti-Israel propaganda on their campuses in the wake of the second Palestinian intifada. (www.hasbarafellowships.org)

Heshe and Harriet Seif Jewish Learning Initiative on Campus (JLIC) (2000). 11 Broadway, New York, NY 10004. (212) 613-8287. JLIC, a program of the Orthodox Union, in partnership with Hillel, helps Orthodox students navigate the college environment and balance their Jewish commitments with their desire to engage the secular world. (www.jliconline.org)

Hillel: The Foundation for Jewish Campus Life (formerly **B'nai B'rith Hillel Foundations**) (1923). Charles and Lynn Schusterman International Center, Arthur and Rochelle Belfer Building, 800 Eighth Street, NW, Washington, DC 20001. (202) 449-6500. The largest Jewish campus organization in the world, Hillel provides opportunities for Jewish students at more than 500 colleges and universities

to explore and celebrate their Jewish identity through its global network of regional centers, campus Foundations and Hillel student organizations. Its mission is to enrich the lives of Jewish undergraduate and graduate students so that they may enrich the Jewish people and the world. Hillel student leaders, professionals and lay leaders are dedicated to creating a pluralistic, welcoming and inclusive environment for Jewish college students, where they are encouraged to grow intellectually, spiritually and socially. Hillel helps students find a balance in being distinctively Jewish and universally human by encouraging them to pursue tzedek (social justice), tikkun olam (repairing the world) and Jewish learning, and to support Israel and global Jewish peoplehood. (www.hillel.org)

Israel at Heart (2003). 580 Fifth Avenue, 26th Floor, New York, NY 10036. Israel at Heart seeks to promote a better understanding of Israel and its people, to dispel the unfair portrayal of Israel in the media, and to convey to the public at large Israel's significance as the only free democracy in the Middle East. Israel at Heart's efforts have centered on speaking tours for groups of young Israelis who travel in groups of three to speak about their lives and answer questions about Israel, mainly on college and university campuses across North America. (www.israelatheart.org)

Israel on Campus Coalition (2002). (202) 449-6598. The Israel on Campus Coalition empowers and expands the network of national Israel supporters, engages key leaders at colleges and universities around issues affecting Israel, counters anti-Israel activities on campus and creates positive campus change for Israel. It offers information, resources, training, leadership opportunities, strategic advice and tactical assistance to the campus community and other supporters of Israel on campus. (www.israelcc.org)

Jewish Awareness America (JAAM) (2001). JAAM is a national awareness program for Jewish students across North America's universities, dedicated to educating Jewish students and graduates about their Jewish heritage and Jewish values. JAAM was founded by a Haredi rabbi with the aim of producing knowledgeable future Jewish leaders who will make personal, family and communal decisions in light of Jewish teaching and tradition. Its flagship program is the Maimonides Jewish Leaders Fellowship, a Jewish leadership training project for university students in the US and Canada. (No website)

MEOR (2005). PO Box 279, Pomona, NY 10970. (212) 444-1020 or (800) 284-4110. MEOR focuses on students attending America's leading academic college campuses with large Jewish populations and provides leadership development and innovative, inspiring, and high-impact Jewish learning to students with promising leadership qualities. (www.meor.org)

University Heritage Society (1999). 557 Fenlon Boulevard, Clifton, NJ 07014. (800) 927-0476. University Heritage Society seeks to revitalize Jewish identity among college students and young adults through Jewish educational initiatives designed to enable those that do not strongly identify with their heritage to experience how Judaism is indeed relevant in their lives. Its inspiring and relevant Jewish

learning curriculum addresses many of the big questions of emerging adulthood and fosters personal growth and development through a Jewish lens. Success with each individual at this pivotal stage of life has a direct impact on how they will make crucial life decisions like whom to marry, what kind of schools to choose for their children, and what their involvement in the Jewish community will be. (www.universityheritagesociety.com)

URJ Keshet 633 Third Avenue, 7th Floor, New York, NY 10017. (202) 370-4026 or (212) 650-4070. URJ Keshet, under the umbrella of the Union for Reform Judaism, organizes Birthright Israel trips. (www.gokeshet.org)

Young Jewish Conservatives (YJC) (2011). Young Jewish Conservatives is a national grassroots coalition that unites politically active conservative young Jews and whose mission is to empower them, providing the tools to defend their values and advocate for conservative causes. (www.youngjewishconservatives.org)

Jewish Outreach Organizations

Aish International/Aish HaTorah (1974). 505 8th Avenue, Suite 601, New York, NY 10018. (212) 391-6710. Aish HaTorah (Fire of Torah) is a Jewish outreach organization started in Jerusalem by Rabbi Noah Weinberg that seeks to revitalize the Jewish people by providing opportunities for Jews of all backgrounds to discover their heritage in an atmosphere of open inquiry and mutual respect. It is regarded as a world leader in creative Jewish educational programs and leadership training. Aish HaTorah operates dozens of branches and programs on six continents. Aish HaTorah's educational philosophy is that Judaism is not all or nothing, but rather a journey where every step counts, to be pursued according to one's own pace and interest. Aish HaTorah reaches out to unaffiliated Jews and awakens them to a profound pride in their heritage. Beyond Jewish education, Aish HaTorah is known as a staunch defender of Israel, and has launched various Israel advocacy programs. (www.aish.com)

American Friends of Lubavitch. 2110 Leroy Place, NW, Washington, DC 20008. (202) 332-5600. American Friends of Lubavitch is directly responsible for events and activities of national and international reach for the Chabad Lubavitch movement, while also serving as Chabad's representative office in the nation's capital. Its special programs and activities include the Capitol Jewish Forum which offers study groups and events in honor of Jewish holidays for Jewish Congressional staff and Members of Congress; National Menorah Council and annual lighting ceremony of the National Chanukah Menorah on the White House Ellipse; People Offering Social and Humanitarian Help; Living Legacy Institute to promulgate the teachings of Rabbi Menachem Mendel Schneerson; Jewish Festival Awareness Series; Aura Jewish Women; and the Shul of the Nation's Capital. (www.afidc.org)

Arachim (1979). 1521 51st Street, Brooklyn, NY 11204. (716) 633-1410. Arachim is dedicated to renewing authentic Jewish values using 3–5 day retreats with lectures,

workshops and discussion groups that examine basic questions of Jewish outlook. (www.arachimusa.org)

Association for Jewish Outreach Programs (AJOP) (formerly **Association for Jewish Outreach Professionals**) (1987). 5906 Park Heights Avenue, Suite 10, Baltimore, MD 21215. (410) 367-2567. AJOP is an Orthodox Jewish network which was established to unite and enhance the Jewish educational work of rabbis, lay people and volunteers who work in a variety of settings and seek to improve and promote Jewish Orthodox outreach work with ba'alei teshuvah ("returnees" [to Orthodox Judaism]), guiding Jews to live according to Orthodox Jewish values. AJOP was the first major Jewish Orthodox organization of its kind that was not affiliated with the Chabad Hasidic movement. (www.ajop.org)

Bais Chana Women International (1971). 383 Kingston Avenue, Suite 248, Brooklyn, NY 11213. (718) 604-0088 or (800) 473-4801. Bais Chana Women International, Inspired by the teachings of the Lubavitcher Rebbe, has been in the forefront of Jewish women's education as a place where women with little or no formal Jewish education could rediscover their heritage. (www.baischana.org)

Chabad Lubavitch (1940). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Chabad Lubavitch is a Hasidic movement and one of the world's largest Jewish organizations, providing outreach and educational activities for Jews of all backgrounds – children and adults – through Jewish community centers, synagogues, early childhood programs, schools, camps and educational programs. (www.lubavitch.com)

Conversion to Judaism Resource Center (1997). 74 Hauppauge Road, Room 53, Commack, NY 11725. (631) 462-5826. The Conversion to Judaism Resource Center provides information and advice for people who wish to convert to Judaism or who have converted. It puts potential converts in touch with rabbis from all branches of Judaism. (www.convert.org)

Footsteps (2003). 217 Thompson Street, Suite 367, New York, NY 10012. (212) 253-0890. Footsteps provides educational, vocational and social support to people who have left or want to leave the ultra-Orthodox and Orthodox Jewish community, assisting them with this difficult transition. (www.footstepsorg.org)

Gateways (1998). 11 Wallenberg Circle, Monsey, NY 10952. (800) 722-3191 or (845) 352-0393. The mission of Gateways is to nurture and sustain Jewish identity, strengthen connection to Israel and empower its participants to make informed decisions about their Jewish future. Gateways offers a wide array of meaningful immersion-based educational and social programs, including family education, learning programs for colligates and young professionals, services focused on the Russian American Jewish community, singles networking and matchmaking, learning opportunities via the Internet, life skills and professional development seminars, and Jewish holiday programs. The organization's flagship program is Gateways Classic Retreats, which offers retreats and seminars for the whole family hosted by Gateways on secular public and Jewish holidays. (www.gatewaysonline.com)

Hineni (1973). 232 West End Avenue, New York, NY 10023. (212) 496-1660. Hineni is a Jewish outreach organization that was one of the first ba'al teshuvah (return to Judaism) movements, encouraging Jews to return to their roots. Hineni's goal is to help Jews infuse their lives with more meaning through their Jewish heritage by offering a wide variety of programs, services, classes and seminars to inspire and teach Jews about the Torah and Jewish traditions. The Hineni Heritage Center in Manhattan offers a comprehensive series of educational programs as well as lectures, publications, audio and video cassettes, family counseling, an introduction service for singles and social gatherings. (www.hineni.org)

InterfaithFamily (2001). 90 Oak Street, PO Box 428, Newton, MA 02464. (617) 581-6860. InterfaithFamily empowers people in interfaith relationships—individuals, couples, families and their children—to make Jewish choices, and encourages Jewish communities to welcome them. InterfaithFamily believes that maximizing the number of interfaith families who find fulfillment in Jewish life and raise their children as Jews is essential to the future strength and vitality of the Jewish community. Through its website and other programs, InterfaithFamily provides useful educational information and resources, connects interfaith families to each other and to local Jewish communities, organizations, professionals and events, and advocates for inclusive attitudes, policies and practices. InterfaithFamily is the leading producer of Jewish resources and content, either online or in print, that reach out directly to interfaith families. (www.interfaithfamily.com)

Jewish Educational Media (JEM) (1980). 784 Eastern Parkway, Suite 403, Brooklyn, NY 11213. (718) 774-6000. Founded to broadcast the public addresses of the Lubavitcher Rebbe live via satellite around the world, The Living Torah DVD Collection, is viewed by nearly 100,000 people around the world every week. (www.jemedia.org)

Jerusalem U/Imagination Productions Company (formerly **Aish Café** and **Jerusalem Online University**) (2007) (2009). 105 East 34th Street, #117, New York, NY 10016. (888) 515-5292. Jerusalem U, produced by Imagination Productions Company, which is a nonprofit organization founded by film maker Raphael Shore, provides an online portal for Jewish distance learning with a vision to transform Jewish and Israel education for the twenty-first century, and to inspire, unify and activate people of all ages as passionate supporters of Israel and the Jewish people. Jerusalem U breaks new ground in outreach by creating original feature films, engaging film classes and courses, and experiential and interactive learning, all distributed via the Internet, social media, television, grassroots campaigns and partnerships with mainstream pro-Israel and outreach organizations. Its innovative film-based education program addresses the prevalent and growing need to educate and inspire Jewish college students about Judaism and Israel so that they gain a stronger Jewish identity and an appreciation of their heritage. (www.jerusalemu.org)

Jewish Chautauqua Society (JCS) (1893). 633 Third Avenue, New York, NY 10017. (212) 650-4100 or (800) 765-6200. While JCS's original mission was to teach immigrant Jews about Judaism, since 1939 JCS has been the interfaith education program of the Men of Reform Judaism that works to promote interfaith

understanding and acceptance by teaching non-Jews about Judaism. Its role is primarily that of a funding institution, sponsoring programs that promote interfaith activity. (<http://www.menrj.org/mrj-jewish-chautauqua-society>)

The Jewish Learning Network (Jnet) (2005). 770 Eastern Parkway, Suite 302, Brooklyn, NY 11213. (718) 467-4400, ext. 290 or (877) 563-8246. Jnet provides business people, students and homemakers of every age and background with the opportunity to take some time out of their busy work week – whether at the office, at home or even on the go – to study Torah, one on one with a volunteer, from the weekly Parsha to Jewish Law, the Talmud, the spirituality and meaning of Chassidus, and Kabbalah. (www.jnet.org)

Jewish Outreach Institute (1987). 1270 Broadway, Suite 609, New York, NY 10001. (212) 760-1440. Jewish Outreach Institute is an independent, trans-denominational organization that conducts programs and services to empower and assist the Jewish community in welcoming into Jewish life and fully embracing unaffiliated and intermarried families and anyone else looking to explore connections to the Jewish heritage. (www.joi.org)

Jewish Women's Renaissance Project (JWRP) (2008). 12230 Wilkins Avenue, Rockville, MD 20852. (240) 283-6371. JWRP's mission is to empower women to change the world through Jewish values that transform themselves, their families and their communities. Its flagship program, TAG (Transform and Grow) Missions to Israel, offers Jewish women who have children at home under the age of 18 a highly subsidized 9-day action-packed trip to Israel. (www.jwrp.org)

Jews for Judaism (1983). 3506 Gwynnbrook Avenue, Owings Mills, MD 21117. (410) 602-0276. The mission of Jews for Judaism is to strengthen and preserve Jewish identity through education and counseling that counteracts deceptive proselytizing targeting Jews for conversion. (www.jewsforjudaism.org)

JOY for Our Youth (JOY) (2000). 1805 Swarthmore Avenue, Lakewood, NJ 08701. (866) 448-3569. JOY addresses the educational, material, emotional and spiritual needs of Jewish children and their families, providing educational services, youth development programs and community and family outreach. Outreach efforts include one-on-one telephone classes for individuals interested in learning more about Jewish tradition or history; holiday packages shipped nationwide; and family retreats on the Sabbath and Jewish holidays. JOY funds many different programs and services, providing food, clothing, shelter, health and wellness, education, after school programs, special training, mentoring, tutoring, private counseling, summer programs, and guidance to children ages 6–18. (www.givejoy.org)

The Kabbalah Centre/Kabbalah Centre International (formerly **The National Research Institute of Kabbalah**) (1965). 1100 South Robertson Boulevard, Los Angeles, CA 90035. (310) 867-2881. The Kabbalah Centre makes the principles of Kabbalah understandable and relevant to everyday life. The Kabbalah Centre provides students with spiritual tools based on kabbalistic principles that they can apply to improve their own lives and by so doing make the world better. The Kabbalah

Centre teaches Kabbalah as a universal wisdom that predates the Bible or religion, and can be studied by anyone regardless of their faith or path. Presenting the wisdom from a lineage of great kabbalists, The Kabbalah Centre provides a course of study that describes the origin of Creation, the physical and spiritual laws of the universe, including human existence, and the journey of the soul. (www.kabbalah.com/about/kabbalah-centre)

Machne Israel (1941). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Machne Israel is the social service organization of the Chabad Lubavitch movement. (www.lubavitch.com/departments.html)

Merkos L'Inyonei Chinuch (Central Organization for Education) (1941). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Merkos L'Inyonei Chinuch is the coordinating organization of Chabad Lubavitch's worldwide educational programs, which oversees the Kehot Publication Society and Merkos Publications, the Central Chabad Lubavitch Library, Chabad.org, (www.lubavitch.com/departments.html)

National Center to Encourage Judaism (NCEJ) (1995). Attn: Ash Gerech, 1109 Ruppert Road, Silver Spring, MD 20903. (301) 593-2319. NCEJ is a private foundation encouraging conversion to and retention in Judaism. It helps synagogues and other Jewish institutions reach out to Jews and non-Jews with programs of learning about Judaism, leading to conversion where individuals choose. NCEJ also supports advertising in general secular (non-Jewish) media about pro-conversion programs. (www.ncejudaism.org)

National Jewish Outreach Program (NJOP) (1987). 989 6th Avenue, 10th Floor, New York, NY 10018. (646) 871-4444. Established to stem the losses of Jews from Jewish life due to assimilation and lack of Jewish knowledge, NJOP has become one of the largest and most successful Jewish outreach organizations in the world, with programs offered in about 40 countries. NJOP reaches out to unaffiliated Jews, offering positive, joyous Jewish experiences and meaningful educational opportunities. NJOP sponsors the acclaimed Shabbat Across America and Canada and Read Hebrew America and Canada campaigns, as well as free "Crash Courses" in Hebrew Reading, Basic Judaism and Jewish History. (www.njop.org)

N'shei Chabad (Lubavitch Women's Organization) 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. N'shei Chabad is the Lubavitch Women's organization, whose activities include seminars and learning programs, speaker's bureaus, resource centers and an annual convention. (No website)

Oorah (1980). 1805 Swarthmore Avenue, Lakewood, NJ 08701. (732) 730-1000. Oorah is an Orthodox Jewish outreach organization with the goal of awakening Jewish children and their families to their heritage. (www.oorah.org)

PunkTorah (2010). 3530 Piedmont Road NE, #2B, Atlanta, GA 30305. PunkTorah is an online community helping people who have fallen through the cracks of Jewish life. PunkTorah is independent and unaffiliated with any movement in Judaism. Its multimedia network spreads a message of love, inclusion and hope to thousands

of people around the world. PunkTorah has self-published books, developed The G-d Project video series, founded OneShul (the world's first online, lay led synagogue), hosted events, presented at conferences and synagogues, written for other websites and magazines, and managed a successful social network. PunkTorah offers a variety of educational resources for children and adults on its website. (www.punkt Torah.org)

Taharas Hamishpacha International (formerly **Mivtza Taharas Hamishpacha**) (1975). 312 Kingston Avenue, Brooklyn, NY 11213. (718) 756-5700. Taharas Hamishpacha International is dedicated to education and training to promote and strengthen the observance of taharas hamishpacha (Jewish family purity), to preserve family sanctity in the Jewish home, and to the building of mikvaot. (www.mikvah.org) (www.lubavitch.com/department.html?h=657)

This World: The Values Network (1999). 394 East Palisade Avenue, Unit 1, Englewood, NJ 07631. (201) 221-3333. This World: The Values Network seeks to bring Jewish values to the mainstream culture via the mass media. The Values Network believes that Judaism, with its unique emphasis on perfecting the world and celebrating life, can help heal America from some of its greatest challenges, including its high rates of divorce, teen alienation, depression and growing ignorance and materialism. (www.thisworld.us)

Jewish Israel-Related Education Organizations

(For organizations that offer Israel-related education on college campuses, see Jewish College Campus Organizations.)

Alexander Muss High School in Israel (AMHSI) (1972). 78 Randall Avenue, Rockville Centre, NY 11570. (212) 472-9300 or (800) 327-5980. AMHSI is a non-denominational, 8-week, English language study abroad program in Israel for high school students that offers college credits. Education is imparted through experience, and history is infused into everything the students do. While keeping up with classes from their home school and gaining important college preparatory skills, students also learn about Israel through first-hand experience, where the "classroom" is the land itself and the students travel to the places where history was made. (www.amhsi.org)

Birthright Israel Foundation (1999). PO Box 1784, New York, NY 10156. (888) 994-7723. The Birthright Israel Foundation offers the gift of a free, 10-day educational trip to Israel for Jewish adults ages 18–26. The trips aims to strengthen participants' Jewish identity; to build an understanding, friendship and lasting bond with the land and people of Israel; and to reinforce the solidarity of the Jewish people worldwide. (www.birthrightisrael.com)

Center for Israel Education (CIE) (2008). PO Box 15129, Atlanta, GA 30333. (404) 395-6851. The CIE's mission is to be a source destination for learners and

educators about modern Israel. Its target audiences include pre-collegiate, college, university and adult learners, lay leaders and clergy who wish to enrich their knowledge of Israel and the Middle East. The CIE produces and presents Israel's complex story via innovative learning platforms: workshops, podcasts, source compilations and timely commentary of current issues. It collects, informs, writes and disseminates material about modern Israel. It constructs curriculum, assembles documents, offers curriculum for sale, conducts teacher and student workshops, and engages in discussion about all aspects of modern Israel. The CIE helps others know, learn, own and transmit the critical role Israel has played in transforming modern Jewish history and its central importance to the American national interest. (www.israeled.org)

Masa Israel Journey (2004). (866) 864-3279. Masa Israel Journey offers young Jewish adults ages 18–30 immersive, life-changing gap year, study abroad, post-college and volunteer experiences in Israel, connecting them to programs that meet their interests, offering scholarships, providing expertise and supporting them throughout the entire process. It is a joint project of the Government of Israel and the Jewish Agency for Israel with support from The Jewish Federations of North America and Keren Hayesod-UIA. Masa Israel Journey believes that long-term experiences in Israel can effectively shape and inspire the next generation of Jewish leaders and strengthen their connection to the Jewish people and to Israel. (www.masaisrael.org)

Shorashim (1983). 1440 North Dayton Street, #301, Chicago, IL 60642. (312) 267-0677. Shorashim (Roots, in Hebrew) is devoted to building bridges between Israeli and North American Jews. Shorashim is the Taglit-Birthright Israel program where groups travel with Israelis for 10 days, rather than for only part of the trip. Bicultural programs are the foundation of Shorashim as Americans and Israelis travel, live and learn side by side while they explore Israel. North American participants develop a deeper understanding of Judaism and Israel as a result of the people they meet in addition to what they do. Israeli participants are dynamic, warm, enthusiastic students and young adults excited and ready to show the Americans the beauty and complexity of their country, while learning about Jewish life in America. Shorashim is committed to a pluralistic Jewish experience, reaching out to American youth from all the major denominations and to Israelis from both the religious and non-religious sectors. (www.shorashim.org)

Jewish Israel-Related Humanitarian Organizations

(See also section “[Jewish Medical Organizations](#).”)

The Abraham Fund Initiatives (1989). 9 East 45th Street, New York, NY 10017. (212) 661-7770. The Abraham Fund Initiatives is a fundraising and educational organization dedicated to promoting Jewish-Arab coexistence in Israel. The Abraham Fund Initiatives provides grants to numerous organizations and institutions in Israel in such areas as culture, education, health, and social services. In the

US, its educational and cultural programs provide information that enhances understanding about the necessary cooperation between Israel's Jewish majority and Arab minority. (www.abrahamfund.org)

ALL4ISRAEL (2003). 53 Dewhurst Street, Staten Island, NY 10314. (877) 812-7162. ALL4ISRAEL's two major functions are providing emergency help to families in Israel and helping seriously injured victims of terror with medical assistance through its Healing Hands program. (www.all4israel.org)

AMIT (formerly **Mizrachi Women of America** and **American Mizrachi Women**) (1925). 817 Broadway, New York, NY 10003. (212) 477-4720. AMIT enables Israel's youth to realize their potential and strengthens Israeli society by educating and nurturing children from diverse backgrounds within a framework of academic excellence, Jewish values and Zionist ideals. AMIT operates more than 100 schools, youth villages, surrogate family residences and other programs, constituting Israel's only government-recognized network of religious Jewish education incorporating academic and technological studies. (www.amitchildren.org)

Central Fund of Israel (1979). 980 Avenue of the Americas, 3rd Floor, New York, NY 10018. The Central Fund of Israel funds projects in Israel, including social-humanitarian, medical, education, religious, security and community programs. It is operated from the Marcus Brothers Textiles offices in the Manhattan garment district. (No website)

Chabad's Children of Chernobyl (CCOC) (1990). 675 Third Avenue, Suite 3210, New York, NY 10017. (212) 681-7800. Founded in response to the devastating nuclear disaster in Chernobyl, CCOC evacuates children from the radioactive Chernobyl region to Israel and provides them with medical care, housing, and an education. CCOC also serves those currently living in the contaminated areas by providing medicine, medical equipment, therapeutic aids and other necessary supplies. (www.ccoc.net)

CHMOL (1980). 5225 New Utrecht Avenue, Brooklyn, NY 11219. (718) 871-4111. CHMOL (Chalukas Mazon L'Shabbos, which means Shabbos food for the needy) provides needy Israeli families with food for Shabbos and daily living, cash grants to cover holiday expenses, emergency crisis aid and funds for needy couples getting married. (www.chmol.com)

Colel Chabad (1788). 806 Eastern Parkway, Brooklyn, NY 11213. (718) 774-5446. Colel Chabad, one of the oldest Jewish charitable foundations in existence today, was established by the founder of the Chabad Lubavitch movement, Rabbi Schneur Zalman of Liadi. Colel Chabad's mission is to provide direct, meaningful material help—especially food—to the poorest Jews living in Israel and the Former Soviet Union. Colel Chabad also provides medical and dental care, care for impoverished children, orphans and widows, and help for immigrants in Israel, and supports religious life in the Ukraine. (www.colelchabad.org)

Development Corporation for Israel (DCI) (formerly **State of Israel Bonds**) (1951). 575 Lexington Avenue, 11th Floor, New York, NY 10022. (212) 446-5829.

DCI is an international organization offering securities issued by the government of Israel. Since its inception, DCI has secured worldwide sales over \$34 billion in investment capital for the development of every aspect of Israel's economic infrastructure, facilitating the rapid development of Israel's economy and building a global partnership with Israel. Proceeds realized through the sale of Israel bonds have helped in agriculture, commerce, industry and in the absorption of immigrants. Bonds have funded cultivating the desert, building transportation networks, creating new industries, resettling immigrants and increasing export capability. (www.israelbonds.com)

Emunah of America (1948). 7 Penn Plaza, New York, NY 10001. (212) 564-9045. Emunah of America fund raises to support 250 educational and social welfare institutions in Israel within a religious framework, including day care centers, kindergartens, children's residential homes, vocational schools for the underprivileged, senior citizen centers, a college of arts and technology, a religious girls' arts high school, crisis and family counseling centers, and Holocaust study center. (www.emunah.org)

Ezras Torah (Torah Relief Society) (1915). 235 East Broadway, New York, NY 10002. (212) 227-8960. Ezras Torah is a relief organization that specializes in supplying funds to needy Torah families, primarily in Israel. Ezras Torah provides emergency medical assistance, interest free loans, apartment loans, wedding assistance, widow assistance, simchas and special needs grants, assistance to families in need, high holiday assistance and maternity grants. (www.ezrastorah.org)

Hadassah: The Women's Zionist Organization of America (1912). 50 West 58th Street, New York, NY 10019. (888) 303-3640. Hadassah, one of the largest international Jewish organizations, inspires a passion for and commitment to its partnership with the land and people of Israel. It enhances the health of people worldwide through its support of medical care and research at the Hadassah Medical Organization in Jerusalem, which it founded and funds. Hadassah empowers its members and supporters, as well as youth in Israel and America, through opportunities for personal growth, education, advocacy and Jewish continuity. It provides support for Youth Aliyah and the Jewish National Fund. It sponsors Young Judaea summer and year-course programs, Jewish and women's health education, health awareness programs, advocacy on Israel, Zionism and women's issues, as well as the Hadassah-Brandeis Institute and Hadassah Foundation. (www.hadassah.org)

Healing Across the Divides (2004). 72 Laurel Park, Northampton, MA 01060. (413) 586-5226. Healing Across the Divides supports health initiatives in Israel and the West Bank that promote the health of Israelis and Palestinians while helping to forge inter-agency cooperation that furthers mutual understanding. (www.healingdivides.org)

The ISEF Foundation (formerly **Project Renewal**) (1977). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 683-7772. ISEF's mission is to narrow Israel's socio-economic gap through higher education for gifted students from disadvantaged backgrounds. Its unique methodology combines scholarship grants with required

community service, as well as training in leadership and social awareness. ISEF was founded in response to the challenges Israel faced in fighting for survival while absorbing Jews from Asia, North Africa and elsewhere, recognizing the plight of this underprivileged population of new immigrants who was ill-equipped to merge into Israel's economic and social mainstream. Though originally created by and for Sephardic Jews, today all cultural and ethnic groups in Israeli society who share ISEF's values are represented in ISEF's student body. (www.iseffoundation.org)

Israel America Foundation (IAF) (1995). 108 West 39th Street, Suite 1001, New York, NY 10008. (212) 869-9477. The IAF raises funds through outright-giving and planned giving methods through charitable trusts, wills and living trusts to support eight specific Israeli nonprofit organizations. The IAF sponsors programs and seminars in the US for predominantly senior citizens that deal with the problems of senior housing, nursing homes, hospices, etc., and legal instruments, such as disability trusts, living wills with health care proxies, last wills and testaments, and living trusts. (www.israelamericafoundation.org)

Israel Special Kids Fund (1998). 505 Eighth Avenue, New York, NY 10018. (212) 268-2577. Israel Special Kids Fund is dedicated to improving the quality of life for disabled and seriously ill children, as well as their families, in hospitals and rehabilitation centers in Israel. It organizes holiday programs, birthday parties, bar/bat mitzvah celebrations, sleep-away camps, trips, tours and hospital recreational activities, and fulfills various dreams come true requests. It has set up an extensive big brother/sister and bikur cholim care project for hundreds of children. (www.israelpecialkids.org)

The Jerusalem Foundation (1966). 420 Lexington Avenue, Suite 1645, New York, NY 10170. (212) 697-4188. The Jerusalem Foundation, founded by the legendary Mayor of Jerusalem, Teddy Kollek, is devoted to improving the quality of life for all Jerusalemites, regardless of ethnic, religious or socioeconomic background, while preserving the city's historic heritage and religious sites. It has pioneered and supported more than 4,000 projects, including community centers, sports complexes, parks, children's playgrounds, libraries, theaters, museums, arts schools, science labs, day care centers, homes for the elderly, school facilities and landscaping. (www.jerusalemfoundation.org)

The Jewish Agency for Israel (1929). 633 3rd Avenue, 21st Floor, New York, NY 10017. (212) 339-6000. The Jewish Agency for Israel played a central role in founding and building the State of Israel and today serves as the main link between Israel and Jewish communities everywhere, working to ensure the future of a connected, committed, global Jewish people with a strong Israel at its center. It also addresses social issues in Israel, facilitates aliyah, and serves as the Jewish people's "first responder," prepared to address emergencies in Israel and to rescue Jews from countries where they are at risk. The Jewish Agency for Israel North America is the organization's main fundraising arm in North America. (www.jafi.org.il) (www.jewishagency.org)

Jewish Opportunities Institute (JOI) (1990). 7 Hanover Square, 18th Floor, New York, NY 10004. (212) 561-5343. JOI is a vehicle for maximizing charitable giving and making an impact on the future of Israel. JOI conceives, develops and operates creative educational and social welfare programming for all ages and sectors throughout Israel, filling the social and economic gaps encountered by the most deserving. (www.joi.co.il)

Just One Life (1989). 587 Fifth Avenue, Suite 702, New York, NY 10017. (212) 683-6040. Just One Life is a social service organization that assists Israeli expectant mothers who are confronted with financial, emotional or medical difficulties that often accompany an untimely or medically at risk pregnancy by providing professional counseling and financial assistance. Run by a professional team of social workers, Just One Life enables and empowers mothers to choose to continue their pregnancies to term. (www.justonelife.org)

KEDMA USA (2000). 574 West End Avenue, #24, New York, NY 10024. KEDMA is a student organization with branches in the US and Israel that works with university, seminary and yeshiva students, assisting disadvantaged communities in Israel while actualizing the concepts of social justice and tikkun olam through innovative programming. (www.kedisrael.weebly.com)

NA'AMAT USA: The Women's Labor Zionist Organization of America (formerly **Pioneer Women** and **Pioneer Women's Organization of America**) (1925). 21515 Vanowen Street, #102 (818)431-2200. NA'AMAT USA is part of the world movement of NA'AMAT (Hebrew acronym for Movement of Working Women and Volunteers), which strives to enhance the quality of life for women, children and families in Israel, the US and around the world. NA'AMAT USA supports NA'AMAT Israel in its efforts to enhance the status of women, provide social service programs for women, children and families, change the laws that present special obstacles for women in matters of marriage, divorce and widowhood, and advance equal rights and opportunities for women in Israel. It also furthers Jewish education, supports programs that address domestic violence and sexual harassment, and supports Habonim Dror, the Labor Zionist youth movement. (www.naamat.org)

One Family (2001). 1029 Teaneck Road, 3rd Floor, Teaneck, NJ 07666. (646) 289-8600 or (866) 913-2645. One Family empowers Israel's thousands of victims of terror attacks to rebuild their lives, rehabilitate and reintegrate through emotional, legal and financial assistance programs. It helps orphans, bereaved parents, widows and widowers, bereaved siblings, wounded victims, and those suffering from post-trauma as a result of terrorist attacks. (www.onefamilytogether.org)

Operation Embrace (2001). 350-C Fortune Terrace, PMB 209, Potomac, MD 20854. (301) 983-8867. Operation Embrace assists injured survivors of terror attacks in Israel regardless of race or religion. Operation Embrace provides emotional support through its trauma centers, as well as direct financial assistance for medical, therapeutic and rehabilitative needs to provide Israeli victims and survivors of terror with a brighter future and help them rebuild their lives. (www.operationembrace.org)

Operation Lifeshield (2007). PO Box 76146, Atlanta, GA 30358. (404) 909-8890. Operation Lifeshield raises needed funds to build and deliver transportable air raid shelters to areas in Israel most at risk from the threat of missile attacks. Lifeshield shelters, constructed in Israel by a leading manufacturer of steel-reinforced concrete products, are deployed quickly and are available to protect schools, kindergartens, synagogues, parks, sidewalks, bus stops and senior day centers. (www.operation-lifeshield.org)

Poale Agudath Israel of America (1948). 1721 49th Street, Brooklyn, NY 11204. (718) 854-2017. Poale Agudath Israel of America aims to educate American Jews to the values of Orthodoxy and aliyah; supports kibbutzim, trade schools, yeshivot, moshavim, kollelim, research centers and children's homes in Israel. (No website)

Polyphony Foundation (2011). 99 River Road, Cos Cob, CT 06807. (203) 979-8566. Polyphony Foundation's purpose is to bridge the divide between Arab and Jewish communities in Israel by creating a common ground where young people come together around classical music. (www.polyphonyfoundation.org)

Thank Israeli Soldiers (also known as **Fund for Israel's Tomorrow**) (TIS) (2008). 5185 MacArthur Boulevard, NW, Suite 636, Washington, DC 20016. (201)620-8540. TIS gives Jews around the world an easy way to show appreciation to the men and women serving in the IDF. (www.thankisraelisoldiers.org)

United Charity Institutions of Jerusalem (Etz Chaim Torah Center) (1903). 1778 45th Street, Brooklyn, NY 11204. (718) 633-8469. United Charity Institutions of Jerusalem raises funds to support schools, kitchens, clinics, dispensaries and free loan foundations in Israel. (No website)

United Soup Kitchens (2003). 700 Broadway, New York, NY 10003. (800) 531-8004. United Soup Kitchens is the nationwide network of free dining facilities serving Israel's neediest. (www.unitedsoupkitchens.org)

Women's International Zionist Organization USA (WIZO USA) (1982). 950 Third Avenue, Suite 901, New York, NY 10022. (212) 751-6461. WIZO USA is a member of the international WIZO organization, which has members in over 50 countries working together to improve the lives of women, children and the elderly living in Israel. Next to the Israeli government, it is the largest provider of social welfare services in the country, with projects including child care centers, schools, shelters for battered women, homes for girls in distress and programs providing services for the elderly. WIZO USA's primary focus is working to support and fund WIZO projects in Israel. In the US, it strengthens the bond between Israel and American Jewry by promoting Jewish identity and education. (www.wizousa.org)

Youth Renewal Fund (YRF) (1989). 250 West 57th Street, Suite 632, New York, NY 10107. (212) 207-3195. YRF provides supplemental education to disadvantaged youth in Israel. It partners with municipalities where socioeconomic standards and education achievement levels rank below the national average. YRF projects fill an immediate need in low-income communities by teaching core

academic subjects, enhancing critical reasoning skills, exposing students to technological innovation and providing a strong network of support. It also provides training, mentorship and support to teachers working in low-income communities. (www.youthrenewalfund.org)

Jewish Israel-Related Political and Advocacy Organizations

Advocates for Israel (AFI). 485 Lit Way, Ashland, OR 97520. AFI is composed of volunteer activists dedicated to strengthening support for Israel by ensuring that the public receives accurate and truthful information. (www.advocatesforisrael.org)

Ameinu (formerly **Po'alei Zion** and **Labor Zionist Alliance**) (1995) 114 West 26th Street, New York, NY 10001. (212) 366-1194. Ameinu is a national, multi-generational community of progressive American Jews who seek opportunities to foster social and economic justice both in Israel and the US. Ameinu envisions Israel as a Jewish and democratic state, at peace with its neighbors, committed to religious pluralism and social and economic justice for all its citizens. Its political agenda addresses a range of domestic and international issues, including protection of the environment, support for universal healthcare, preservation of civil liberties, and the ending of foreign and domestic sweatshops. Ameinu promotes its agenda through advocacy and educational programming, both independently and in alliances with other organizations. Ameinu supports efforts to end the Middle East conflict with a negotiated peace with the Palestinians and the Arab States and builds support within the North American Jewish community for a negotiated two-state solution to the Israeli-Palestinian conflict. Ameinu sponsors Habonim Dror Labor Zionist youth movement. (www.ameinu.net)

America-Israel Friendship League (AIFL) (1971). 134 East 39th Street, New York, NY 10016. (212) 213-8630. AIFL is a nonsectarian, nonpartisan, organization which seeks to broaden the base of support for Israel among Americans of all faiths and backgrounds. It is dedicated to building close bonds of friendship and affection between the people of the US and Israel. Working with individuals and common-interest groups in both countries, AIFL strives to bridge the distance to reveal the beauty, humanity and modern democratic values that define both nations. (www.aifl.org)

American Israel Public Affairs Committee (AIPAC) (formerly **American Zionist Committee for Public Affairs**) (1954). 251 H Street, NW, Washington, DC 20001. (202) 639-5200. AIPAC's mission is to strengthen the ties between the US and its ally Israel to the mutual benefit of both nations. It is a 100,000-member grassroots movement of activists committed to ensuring Israel's security and protecting American interests in the Middle East and around the world. AIPAC's priority is to ensure that both America and Israel remain strong and that they collaborate closely together. AIPAC advocates for US cooperation with Israel on a wide range of issues,

from promoting peace between Israel and its neighbors to facilitating US-Israel exchanges of expertise and equipment for homeland security, defense and counter-terrorism to collaborating on technology, science and agricultural products. AIPAC is registered as a domestic lobby. It is supported financially by private donations and receives no financial assistance from Israel nor from any national organization or foreign group. AIPAC is not a political action committee and it does not rate, endorse or contribute to candidates. (www.aipac.org)

The American-Israeli Cooperative Enterprise (AICE) (1993). 2810 Blaine Drive, Chevy Chase, MD 20815. (301) 565-3918. AICE is a nonpartisan organization established to strengthen the US-Israel relationship by emphasizing the fundamentals of the alliance—the values the nations share. It provides a vehicle for the research, study, discussion and exchange of views concerning nonmilitary cooperation and shared interests between the peoples and governments of the US and Israel; facilitates the formation of partnerships between Israelis and Americans; explores issues of common historical interest to the peoples and governments of the US and Israel; sponsors research, conferences and documentaries; serves as a clearinghouse on joint US-Israeli activities; provides educational materials on Jewish history and culture; and promotes scholarship in the field of Israel studies. AICE's major long-term objective is to bring innovative, successful social and education programs developed and proven in Israel to the US to help address its domestic needs and provide tangible benefits to Americans. It also looks at specific opportunities for introducing novel American programs to Israel. (www.jewishvirtuallibrary.org)

American Jewish League for Israel (AJLI) (1957). 400 North Flagler Drive, PH D4, West Palm Beach, FL 33401. (212) 371-1583. AJLI seeks to unite all American Jews, regardless of political, ideological or religious beliefs, to work to support Israel. AJLI is independent and not connected to any political party in Israel. Its University Scholarship program awards qualified American students with partial scholarship grants toward a year of study at one of Israel's prestigious universities. The purpose of the program is to foster Jewish spiritual and cultural values through the experience of living and studying in Israel and, at the same time, strengthen the ties that bind Jews in the US to Jews in Israel so that upon returning to the US, scholarship winners will be better able to communicate those ties to American Jewry. (www.americanjewishleague.org)

American Jews for a Just Peace (AJJP) (2008). PO Box 1032, Arlington, MA 02474. AJJP is a grassroots alliance of activists in the US working to ensure equal rights, safety and dignity for all the people of historic Palestine. AJJP operates as an alliance of autonomous chapters and individual members across the US. It is a predominantly Jewish organization and speaks with a Jewish voice, but welcomes the full and active participation of all people of good will who agree with AJJP's statement of Common Ground principles. (www.ajjp.org)

American Zionist Movement (AZM) (1939). 633 Third Avenue, New York, NY 10017. (212) 318-6100. AZM is a coalition of groups and individuals committed to Zionism—the idea that the Jewish people is one people with a shared history, values

and language. AZM is the American affiliate of the World Zionist Organization, the Zionist Federation in the US. Its mission is to strengthen the connection of American Jews with Israel; develop their appreciation of the centrality of Israel to Jewish life worldwide; deepen their understanding of Israeli society and the challenges it faces; encourage travel, long-term visits and aliyah; and facilitate dialogue, debate and collective action to further Zionism in the US and abroad. (www.azm.org)

Americans For A Safe Israel (AFSI) (1970). 1751 Second Avenue, New York, NY 10128. (800) 235-3658. AFSI was founded as an American counterpart to the Land of Israel Movement, asserting Israel's historic, religious and legal rights to the land regained in the 1967 war. AFSI argues that a strong territorially defensible Israel is essential to US and global security interests in the region and that the "two-state solution" would endanger the world, while bringing about the dissolution of Israel. It is dedicated to the premise that the Jewish communities in Judea, Samaria and the Golan are the best guarantee against strategic vulnerability. (www.afsi.org)

Americans for Peace Now (APN) (1981). 2100 M Street ,NW, Suite 619, Washington, DC 20037. (202) 408-9898. APN, the sister organization of Shalom Achshav (Peace Now), Israel's preeminent peace movement, has developed into the most prominent American Jewish Zionist organization working to achieve a comprehensive political settlement to the Arab-Israeli conflict. APN's mission is to educate and persuade the American public and its leadership to support and adopt policies that will lead to comprehensive, durable, Israeli-Palestinian and Israeli-Arab peace, based on a two-state solution, guaranteeing both peoples security, and consistent with US national interests. APN also works to ensure Israel's future and the viability of Israel's democracy and Jewish character through education, activism and advocacy in the US, and by mobilizing American support for Shalom Achshav. APN supplies timely information and education, providing a pro-Israel, pro-peace, American Jewish perspective on issues and legislation. It also engages in grassroots political activism and outreach to the American Jewish and Arab American communities, opinion leaders, university students and the public at large. (www.peacenow.org)

ARZA (Association of Reform Zionists of America) (1978). 633 Third Avenue, 7th Floor, New York, NY 10017. (212) 650-4280. ARZA strengthens and enriches the Jewish identity of Reform Jews in the US by ensuring that a connection with Eretz Yisrael is a fundamental part of that identity. It develops support for and strengthens the Reform movement in Israel and promotes advocacy for a Jewish, pluralistic, just and democratic society in Israel. ARZA links the people and institutions of the Reform movements in Israel and the US. It works in partnership with the Union for Reform Judaism and the Israel Movement for Progressive Judaism and their affiliates, and represents US Reform Jews in national and international Zionist organizations. (www.arza.org)

Emergency Committee for Israel (2010). 11 Dupont Circle ,NW, Suite 325, Washington, DC 20036. (202) 600-6220. The Emergency Committee for Israel is committed to mounting an active defense of the US-Israel relationship by educating the public about the positions of political candidates on this issue and by keeping

the public informed of the latest developments in both countries. (www.committeeforIsrael.com)

Encounter (2005). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6776. Encounter is an educational organization that cultivates informed Jewish leadership on the Israeli-Palestinian conflict. Encounter is dedicated to strengthening the capacity of the Jewish people to be constructive agents of change in transforming the Israeli-Palestinian conflict. Founded by American rabbis and rooted in Jewish tradition, Encounter is a conflict transformation organization, equipping influential Jewish leaders from across the political and ideological spectra with access to Palestinian perspectives and claims on the ground. (www.encounterprograms.org)

Freeman Center for Strategic Studies (1992). PO Box 35661, Houston, TX 77235. The primary purpose of the Freeman Center is to improve Israel's ability to survive in a hostile world. This is accomplished through research into the military and strategic issues related to the Arab-Israeli conflict and Islamic terrorism and the dissemination of that information to the Jewish and non-Jewish community. (www.freeman.org)

The Gesher Foundation USA (1969). 332 Bleecker Street, Suite 444, New York, NY 10014. (646) 465-9301. The Gesher Foundation USA seeks to close the gap between secular and religious Jews in Israel, so that together they can develop an identity that reflects a shared commitment to Israel as a Jewish and democratic state, and to promote the shared heritage as the force which can hold Jews together. Gesher (Bridge, in Hebrew) has refined a unique educational approach that confronts differences, fosters commitment to Jewish identity and builds skills for a shared future. Gesher's innovative programs impact upon the current and future leadership of Israel, infusing Israel's youth, army, police force, communities and the public at large with Jewish values and culture and by advancing a vibrant and inclusive vision of Judaism. (www.gesherusa.org)

Israel Action Network (2010). 25 Broadway, Suite 1700, New York, NY 10004. (212) 684-7046. The Israel Action Network is a strategic initiative of The Jewish Federations of North America, in partnership with the Jewish Council for Public Affairs, to counter the assault on Israel's legitimacy. Its work is grounded in building strong relationships with people of faith, human rights advocates, political and civic leaders, and friends and neighbors in the community. (www.israelactionnetwork.org)

Israel Policy Forum (IPF) (1993). 140 West 57th Street, Suite 6C, New York, NY 10019. (212) 315-1741. IPF is a nonpartisan organization that promotes Israel's future as a Jewish and democratic state by advancing a diplomatic resolution to the Arab-Israeli conflict. It promotes active US engagement to achieve a two-state solution to the conflict and peace and security for Israel with the Palestinians and the Arab states. IPF convenes forums and publishes commentary and analysis that promote pragmatic strategies for achieving regional peace and security, and mobilizes policy experts and community leaders to build support for those ideas in the US and Israel. IPF was founded with the encouragement of Prime Minister Yitzhak Rabin to serve

as a strong American base of support for the active and sustained US diplomatic efforts needed to assist Israel in its pursuit of lasting peace and security. IPF has provided high-level platforms for key policymakers to address Middle East peace-making efforts. (www.israelpolicyforum.org)

Jewish Political Education Foundation (JPEF) (1995). PO Box 4458, Great Neck, NY 11023. JPEF's purposes are to support and enhance the image of Israel as a strong, democratic, benevolent and humane nation, of the Jewish people as its people and of Zionism as the national liberation movement of the Jewish people. (www.jewishpoliticalchronicle.org)

The Israel Project (TIP) (2003). 2020 K Street, NW, Washington, DC 20006. (202) 857-6644. TIP is a nonpartisan educational organization that provides factual information to the press, policy-makers and the public on issues affecting Israel and the Middle East, the Jewish people and America's interests in the Middle East. TIP does not lobby and is not connected to any government. (www.theisraelproject.org)

J Street (2008). PO Box 66073, Washington, DC 20035. (202) 596-5207. J Street, a liberal group, home for pro-Israel, pro-peace Americans, advocates for the future of Israel as the democratic homeland of the Jewish people, with Israel's Jewish and democratic character depending on a two-state solution, which would result in a Palestinian state living alongside Israel in peace and security. Its aim is to promote American leadership to end the Arab-Israeli and Israel-Palestinian conflicts peacefully and diplomatically. JStreetPAC is a political action committee endorsing federal candidates and capable of making direct political campaign donations. JStreet Education Fund aims to educate targeted communities about the need for a two-state solution to the Israeli-Palestinian conflict, raise the visibility of a mainstream pro-Israel, pro-peace presence within the American Jewish community, and promote open, dynamic and spirited conversation about how to best advance the interests and future of a democratic, Jewish Israel. JStreet Local and JStreet U (formerly the Union of Progressive Zionists, and JStreet's on-campus movement) are programs of the JStreet Education Fund. (www.jstreet.org)

JAC (1980). PO Box 105, Highland Park, IL 60035. (847) 433-5999. JAC was founded after the 1980 election when many friends of Israel in the Congress were defeated by an emerging force in American politics—Radical Right political groups that opposed Israel and the values of mainstream American Jewry. JAC was the first and for many years the only bipartisan group to blend its support for the US-Israel relationship with a commitment to a progressive social agenda. JAC is comprised of three organizations that engage in the political process from a Jewish perspective. The Joint Action Committee for Political Affairs is a bipartisan political action committee (PAC) committed to the special relationship between the US and Israel and a social agenda that includes reproductive choice and separation of religion and state. The Joint Action Committee is a nonpartisan advocacy group that promotes JAC's agenda. The JAC Education Foundation educates and engages the Jewish community in electoral politics and issues of Jewish concern. (www.jacpac.org)

Jewish Institute for National Security Affairs (JINSA) (1976). 1307 New York Avenue, NW, Suite 200, Washington, DC 20005. (202) 667-3900. JINSA is a non-partisan organization that advocates on behalf of a strong US military, a robust national security policy and a strong US security relationship with Israel and other like-minded democracies. It is an educational organization working within the American Jewish community to explain the link between American defense policy and the security of Israel, and within the national security establishment to explain the key role Israel plays in bolstering American interests. (www.jinsa.org)

The Jewish Peace Lobby (JPL) (1989). PO Box 7778, Silver Spring, MD 20907. (301) 589-8764. JPL, made up of over 5,000 members and 400 rabbis, is a legally registered lobby promoting changes in US policy regarding the Israeli-Palestinian conflict. It advocates for Israel's right to peace within secure borders; a political settlement based on mutual recognition of the right of self-determination of both peoples; a two-state solution as the most likely means to a stable peace; the sharing of Jerusalem; halting the settlements; and that the US should put on the table a full American plan for ending the conflict. It urges its members to communicate on these issues to the President and members of Congress. In addition to JPL's grassroots efforts, it works closely with Israeli, Palestinian, European and American policy-makers. It focuses on topics such as Palestinian refugees, the Temple Mount, Hamas, alternatives to bilateral negotiations, and the role of the United Nations. (www.peacelobby.org)

Jewish Political Education Foundation (JPEF) (1995). PO Box 4458, Great Neck, NY 11023. (516) 487-2990. The purposes of JPEF include supporting and enhancing the image of Israel as a strong, democratic, benevolent and humane nation, of the Jewish people as its people, and of Zionism as the national liberation movement of the Jewish people; supporting the right of Israel's citizens to live within secure and defensible borders; bringing an end to anti-Semitism; supporting the interests of Jewish Americans and promoting awareness of the issues of concern to them; countering misinformation, distortion and bias in the media regarding Israel and Jewish issues; and soliciting funds to effect these purposes and to support organizations and institutions of like purpose. (www.jewishpoliticalchronicle.org/howeare.htm)

Jewish Voice for Peace (1996). 1611 Telegraph Avenue, Suite 550, Oakland, CA 94612. (510) 465-1777. Jewish Voice for Peace provides a voice for Jews and allies who believe that peace in the Middle East will be achieved through justice and full equality for both Palestinians and Israelis. It seeks an end to the Israeli occupation of the territories; security and self-determination for Israelis and Palestinians; a just solution for Palestinian refugees based on principles established in international law; an end to violence against civilians; and peace and justice for all peoples of the Middle East. (www.jewishvoiceforpeace.org)

Just Vision (2003). 1616 P Street, NW, Suite 340, Washington, DC 20036. (202) 232-6821. Just Vision generates awareness and support for Palestinians and Israelis who pursue freedom, dignity, security and peace using nonviolent means. It tells their under-documented stories through its award-winning films and educational tools that undermine stereotypes, inspire commitment and galvanize action. (www.justvision.org)

Kumah (1999). 6520 North Richmond Street, #2, Chicago, IL 60645. (773) 597-7690. Through innovative social, multimedia and advocacy projects, Kumah, based in the US and Israel, aims to strengthen the national character of Israel, establish its independence, and aid it in reaching its potential to be a home for the Jewish people, a canvas for a cultural rebirth, and positive catalyst for the Middle East region and the world. Kumah aims to educate the public about Israel and dispel myths and stereotypes about the Middle East. It seeks to enhance the Diaspora's connection to Israel through innovative media projects, speaking events, seminars and tours. (www.kumah.org)

Mercaz USA (1979). 136 East 39th Street, 4th Floor, New York, NY 10016. (212) 533-2061. Mercaz USA is the US Zionist membership organization of the Conservative movement, the voice of Conservative Jewry within the World Zionist Organization, the Jewish Agency for Israel, the American Zionist Movement and the Jewish National Fund to support religious pluralism in Israel and strengthen the connection between Israel and the Diaspora. It fosters Zionist education and aliyah and develops young leadership. (www.mercazusa.org)

Middle East Peace Network (MEPN) (1990) (2011). 333 Skokie Boulevard, Suite 112, Northbrook, IL 60062. (224) 406-8110. MEPN is a US-based, independent, nonpartisan, non-governmental organization that uses private diplomacy to complement the activities of the Middle Eastern governments in their pursuit of conflict resolution and lasting peace, primarily between Arabs and Israelis, by facilitating dialogue within and across conflict divides. MEPN works with local, national and international partners to employ alternative avenues of diplomacy, including people-to-people interactions, citizen diplomacy, transnational mechanisms and back-channels, to forward the peace process in the Middle East. MEPN's mission is to strengthen the capacity of ordinary citizens everywhere to engage in peace-building in the Middle East. (www.mepnetwork.org)

Middle East Progress. 1333 H Street, NW, Floor 10, Washington, DC 20005. Middle East Progress highlights practical approaches to make Americans safer by improving US, Israeli and regional security and strengthening America's global standing. (www.middleeastprogress.org)

National Action Committee Political Action Committee (NACPAC) (1980). 3389 Sheridan Street, #424, Hollywood, FL 33021. 954-894-3048. NACPAC is the nation's largest pro-Israel political action committee. Its members believe that a strong US-Israel alliance is good for America. (www.nacpac.org)

One Jerusalem (2001). 136 East 39th Street, New York, NY 10016. One Jerusalem is a grassroots educational foundation committed to preserving a united Jerusalem as the undivided capital of Israel under Israeli sovereignty, which will protect access to the holy sites of all three major religions. (www.onej.org)

Partners for Progressive Israel (formerly **Meretz USA**) (1991). 114 West 26th Street, Suite 1002, New York, NY 10001. (212) 242-4500. Partners for Progressive Israel, affiliated with the World Union of Meretz, is a progressive American Zionist

organization dedicated to two essential goals: the achievement of a durable and just peace between Israel and all its neighbors, especially the Palestinian people, based on a negotiated two-state solution; and the realization of human and civil rights, equality and social justice, and environmental sustainability for all of Israel's inhabitants. Its mission is to generate and promote partnership between Israelis and Americans who support a progressive Israel to help create a more progressive Israel and Zionist movement. Partners for Progressive Israel educates American Jews, and Americans generally, regarding the issues of peace, democracy, justice, and equality in Israel and the territories it controls. It develops and implements hands-on programs that enable the American Jewish community, and its friends, to provide real support for policies of peace, democracy, justice and equality in Israeli society. (www.partners4israel.org)

Scholars for Peace in the Middle East (SPME) (2003). PO Box 30401, Philadelphia, PA 19103. SPME is a grassroots community of scholars who have united to promote honest, fact-based and civil discourse, especially in regard to Middle East issues. SPME believes that ethnic, national and religious hatreds, including anti-Semitism and anti-Israelism, have no place in institutions, disciplines and communities, and it employs academic means to address these issues. The peace it seeks in the Middle East is consistent both with Israel's right to exist as a sovereign Jewish state within safe and secure borders, and with the rights and legitimate aspirations of her neighbors. SPME's mission is to inform, motivate and encourage faculty to use their academic skills and disciplines on campus, in classrooms and in academic publications to develop effective responses to the ideological distortions, including anti-Semitic and anti-Zionist slanders, that poison debate and work against peace. SPME welcomes scholars from all disciplines, faiths and nationalities who share its desire for peace and its commitment to academic freedom, intellectual integrity and honest debate. (www.spme.net)

StandWithUs/Israel Emergency Alliance (2001). PO Box 341069, Los Angeles, CA 90034. (310) 836-6140. StandWithUs is an international, pro-Israel education and advocacy organization dedicated to informing the public about Israel and to combating the extremism and anti-Semitism that often distorts the issues. StandWithUS believes that knowledge of the facts will correct common prejudices about the Arab-Israeli conflict and will promote discussions and policies that can help promote peace in the Middle East. Through print materials, speakers, programs, conferences, missions to Israel, campaigns, and Internet resources, it ensures that the story of Israel's achievements and ongoing challenges is told on campuses and in communities, the media, libraries and churches around the world. (www.standwithus.com)

True Torah Jews Against Zionism (formerly **World Federation for the Furtherance of Torah**) (1955) (2001). 183 Wilson Street, PMB 162, Brooklyn, NY 11211. (718) 841-7053. True Torah Jews, founded by a group of Orthodox Jews, is dedicated to informing the world, and the American public and politicians in particular, that not all Jews support the ideology of the Zionist state called Israel and

that the ideology of Zionism is in total opposition to the teachings of traditional Judaism. (www.truetorahjews.org)

Unity Coalition for Israel (UCI) (1991). 3965 West 83rd Street, #292, Shawnee Mission, KS 66208. (913) 648-0022. (516) 487-2990. Organized to cultivate American support for a strong and secure Israel, UCI is composed of more than 200 Jewish and Christian organizations, including churches, synagogues, prayer networks, think tanks and thousands of individuals, representing more than 40 million Americans who are dedicated to a safe and secure Israel. (www.unitycoalitionforisrael.org)

United with Israel (2010). PO Box 151, Lawrence, NY 11559. (646) 213-4003. United with Israel is a global, grassroots, pro-Israel movement comprised of individuals who are deeply committed to the success and prosperity of Israel. Its primary mission is to build a massive network of pro-Israel activists and foster worldwide unity with the People, Country and Land of Israel. United with Israel distributes critical information about Israel in real-time to inform supporters about practical ways to pro-actively advocate for Israel; promotes purchasing Israeli products that support the Israeli economy; and raises money for worthy charities in Israel. (www.unitedwithisrael.org)

World Zionist Organization-American Section (1971). 633 3rd Avenue, 21st Floor, New York, NY 10017. (212) 339-6000. World Zionist Organization-American Section is registered to foster the ideals of Zionism and Judaism, and the unity of the Jewish people; to encourage the immigration of Jews to Israel and their resettlement and rehabilitation therein in industry, agriculture, commerce, and the trades; and to assist and further their cultural, educational, religious, social, artistic and scientific endeavors; to encourage, foster and promote the knowledge and study of Hebrew language and literature, Jewish culture, history, philosophy and traditions, and the achievement of the Zionist ideal; and in connection therewith, to disseminate, publish and otherwise make available cultural, literary, religious, social, artistic, scientific and other publications and works relating to Judaism, Zionism, Israel and kindred subjects. (No website)

Zionist Organization of America (ZOA) (1897). 4 East 34th Street, 3rd Floor, New York, NY 10016. (212) 481-1500. ZOA, the oldest pro-Israel organization in the US, is dedicated to educating the public, elected officials, media and college/high school students about the truth of the ongoing Arab war against Israel. ZOA is also committed to promoting strong US-Israel relations through educational activities, public affairs programs, working every day on Capitol Hill, and by combating anti-Israel bias in the media, textbooks and on campuses. It works to protect Jewish college and high school students from intimidation, harassment and discrimination, and fights anti-Semitism in general. It documents and exposes Palestinian Arab violations of the Road Map plan; leads the efforts on behalf of American victims of Palestinian Arab terrorism; has played a key role in Congress regarding victims of terrorism, keeping Jerusalem unified under Israeli sovereignty, fighting Hamas and Fatah, and working on the imposition of sanctions on Arab countries. ZOA's

campaigns have repeatedly led to the defeat of hostile critics of Israel who were nominated for important government positions. (www.zoa.org)

Z Street (2009). PO Box 182, Merion Station, PA 19066. Z Street (Z for Zionist) is a pro-Israel organization that advocates for the right of the Jewish people to a state, and the right of Jews to live freely anywhere, including areas the world insists are reserved for Arab Palestinians; considers the terms “Jewish State” and “Zionism” as sources of pride; calls for the circulation of facts—not deceptive “Palestinian” narratives—about the Middle East, Israel and terrorism; condemns those who revile Israel for actions they ignore when taken by Israel’s enemies and virtually all states throughout history; and categorically rejects agreements with, or concessions to, terrorists (or their supporters) who are dedicated to Israel’s destruction. Seeking to change the way discussions about Israel are crafted and viewed, Z Street is reclaiming the concept that Israel doesn’t have to apologize for being a Jewish state. (www.zstreet.org)

Jewish Organizations Supporting Specific Israeli Institutions

Organizations Supporting Specific Israeli Institutions are generally Jewish-sponsored US nonprofit tax-exempt public charities whose primary purpose is to raise funds in the US on behalf of, or to make grants to, a specific organization located in Israel. Such organizations are generally structured to allow American donors who wish to support Israeli organizations to receive a charitable income tax deduction for their donation. A list of some of the major such organizations are listed below. There are many other such organizations that are not listed.

American Associates, Ben-Gurion University of the Negev (1972). 1001 Avenue of the Americas, 19th Floor, New York, NY 10018. (212) 687-7721. (www.aabgu.org)

American Committee for Shaare Zedek Medical Center in Jerusalem (1949). 55 West 39th Street, 4th Floor, New York, NY 10018. (212) 764-8116. (www.acsz.org)

American Committee for Shenkar College in Israel (1971). 307 Seventh Avenue, #1805, New York, NY 10001. (212) 947-1597. (www.shenkar.org)

American Committee for the Weizmann Institute of Science (1944). 633 3rd Avenue, New York, NY 10017. (212) 895-7900. (www.weizmann-usa.org)

American Friends of ALYN Hospital (1932). 122 East 42nd Street, Suite 1519, New York, NY 10168. (212) 869-8085. (www.alynus.org)

American Friends of Assaf Harofeh Medical Center (1983). 12367 East Cornell Avenue, Denver, CO 80014. (720) 863-8624. (www.assafharofeh.org)

American Friends of Bar-Ilan University (1955). 160 East 56th Street, New York, NY 10022. (212) 906-3900. (www.afbiu.org)

American Friends of Beit Hatfutsot (1976). 633 Third Avenue, 21st Floor, New York, NY 10017. (212) 339-6034. (www.afbh.us)

American Friends of Beit Issie Shapiro (1980). 51 East 42nd Street, 11th Floor, New York, NY 10017. (212) 586-2464. (www.afobis.org)

American Friends of ELI: Israel Association for Child Protection (1979). 1009 Delene Road, Rydal, PA 19046. (215) 923-2940. (www.eli-usa.org)

American Friends of Herzog Hospital (1895). 136 East 57th Street, Suite 803, New York, NY 10022. (212) 683-3702. (www.aferzoghospital.org)

American Friends of Likud (1977). PO Box 8711, JAF Station, New York, NY 10116. (212) 308-5595. (www.afikud.org)

American Friends of Magen David Adom (1940). 352 Seventh Avenue, Suite 400, New York, NY 10001. (866) 632-2763 or (212) 757-1627. (www.afmda.org)

American Friends of Neve Shalom/Wahat Al-Salam (1988). 12925 Riverside Drive, 3rd Floor, Sherman Oaks, CA 91423. (818) 325-8884. (www.oasisofpeace.org)

American Friends of Rabin Medical Center (1994). 636 Broadway, Suite 218, New York, NY 10012. (212) 279-2522. (www.afrmc.org)

American Friends of Rambam (1969). 521 Fifth Avenue, Suite 1731, New York, NY 10175. (212) 292-4499. (www.aforam.org)

American Friends of Reuth (1937). 4 West 43rd Street, Suite 402, New York, NY 10036. (212) 751-9255. (www.americanfriendsofreuth.org)

American Friends of Tel Aviv University (1955). 39 Broadway, 15th Floor, New York, NY 10006. (212) 742-9070. (www.aftau.org)

American Friends of the Ghetto Fighters' House Museum (1979). 825 West End Avenue, Suite 8F, New York, NY 10025. (212) 222-0944. (www.friendsofgfh.org)

American Friends of The Hebrew University (1925). One Battery Park Plaza, 25th Floor, New York, NY 10004. (212) 607-8500. (www.afhu.org)

American Friends of the Israel Museum (1972). 500 Fifth Avenue, Suite 2540, New York, NY 10110. (212) 997-5611. (www.afimnyc.org)

American Friends of the Israel Philharmonic Orchestra (1972). 122 East 42nd Street, Suite 4507, New York, NY 10168. (212) 697-2949. (www.afipo.org)

American Friends of the Open University of Israel (1973). 120 East 56th Street, Suite 900, New York, NY 10022. (212) 712-1800. (www.afoui.org)

American Friends of the Tel Aviv Museum of Art (1974). 36 West 44th Street, Suite 1209, New York, NY 10036. (212) 319-0555. (www.americanfriendstelavivmuseum.org)

American Friends of Tzohar (1986). 1431 Coney Island Avenue, Brooklyn, NY 11230. (718) 258-1212. (www.tzohar.org)

American Society for Technion-Israel Institute of Technology (1940). 55 East 59th Street New York, NY 10022. (212) 407-6300. (www.ats.org)

American Society for Yad Vashem (1981). 500 Fifth Avenue, 42nd Floor, New York, NY 10110. (212) 220-4304. (www.yadvashemusa.org)

American Society of the University of Haifa (1972). 245 Fifth Avenue, Suite 2203, New York, NY 10016. (212) 685-7880. (www.asuh.org)

Batya-Friends of United Hatzalah. 208 East 51st Street, Suite 303, New York, NY 10022. (646) 833-7108. (www.unitedhatzalah.org).

Boys Town Jerusalem Foundation of America (1948). 1 Penn Plaza, Suite 6250, New York, NY 10119. (800) 469-2697. (www.boystownjerusalem.org)

Ezer Mizion (1979). 1281 49th Street, Brooklyn, NY 11219. (718) 853-8400. (www.ezermizion.org)

Friends of Israel Disabled Veterans–Beit Halochem (1987). 1133 Broadway, Suite 232, New York, NY 10010. (212) 689-3220 or (888) 880-4387. (www.fidv.org)

Friends of Israel Scouts–Tzofim (1995). 575 Eighth Avenue, 11th Floor, New York, NY 10018. (212) 390-8130. (www.israelscouts.org)

Friends of the Israel Defense Forces (1981). 1430 Broadway, New York, NY 10018. (212) 244-3118. (www.fidf.org)

Friends of Yad Sarah (1976). 450 Park Avenue, 7th Floor, New York, NY 10022. (212) 223-7758. (www.friendsofyadsarah.org)

Givat Haviva Educational Foundation (1966). 114 West 26th Street, Suite 1001, New York, NY 10001. (212) 989-9272. (www.givathaviva.org)

Jewish Institute for the Blind (1902). 185 Madison Avenue, Room 1701, New York, NY 10016. (212) 532-4155. (www.jewishblind.org)

Keren Haya'ed Hatzalah (1962). 1482 41st Street, Brooklyn, NY 11218. (718) 435-9128. (www.kerenhaya'ed.org)

Keren Or, Jerusalem Center for Multi-Handicapped Blind Children (1956). 350 7th Avenue, Suite 701, New York, NY 10001. (212) 279-4070. (www.keren-or.org)

Medical Development for Israel/Schneider Children's Medical Center of Israel (1982). 295 Madison Avenue, Suite 1705, New York, NY 10017. (212) 759-3370. (www.mdinyc.org)

P'eylim Lev L'Achim (formerly **Bnai Torah of Eretz Yisroel**) (1951) (1994). 1034 East 12th Street, Brooklyn, NY 11230. (718) 258-7760. (www.duvys.com/simple/levlachim&)

ZAKA International Friends (1989). 11 Broadway, Suite 1070, New York, NY 10004. (212) 643-0600. (www.zaka.us)

ZAKA USA (1989). 1303 53rd Street, #170, Brooklyn, NY 11219. (718) 676-0039. (www.zaka.us)

Other Jewish Israel-Related Organizations

Aluf Stone (2008). Aluf Stone is the veterans' association of men and women volunteers from outside Israel who served in any branch of the Israel Defense Forces in any of Israel's wars since the War of Independence in 1948. Dedicated to Zionist ideals and the covenant of Jewish mutual responsibility, its mission is to sustain fellowship among members and to preserve the proud record of contribution and sacrifice. (www.alufstone.org)

American Israel Numismatic Association (AINA) (1970). PO Box 20255, Fountain Hills, AZ 85269. (818) 225-1348. AINA is a nonsectarian cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. Its primary purpose is the development of publications, programs, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. AINA has sponsored major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books and other activities of benefit to its members. (www.amerisrael.com)

American Veterans of Israel (1949). 136 East 39th Street, New York, NY 10016. The American Veterans of Israel is the organization of Aliyah Bet (in Hebrew, "Immigration B," the term used for clandestine immigration of Holocaust survivors) and Machal (in Hebrew, an acronym for "mitnadvei chutz l'Aretz," volunteers from outside the Land) veterans in the US and Canada who served in the Israeli armed forces during Israel's War of Independence. These veterans share a unique bond for the rest of their lives with their fellow Jews and Israel. (www.israel-vets.com)

American Veterinarians for Israel (1969). 125 Paterson Avenue, Suite 1, Little Falls, NJ 09424. (973) 256-3899. American Veterinarians for Israel was established to help the development of Israel by supporting the activities of the Israeli veterinary profession. (No website)

Association of America-Israel Chambers of Commerce. The Association of America-Israel Chambers of Commerce is a private, non-governmental business network set up to boost the Israeli and US economies by helping their companies develop business relationships with each other and explore new market opportunities. With regional offices throughout the US, it represents thousands of companies and individuals who share an interest in America-Israel business and promotes America-Israel trade. (www.israeltrade.org)

America-Israel Chamber of Commerce and Industry (AICCI) (1953). c/o Ansonia Post Office, PO Box 237205, New York, NY 10023. (212) 819-0430. AICCI is an apolitical organization established to promote the interests of the US-Israel business community. Its goals are to advance and protect free trade. (www.aicci.net)

CHAI: Concern for Helping Animals in Israel (1984). PO Box 3341, Alexandria, VA 22302. (703) 658-9650. CHAI's mission is to prevent and relieve animal suffering

in Israel and to elevate consciousness about animals through education. CHAI strives to foster empathy, respect and responsibility toward all living beings, and to inspire and empower people—Jewish, Muslim, and Christian—to recognize the interconnectedness of all life and to make compassionate choices for the good of all. (www.chai-online.org)

Inter-Agency Task Force on Israeli Arab Issues (2006). The Inter-Agency Task Force on Israeli Arab Issues is a coalition of North American Jewish organizations, foundations, private philanthropists and international affiliates that are committed to the welfare of Israel and support the Jewish state's right to a secure and peaceful existence. (www.iataskforce.org)

International Academic Friends of Israel (IAFI) (2003). 500 Fifth Avenue, 45th Floor, New York, NY 10110. IAFI seeks to ensure that Israeli academics and scientists are included and accepted in global academic and scientific circles and that their accomplishments in their respective fields are internationally heralded. Its mission is to foster productive interactions between academics regardless of race, religion, nationality, or political preference. IAFI also promotes and supports the free and open exchange of ideas and information within the international academic community to help overcome divisions and prejudices and to lead toward peace in the Middle East. (www.iafi-israel.org)

The Israel Bridge (TIB) (2006). 209 Coconut Key Drive, Palm Beach Gardens, FL 33418. TIB was created to enable Israeli student-athletes to obtain scholarships at American universities. Once TIB deems an Israeli eligible for assistance, it works with the student to identify a select group of schools with available scholarships that balance the student's academic, athletic and social needs. (www.theisraelbridge.org)

The Israel Forever Foundation (IFF) (2002). 1146 19th Street, NW, 5th Floor, Washington, DC 20036. (202) 463-8022 or (202) 280-7668. The IFF is a non-political, innovative programming philanthropy that develops, supports and promotes virtual experiential learning opportunities to celebrate and strengthen the personal connection to Israel for people around the world. The IFF hopes to encourage a global exchange of ideas, goodwill and generosity between the peoples of the world and Israel without regard to religion, race or partisan politics through the highlighting of the rich contributions of Israel and the Jewish people to the arts and sciences, history and heritage, and democracy and civilization. Its programming includes organizing and sponsoring interactive workshops, educational seminars and online forums which uphold the ideals of Israel Forever. Projects of The IFF include Virtual Citizens of Israel Global Community, Iranian Jewish Relief Project, The Balfour Initiative, Plant Israel at Home, The Lone Soldier Project, Individually Israel, and Israel Memory Project. (www.israelforever.org)

Israel Venture Network (IVN) (2001). 540 Cowper Street, Suite 200, Palo Alto, CA 94301. (650) 325-4200. IVN is a venture philanthropy network of high-tech entrepreneurs, business executives, venture capitalists, corporations and philanthropists from Israel and the US that combines business acumen and financing with

high-impact social programs to work towards the betterment of Israel's social landscape. IVN advances social change in three strategic realms: economic development, environment and education of underserved populations and regions. IVN's key strength is its members' record of achievement in the business arena and its ability to identify social gaps and appropriate vehicles of change, as well as the optimal partners to reduce those gaps. By nurturing, developing and strengthening innovative pilots and programs, whether homegrown or pre-existing, IVN has enabled many of them to blossom, expand, replicate and reach a point of sustained and scaled social impact. (www.ivnus.org)

Nefesh B'Nefesh (2002). 50 Eisenhower Drive, Paramus, NJ 07652. (866) 425-4924. Nefesh B'Nefesh provides persons making aliyah (olim) with employment resources, assistance with governmental absorption, community-based guidance and support, and need-based financial aid in order to make each individual's aliyah as successful as possible. Nefesh B'Nefesh provides guidance through all stages of the aliyah process and provides olim with post aliyah guidance and resources to help each individual integrate smoothly and successfully into Israeli society. Nefesh B'Nefesh offers a wide range of workshops, seminars and events throughout the year and facilitates discussion groups that allow applicants, newcomers and veteran olim to exchange advice, contacts and community information. (www.nbn.org.il)

Nesiya (1987). 234 Fifth Avenue, Suite 411, New York, NY 10001. (212) 951-7128. Nesiya's mission is to inspire North American and Israeli young people from diverse backgrounds to enrich Jewish life for themselves and others. Nesiya programs bring North American and Israeli youth face to face with the richness and complexity of Jewish life—and with each other—through a unique model of experiential learning that combines community building, creative study, the arts, outdoor adventure and community service. (www.nesiya.org)

Religious Zionists of America (RZA) (1909). 500 7th Avenue, 2nd Floor, New York, NY 10018. (212) 465-9234. The RZA, the American branch of the World Mizrahi-HaPoel HaMizrachi movement, is an ideological and educational organization that aims to instill in the American Jewish community a commitment to Religious Zionism, an ideology based on the synthesis of a Jewish religious and national outlook and dedicated to the preservation of Jewish political freedom, the enhancement of Jewish religious life in the land of Israel and the promotion of aliyah. The RZA seeks to reach all segments of the American Jewish population through adult educational programming in regional chapters, pro-Israel advocacy, promoting aliyah, strengthening and developing a creative curriculum on religious Zionism for Jewish day schools, and encouraging the knowledge and use of Hebrew as an important modality of expression. The RZA supports the Bnei Akiva Zionist youth movement and the Yeshivot Hesder movement in Israel. (www.rza.org)

The Schechter Institutes (1995). Box #3566, PO Box 8500, Philadelphia, PA, 19178. (215) 830-1119 or (866) 830-3321. The mission of The Schechter Institutes is to help fashion an Israeli society and a Jewish world secure in its Jewish roots and strong in its democratic values. (www.schechter.edu)

Skilled Volunteers for Israel (2012). PO Box 5154, Madison, WI 53705. (608) 469-0458. Skilled Volunteers for Israel promotes service and volunteerism among Jewish adults by linking the professional expertise of North American Jews with the critical needs of the Israeli nonprofit sector through limited term volunteer engagements. Skilled Volunteers for Israel supports Israeli nonprofit organizations seeking volunteer resources to add capacity, meet specialized needs and integrate new volunteer capabilities. Volunteers are retired and working professionals, academics and teachers who seek to make an impact by volunteering with the spirit of civic participation and community service. Volunteers support their own travel and living expenses in Israel and contribute their time and expertise to make a positive impact on Israeli society, serving in such capacities as English tutors, accountants, grant writers, and medical triage. (www.skillvolunteerisrael.org)

Society of Israel Philatelists (1948). (440) 461-9459. The Society of Israel Philatelists promotes interest in, and knowledge of, all phases of Israel philately through sponsorship of chapters and research and study groups, maintenance of a philatelic library, support of public and private exhibitions, a speakers bureau, new issue service, handbooks/monographs, awards and an annual convention. (www.israelstamps.com)

Theodor Herzl Foundation (1954). 633 Third Avenue, 21st Floor, New York, NY 10017. (212) 339-6020. The Theodor Herzl Foundation was established as an educational agency to promote the study and discussion of problems confronting the Jews of the world today. It offers cultural activities, lectures, conferences, courses in modern Hebrew and Jewish subjects, Israel, Zionism and Jewish history. It sponsors Herzl Press, which serves as “the Zionist Press of record,” publishing books that are important for the light they shed on Zionist philosophy, Israeli history, contemporary Israel and the Diaspora, and the relationship between them. (www.midstreamthf.com)

Volunteers for Israel-USA (1982). 330 West 42nd Street, Suite 1618, New York, NY 10036. (866) 514-1948. Volunteers for Israel-USA connects Americans to Israel through volunteer service and promotes solidarity and goodwill among Israelis, American Jews and other friends of Israel, while providing aid to Israel through volunteer work. The program began during the first war with Lebanon when civilian replacements were needed for thousands of reservists called to duty and emissaries were sent to the US to enlist volunteers (more than 600 responded) to harvest crops and save the economy. Since then, more than 30,000 American adults have performed civilian work on Israeli Defense Forces bases, enabling them to meet and work closely with Israelis and to gain an inside view of Israeli life and culture. Volunteers for Israel-USA partners with military and civilian organizations, and newer additions include a summer International Youth Program, an add-on to Taglit-Birthright tours, and other volunteer options. (www.vfi-usa.org)

Jewish Holocaust Organizations

The American Gathering of Jewish Holocaust Survivors and Their Descendants (formerly **American Gathering of Jewish Holocaust Survivors**) (1982). 122 West 30th Street, Suite 205, New York, NY 10001. (212) 239-4230. The American Gathering of Jewish Holocaust Survivors and Their Descendants is the umbrella organization of survivor groups and landsmanshaften of North America. The American Gathering maintains a registry (which is also maintained by the United States Holocaust Memorial Museum in Washington, DC) of Jewish Holocaust survivors who came to North America after World War II and continues to acquire names of survivors, facilitates contacts, collects and displays basic information, and assists survivors in seeking lost relatives via its quarterly newspaper. The Holocaust and Jewish Resistance Teachers' Program of The American Gathering brings teachers – Jewish and non – Jewish – to Poland and Washington, DC to partake in Holocaust-related educational experiences with the goal of advancing education in US secondary schools about the Holocaust and Jewish resistance. The American Gathering is a member of various Jewish organizations in which its mission is to be the moral authority on survivors' rights and restitution. (www.amgathering.org)

Association of Holocaust Organizations (AHO) (1985). PO Box 230317, Hollis, NY 11423. (516) 582-4571. AHO serves as an international network of organizations and individuals for the advancement of Holocaust education, remembrance and research. Among its functions and services are annual conferences held every June, a seminar at the United States Holocaust Memorial Museum held every January, co-sponsorship of other conferences and seminars, a listserv for members, a website and the publication of an annual directory. There are also regional branches which meet independently. (www.ahoinfo.org)

The Blue Card (1939). 171 Madison Avenue, New York, NY 10016. (212) 239-2251. Originally established by the Jewish community in Germany in the early 1930s to help Jews affected by Nazi persecution through loss of jobs and other forms of oppression, The Blue Card was reestablished in the US in 1939 to aid refugees of Nazi persecution resettling in America. After the Holocaust, the mission of the organization was expanded to help survivors of the Shoah from all European countries. The Blue Card helps Holocaust survivors who live at or near the Federal poverty level with such services as dental care, medicine, rent, food, financial support for the Jewish holidays, financial aid, etc. (www.bluecardfund.org)

Chambon Foundation (formerly **Friends of Le Chambon**) (1982). 8033 Sunset Boulevard, Los Angeles, CA 90046. (323) 650-1774. The Chambon Foundation, a charity named in honor of the Huguenot mountain village of Le Chambon-sur-Lignon, France, where some 5,000 Jews—many of them children—were sheltered from the Nazis by some 5,000 Christians, seeks to explore and communicate the necessary and challenging lessons of hope intertwined with the Holocaust's unavoidable lessons of despair. (www.chambon.org)

Children of Jewish Holocaust Survivors (CJHS) (2006). 20058 Ventura Boulevard, #198, Woodland Hills, CA 91364. CJHS is dedicated to educating the public in the US and abroad about the intellectual and cultural climate that led to the Holocaust, and the ideas and philosophy that bring about a totalitarian dictatorship. (www.cjhsla.org)

Conference on Jewish Material Claims Against Germany (also known as **Claims Conference**) (1951). 1359 Broadway, Room 2000, New York, NY 10018. (212) 536-9100. The Claims Conference seeks a measure of justice for Jewish victims of Nazi persecution by representing Jewish survivors in negotiations for payments directly to individual survivors and grants to social welfare organizations serving survivors from the German government and other entities once controlled by the Nazis. The Claims Conference also administers compensation programs for Nazi victims; negotiates for the return of and restitution for Jewish-owned property; funds social services that assist elderly, needy Nazi victims; and allocates funds to support Holocaust education, documentation and research. The Successor Organization of the Claims Conference recovers unclaimed Jewish property in the former East Germany and uses the proceeds primarily to provide vital social services to Holocaust victims around the world. (www.claimscon.org)

Facing History and Ourselves (1976). 16 Hurd Road, Brookline, MA 02445. (617) 232-1595. Facing History and Ourselves combats racism, anti-Semitism, and prejudice and nurtures democracy through education programs worldwide. It engages nearly two million students annually through its network of more than 29,000 educators and reaches the public and the broader educational market through community events and extensive online resources. Facing History's purpose is to help teachers and students confront the complexities of history in ways that promote critical thinking, academic achievement and moral development. Through a rigorous investigation of the events that led to the Holocaust, as well as other recent examples of genocide and mass violence, students learn to combat prejudice with compassion, indifference with participation, and myth and misinformation with knowledge. (www.facinghistory.org)

The Flame Society (2011). 5975 West Sunrise Boulevard, Suite 115, Sunrise, FL 33313. (954) 653-8473. The Flame Society's mission is to teach the lessons learned from the Holocaust by creating television programs and classroom educational materials and to provide funding for relevant Holocaust-related projects to ensure that mankind will never forget. The Flame Society is the funding arm of the first weekly documentary television series on the Holocaust, "Re-Living the Holocaust: Through Their Eyes," which is broadcast on California-based Jewish Life Television (JLTV), a national basic cable TV network and the only full-time Jewish network in the US. (www.theflamesociety.org)

Holocaust Educational Foundation (1980). 64 Old Orchard Road, Professional Building, Suite 520, Skokie, IL 60077. (847) 676-3700. The Holocaust Educational Foundation was established by survivors, their children and their friends in order to preserve and promote awareness of the reality of the Holocaust. It concentrates its

resources on facilitating teaching and scholarship at the college and university level through a variety of programs, including Support for College and University Teaching, Research Fellowships, Visiting Lectureship Program, Summer Institutes, and “Lessons & Legacies” Conference Series. (www.holocaustef.org)

Holocaust Survivors’ Foundation-USA (HSF) (2001). c/o Greater Miami Jewish Federation, 4200 Biscayne Boulevard, Miami, FL 33137. (305) 576-4000. HSF is a national alliance established by the elected leaders of local Holocaust survivor associations across the country whose mission is to give meaningful voice and a more active role to survivors in the negotiations and decisions affecting them directly, including restitution, compensation, settlement of claims and humanitarian funds and other benefits for victims of the Holocaust or their rightful heirs. HSF is dedicated to advocating for survivors and raising the level of awareness within the Jewish community about the hardships and poverty that an alarming percentage of aging and infirm survivors face and ensuring that the allocation of Holocaust-related settlement funds addresses the urgent need for quality home care and other critical social services for every survivor living in America. (www.hsf-usa.org)

International Association of Lesbian and Gay Children of Holocaust Survivors (1991). c/o CBST, 57 Bethune Street, New York, NY 10014. (212) 929-9498. The International Association of Lesbian and Gay Children of Holocaust Survivors was formed to honor and remember those homosexuals persecuted or killed by the Nazis and to support gay and lesbian children of Holocaust survivors and their families. It allows its members to share their experiences of being lesbian and gay children of Holocaust survivors and serves as a forum to disseminate the information. (www.infotruer.com/gay.html)

International Network of Children of Jewish Holocaust Survivors (1981). 13899 Biscayne Boulevard, Suite 404, North Miami, FL 33181. (305) 919-5690. The International Network of Children of Jewish Holocaust Survivors links second generation groups and individuals throughout the world. It represents the shared interests of children of Holocaust survivors, aiming to perpetuate the authentic memory of the Holocaust and prevent its recurrence, to strengthen and preserve the Jewish spiritual, ideological and cultural heritage, and to fight anti-Semitism and all forms of discrimination, persecution and oppression anywhere in the world. (No website)

The Jewish Foundation for the Righteous (JFR) (1986). 305 Seventh Avenue, 19th Floor, New York, NY 10001. (212) 727-9955. The JFR provides financial support to aged and needy non-Jews (Righteous Gentiles), living in more than 20 countries, who risked their lives to save Jews during the Holocaust and preserves the memory and legacy of the rescuers through its national Holocaust education program. The goal of the JFR’s education program is to educate middle and high school teachers about the history of the Holocaust and to provide them with the resources to integrate this knowledge into their classrooms. (www.jfr.org)

Jewish Partisan Educational Foundation (JPEF) (2000). 2107 Van Ness Avenue, Suite 302, San Francisco, CA 94109. (415) 563-2244. JPEF’s mission is to develop

and distribute effective educational materials about the Jewish partisans and their life lessons, bringing the celebration of heroic resistance against tyranny into educational and cultural organizations. JPEF has produced a comprehensive and thought-provoking new curriculum called RESIST, designed to transmit the enduring understandings arising from the stories of the Jewish partisans. RESIST is designed for students in grades 6-12 in formal and informal settings and is being implemented in Jewish and secular schools worldwide. (www.jewishpartisans.org)

The Kindertransport Association (1993). PO Box 1444, New York, NY 10113. The Kindertransport Association unites the child Holocaust refugees who were saved by the Kindertransport rescue movement and their descendants in North America. It shares their stories, honors those who made the Kindertransport possible, and supports charitable work that aids children in need. (www.kindertransport.org)

The Memorial Library and Holocaust Educators Network (1962). 58 East 79th Street, #2F, New York, NY 10075. (212) 249-5384. The Memorial Library's mission is to support Holocaust education and to help teachers from across the US promote an agenda for social justice in their classrooms and communities. In addition to its 12-day Summer Seminar and its shorter Satellite Seminars, the Library offers mini-grants to participating teachers for innovative projects. Founded originally as a repository for World War II memorabilia, the Memorial Library later turned its attention toward teacher education and, with its support, the Holocaust Educators Network was created, which is a nationwide program designed to bring the lessons of the Holocaust into today's world. To enrich its programs and to support other important work in Holocaust education, the Memorial Library has built relationships with colleges and universities as well as Holocaust organizations and museums. (www.thememoriallibrary.org)

Simon Wiesenthal Center (1977). 1399 South Roxbury Drive, Los Angeles, CA 90035. (310) 553-9036 or (800) 900-9036. The Simon Wiesenthal Center is a global Jewish human rights organization that confronts anti-Semitism, hate and terrorism, promotes human rights and dignity, stands with Israel, defends the safety of Jews worldwide, and teaches the lessons of the Holocaust for future generations. (www.wiesenthal.com)

The Survivor Mitzvah Project (2008). 2658 Griffith Park Boulevard, Suite #299, Los Angeles, CA 90039. (800) 905-6160. The Survivor Mitzvah Project is dedicated to providing direct and continuous financial aid to elderly and forgotten Jewish Holocaust survivors scattered throughout Eastern Europe who are sick, impoverished, isolated and receive no direct financial aid from any other agency, helping to ensure that they may live out their last years with some measure of comfort, support and dignity. (www.survivormitzvah.org)

World Federation of Jewish Child Survivors of the Holocaust and Descendants (1997). PO Box 99005, Seattle, WA 98139. With chapters throughout the US and around the world, the World Federation of Jewish Child Survivors of the Holocaust and Descendants is comprised of Jewish child survivors of the Holocaust who were

persecuted during the Nazi era in ghettos, in camps, in hiding, on the run, or forced to leave Nazi occupied Europe. Its objectives are to represent the interests of the child survivor community and to support one another, to keep alive the memory of the six million Jews—including the 1.5 million children—murdered during the Holocaust, and to pass on their legacy to future generations. The World Federation pursues these objectives by telling stories of their survival, by community interaction, education, and by holding conferences and fighting anti-Semitism. (www.holocaustchild.org)

The YIZKOR Project (2010). 198 South Holly Street, Denver, CO 80246. (720) 560-0271. The YIZKOR project was established to remember the six million Jews who perished in the Holocaust as individuals and to honor their memory by helping to support the needs of aging Holocaust survivors and the Righteous Gentiles. The YIZKOR project is dedicated to addressing this critical, time sensitive mission through Yizkor-linked charitable acts and contributions, as well as associated education/remembrance activities for schools, families and communities to honor the memory of those who perished. (www.theyizkorproject.org)

Zachor Holocaust Remembrance Foundation (2009). 2251 North Rampart Boulevard, #2520, Las Vegas, NV 89128. (702) 949-9887. The Zachor Holocaust Remembrance Foundation works to insure that the memory and lessons of the Holocaust are never forgotten. The Foundation provides Zachor Pins free of charge to all speakers and providers of Holocaust education programs to be distributed to their students and listeners. (www.zachorfoundation.org)

Zechor Yemos Olam (ZYO). 1090 Coney Island Avenue, 3rd Floor, Brooklyn, NY 11230. (212) 227-1000, ext. 4554. ZYO's mission is to foster the study of the Holocaust from a religious perspective in yeshivas and Jewish day schools and to raise community awareness about the need and methodology to teach the Holocaust. ZYO conducts teacher training seminars that guide yeshiva and day school faculty in integrating Holocaust studies into their classroom teaching and creates educational resources for Holocaust education. within yeshivas and day schools. ZYO has developed an annual fellowship program to offer intensive comprehensive training to a select group of qualified educators that is designed to empower teachers with a mass of knowledge and an understanding of the subject, enabling them to become leaders in this field for hundreds of Jewish schools in communities across North America. (www.chinuch.org/zechor_yemos.php)

Jewish Community Relations Organizations

American Council for Judaism (ACJ) (1942). PO Box 862188, Marietta, GA 30062. (904) 280-3131. The ACJ offers a distinctive alternative vision of identity and commitment for the American Jewish community, interpreting Judaism as a universal religious faith rather than an ethnic or nationalist identity. The AJC affirms that it is Judaism's religious and ethical ideals that are at the core of Jewish identity

and commitment. While Israel has significance for the Jewish experience, the ACJ considers that relationship to be a spiritual, emotional, historical and humanitarian one, not, however, political. The ACJ believes that although Israel is the birthplace of the Jewish faith, it is not the place of American Jews' national affiliation—the nationality of American Jews is American and America is their “homeland,” not Israel. The ACJ embraces the prophetic ideals of Classical American Reform Judaism with its progressive religious values, rich intellectual foundations, and distinctive worship traditions. (www.acjna.org)

American Council for World Jewry (2005). 260 Madison Avenue, 2nd Floor, New York, NY 10016. The American Council for World Jewry is an alliance of Jewish groups and individuals from around the world who share a devotion to Jewish life and the defense of Jewish interests, joining together as partners to ensure their common and collective survival. The Council acts on the belief that the key to countering threats against the Jewish people and the State of Israel is political empowerment, and its central mission is to articulate the concerns of Jewish communities internationally by building bridges to the US Congress and Executive Branch, and to important political figures in other countries. Its principal aims include addressing the tensions and narrowing the gaps between peoples and faiths. The Council seeks to devise programs of education and public advocacy, to resist the rampant anti-Semitism that disfigures so many societies, to support Israel, and to promote the goals of humanitarian and civil rights for all. (www.world-jewry.org)

American Jewish Committee (AJC) (1906). The Jacob Blaustein Building, 165 East 56th Street, New York, NY 10022. (212) 751-4000. The AJC's mission is to enhance the well-being of the Jewish people and Israel, and to advance human rights and democratic values in the US and around the world. The AJC protects the rights and freedoms of Jews the world over; combats bigotry and anti-Semitism and promotes democracy and human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; advocates public-policy positions rooted in American democratic values and the perspectives of Jewish heritage; and enhances the creative vitality of the Jewish people. It includes Belfer Center for American Pluralism, Jacob Blaustein Institute for the Advancement of Human Rights, Heilbrunn Institute for International Interreligious Affairs, Koppelman Institute for American Jewish-Israeli Relations, Project Interchange, Ramer Institute for German-Jewish Relations, William Petschek Contemporary Jewish Life Department. (www.ajc.org)

Anti-Defamation League (ADL) (1913). 605 Third Avenue, New York, NY 10158. (212) 885-7970. The ADL was founded to stop the defamation of the Jewish people and to secure justice and fair treatment to all. Now the nation's premier civil rights/human relations agency, the ADL fights anti-Semitism and all forms of bigotry in the US and abroad through information, education, legislation and advocacy. It scrutinizes and exposes extremists and hate groups; monitors hate on the Internet; provides expertise on domestic and international terrorism; develops and delivers educational programs; fosters interfaith/intergroup relations; safeguards religious

liberty throughout society; mobilizes communities to stand up against bigotry; and defends the security of Israel and Jews worldwide. (www.adl.org)

Be'chol Lashon (In Every Tongue) (2000). PO Box 591107, San Francisco, CA 94159. (415) 386-2604. Be'chol Lashon grows and strengthens the Jewish people through ethnic, cultural and racial inclusiveness. It advocates for the diversity that has characterized the Jewish people throughout history, and through contemporary forces including intermarriage, conversion and adoption. It fosters an expanding Jewish community that embraces its differences. Be'chol Lashon strives to build networks of global Jewish leaders; strengthen diverse Jewish communities around the world; educate Jews and the general public about Jewish diversity; and increase the Jewish population by encouraging those who would like to be part of the Jewish people. (www.bechollashon.org)

Center for Interreligious Understanding (CIU) (1992). 492-C Cedar Lane, Pmb 127, Teaneck, NJ 07666. (201) 804-4776. The CIU operates on the premise that religions have great power and through theological dialogue such power can be harnessed for good. To that end, the CIU works with and influences religious leaders of all beliefs by exploring their common goals as well as their religions' theological foundations. (www.ciunow.org)

The Compassionate Listening Project (TCLP) (formerly **Mid-East Citizen Diplomacy**) (1990) (1997). PO Box 17, Indianola, WA 98342. (360) 626-4411. TCLP is dedicated to empowering individuals and communities to transform conflict and strengthen cultures of peace. It teaches powerful skills for peacemaking within families, communities, on the job, and in social change work, locally and globally. TCLP offers a powerful conflict resolution model and concrete skill building for its participants. The curriculum for TCLP grew out of many years of reconciliation work on the ground in Israel and Palestine. TCLP has built trusting relationships across political, religious and social divides throughout Israel and Palestine and brings Israelis and Palestinians together for Compassionate Listening trainings and events. TCLP's Jewish-German Compassionate Listening Project brings together Jews, Germans and others affected by WWII to explore beliefs and provide an opportunity to advance healing and reconciliation and to deepen their understanding of and compassion for the complex personal wounds resulting from WW II and the Holocaust. (www.compassionatelistening.org)

Council of Centers on Jewish-Christian Relations (CCJR) (2002). The CCJR is an association of centers and institutes in the US and Canada devoted to enhancing mutual understanding between Jews and Christians. Representatives from major Christian and Jewish agencies and religious bodies in the US are also members, and there are affiliate members from overseas. The CCJR is dedicated to research, publication, educational programming and interreligious dialogue that respect the religious integrity and self-understanding of the various strands of the Jewish and Christian traditions. The CCJR serves as a network for the sharing of information, research and resources among academic and educational organizations. (www.ccsr.us)

Foundation for Ethnic Understanding (FFEU) (1989). 1 East 93rd Street, Suite 1C, New York, NY 10128. (917) 492-2538. The FFEU is dedicated to promoting racial harmony and strengthening relations between ethnic communities. It was formed to promote understanding and cooperation between and among ethnic groups and to reduce the existing tensions among diverse racial and ethnic communities. The FFEU is committed to the belief that direct dialogue between ethnic communities is the most effective path towards reconciliation. It promotes programs for Muslim-Jewish relations, Black-Jewish relations, and Latino-Jewish relations. (www.ffeu.org)

International Fellowship of Christians and Jews (IFCJ) (formerly **Holyland Fellowship of Christians and Jews**) (1983). PO Box 96105, Washington, DC 20090. (800) 486-8844. The IFCJ was founded to promote understanding between Jews and Christians and build broad support for Israel and other shared concerns. It envisions that Jews and Christians will reverse their 2,000-year history of discord and replace it with a relationship marked by dialogue, respect and cooperation. Over the years, the IFCJ has been a leader in Jewish-Christian relations, building bridges of goodwill that have led to greater understanding and cooperation between members of both faiths. The IFCJ has helped hundreds of thousands of Jews escape poverty and anti-Semitism and return to their biblical homeland, funded humanitarian assistance that has touched the lives of millions of Jews in Israel and around the world, and provided life-giving aid to Israel's victims of war. (www.ifcj.org)

Jewish Council for Education & Research (JCER) (2008). 1 Penn Plaza, Suite 6171, New York, NY 10119. JCER, a federal Super PAC, was created to develop and disseminate information to voters in the US around issues of concern to the Jewish community. JCER is motivated by a deep love for the Jewish community and by a desire to ensure that Jews, as well as the general public at large, have access to accurate information as they engage in the electoral process. JCER uses humor, viral video, celebrity and social media to break through the election year clutter and engage and mobilize millions of voters. Its premier initiative was The Great Schlep with Sarah Silverman, a viral video and grassroots campaign that motivated hundreds of young people to reach out to their grandparents in Florida and build support for Obama's election. (www.jcer.info)

Jewish Council for Public Affairs (JCPA) (formerly **National Jewish Community Relations Advisory Council**) (1944). 116 East 27th Street, 10th Floor, New York, NY 10016. (212) 684-6950. The JCPA is the national coordinating body for the field of Jewish community relations, comprising numerous national and local Jewish community-relations agencies. Its goals are to safeguard the rights of Jews in the US and around the world; to ensure the safety and security of Israel; and to protect, preserve and promote a just American society, one that is democratic, pluralistic and furthers harmonious interreligious, inter-ethnic, interracial and other intergroup relations. The JCPA has the responsibility to enhance the capacity of member agencies to effectively pursue the public affairs agenda, which requires the JCPA to provide coordination, support and guidance for public affairs initiatives undertaken by

member agencies, to advocate on behalf of the public affairs policies of the organized Jewish community, and to respond to those member-identified needs which strengthen their individual and collaborative capacity to advance the communal public affairs agenda. (www.jewishpublicaffairs.org)

Jewish Labor Committee (JLC) (1934). 140 West 31st Street, 3rd Floor, New York, NY 10001. (212) 477-0707. The JLC is the voice of the Jewish community in the labor movement and the voice of the labor movement in the Jewish community. It enables the Jewish community and the trade union movement to work together on important issues of shared interest and concern in pursuit of a shared commitment to economic and social justice. Over the years, the JLC's activities have included working with the US and international labor movement to combat anti-Semitism, promote inter-group relations, and engender support for the security of Israel and for Jews in and from the Former Soviet Union; supporting Yiddish-language and cultural institutions; supporting a range of local, national and international labor causes; promoting teaching in public schools about the Holocaust and Jewish resistance; and involvement in all aspects of labor-related causes that touch upon the survival and life of the Jewish people. (www.jewishlabor.org)

Jewish Multiracial Network (JMN) (1997). c/o The Shalom Center, 6711 Lincoln Drive, Philadelphia, PA 19119. (347) 688-5629. JMN advances Jewish diversity through empowerment, education and community building and is committed to working toward full inclusion of Jews of Color and multiracial Jewish families in the larger Jewish community. JMN provides families and educators with resources about diverse and inclusive Jewish communities, facilitates dialogue on ways in which members can marry their cultural traditions with Jewish ritual, hosts workshops at its annual retreats designed to empower and encourage its membership to advocate for inclusion and take leadership positions in their local communities, provides educational summits for Jewish professionals, gives guidance to institutions on appropriate ways to design diversity programming and initiatives, and highlights synagogues that are welcoming to Jews of Color and multiracial Jewish families. (www.jewishmultiracialnetwork.org)

Jewish Peace Fellowship (JPF) (1941). PO Box 271, Nyack, NY 10960. (845) 358-4601, ext 35. The JPF is a non-denominational organization committed to active nonviolence as a means of resolving conflict, drawing on traditional Jewish sources and contemporary peacemaking sages. The JPF maintains an active program of draft and peace education, opposition to war and belief in the reconciliation of Israel, Jews and Palestinians. It also aids and supports those who, in the spirit of nonviolence, address themselves to the remaking of a more peaceful society. Originally founded to support Jewish conscientious objectors to the military, JPF continues to support Jewish resistance—individual and communal—to the arms race in the US and Israel and throughout the world. It actively opposes capital punishment, conscription, the Israeli occupation, and US armed interventions. (www.jewishpeacefellowship.org)

Jewish Policy Center (JPC) (1985). 50 F Street, NW, Suite 100, Washington, DC 20001. (202) 638-2411. The JPC provides timely perspectives and analysis of foreign and domestic policies by leading scholars, academics and commentators. It passionately supports a strong American defense capability, US-Israel security cooperation, and missile defense. It supports Israel in its quest for legitimacy and security. The JPC advocates for small government, low taxes, free trade, fiscal responsibility and energy security, as well as free speech and intellectual diversity. (www.jewishpolicycenter.org)

Jewish Preservation Society. PO Box 65328, Baltimore, MD 21209. The Jewish Preservation Society's mission is to protect and defend Jewish communities that face increasing threats today against any and all forms of terrorism, insecurity and political instability. The Jewish Preservation Society is supported by both Jewish and non-Jewish donors who believe in living in a world that is peaceful and where people of all religions should be able to live in harmony, and yet who acknowledge that the current threats of global, regional and local terrorist groups, rogue countries, gangs, drug cartels and various non-state actors pose a great risk to many Jewish communities worldwide. The Jewish Preservation Society believes that intelligence gathering, surveillance techniques, close cooperation with the US, Canadian, Israeli governments and their other allies, as well as other activities are necessary to preserve the Jewish people. (www.jewishpreservationsociety.org)

Jewish War Veterans of the United States of America (JWV) (1896). 1811 R Street, NW, Washington, DC 20009. (202) 265-6280. JWV seeks to maintain true allegiance to the US; to foster and perpetuate true Americanism; to combat bigotry and prevent defamation of Jews; to support the state of Israel; to encourage the doctrine of universal liberty, equal rights and full justice for all; to cooperate with and support existing educational institutions and establish new ones; to foster the education of ex-servicemen and ex-servicewomen in the ideals and principles of Americanism; to preserve the memories and records of patriotic service performed by Jewish men and women; and to honor their memory and shield from neglect the graves of the heroic dead. JWV ensures that those who have fought America's battles receive the treatment and the respect that they deserve from a grateful nation through JWV's access to Veterans Administration and government officials. (www.jwv.org)

Jews for the Preservation of Firearms Ownership (JPFO) (1989). PO Box 270143, Hartford, WI 53027. (262) 673-9745 or (800) 869-1884. JPFO is an educational civil-rights organization that opposes so-called "gun control," seeks to expose the misguided notions that lead people to seek out "gun control" and encourages Americans to understand and defend all of the Bill of Rights for all citizens. It is not a lobby. JPFO was initially aimed at educating the Jewish community about the historical evils that Jews have suffered when they have been disarmed. (www.jpfo.org)

National Association of Jewish Legislators (NAJL) (1976). 65 Oakwood Street, Albany, NY 12208. (518) 527-3353. The NAJL is a nonpartisan national organization for Jewish state legislators, supporters and anyone else who wants to participate in a network of elected officials working with Jewish agencies and other elected

official networks. The NAJL seeks to improve the quality of life for Jews in America and is supportive of Israel. Issues addressed by the NAJL over the years include anti-Zionist resolutions, religious displays in public spaces, hate crimes, homeland security, Holocaust assets taxation, Israel boycott and divestiture proposals, Tay Sachs disease and kosher law enforcement. (www.facebook.com/NationalAssociationOfJewishLegislators)

National Conference of Shomrim Societies (National Shomrim) (1958). PO Box 598, Knickerbocker Station, New York, NY 10002. The National Conference of Shomrim Societies is comprised of Shomrim chapters from the US, and associate members from the US and all over the world, for the purpose of joining together Jews in the public safety fields. Its mission is to promote the interests of the organization and its members to the community. National Shomrim strives to make a difference by educating the public and expanding its reach. It coordinates communications between the chapters to improve service to the community. (www.nation-alshomrim.org)

National Jewish Coalition for Literacy (NJCL) (1997). 134 Beach Street, #2A, Boston, MA 02111. (617) 423-0063. The NJCL, established by Leonard Fein, is the organized Jewish community's vehicle for mobilizing volunteer tutors and reading partners for at-risk children in kindergarten through third grade. Its mission is to bring the skills and the concerns of America's Jews to bear on the scandal of illiteracy by effecting a dramatic increase in the organized Jewish community's involvement in the fight against illiteracy and in the number of Jews involved in that fight. Since its launch, some 50 communities have affiliated with the NJCL, and under its auspices roughly 12,000 volunteers spend 1 h a week working one-on-one with public school children (mostly in inner-city schools) in kindergarten through third grade. (www.njcl.net)

National Jewish Democratic Council (NJDC) (1990). 777 North Capitol Street, Suite 305, Washington, DC 20002. (202) 216-9060. NJDC is an independent organization committed to strengthening Jewish participation in the Democratic party primarily through grassroots activism. The national voice of Jewish Democrats, NJDC maximizes Jewish support for Democrats at the federal and state levels of government and educates Democratic elected officials and candidates to increase support for Jewish domestic and foreign policy priorities. Its goal is to promote both social justice in America and a secure, democratic Jewish State of Israel. NJDC works to provide voter education. It also works aggressively to combat an increasingly right-wing agenda being championed by the Republican leadership in the House and by Republican elected officials on the state level. (www.njdc.org)

Religious Action Center of Reform Judaism (RAC) (1953). 2027 Massachusetts Avenue, NW, Washington, DC 20036. (202) 387-2800. The RAC is the hub of Jewish social justice and legislative activity in Washington, DC. As the DC office of the Union for Reform Judaism, the RAC educates and mobilizes the Reform Jewish community on legislative and social concerns, advocating on many different issues, including economic justice, civil rights, religious liberty, and Israel. The RAC's

advocacy work is completely nonpartisan and pursues public policies that reflect the Jewish values of social justice that form the core of the Reform movement's mandate. (www.rac.org)

Republican Jewish Coalition (RJC) (formerly **National Jewish Coalition**) (1985). 50 F Street, NW, Suite 100, Washington, DC 20001. (202) 638-6688. The RJC is the voice for Jewish Republicans. It was founded to be a permanent Jewish presence in the Republican community and a credible Republican presence in the Jewish community. The RJC promotes involvement in Republican politics among its members; sensitizes Republican leaders in government and the party to the concerns of the American Jewish community; articulates Republican ideas and policies within the Jewish community; and promotes principles of free enterprise, small government, national security and a strong national defense, and an internationalist foreign policy. The RJC embraces a pro-Israel foreign policy and supports the elimination of oil dependence. (www.rjchq.org)

Scattered Among the Nations (2001). c/o Bryan Schwartz, President, 1343 Fernside Boulevard, Alameda, CA 94501. Scattered Among the Nations is dedicated to educating the Jewish and non-Jewish world about the beauty and diversity of the Jewish people. It assists geographically and politically isolated Jewish or Judaism-practicing communities to continue embracing the Jewish religion and culture, while documenting these communities as they are today before they disappear through immigration or assimilation. (www.scatteredamongthenations.com)

Secure Community Network (SCN) (2004). (212) 284-6940. SCN is the national homeland security initiative of The Jewish Federations of North America and the Conference of Presidents of Major American Jewish Organizations created in response to a heightened security concern among national Jewish leadership. It serves as a central address for law enforcement, homeland security and community organizations as it relates to the safety and security of Jewish institutions and communities across the US. Through information sharing, security awareness, training and security consultation, SCN strives to empower individuals and organizations in establishing a culture of security awareness, preparedness and resiliency throughout American communities. SCN's two main functions are rapid information sharing in crisis situations and enhancing security awareness at Jewish organizations and institutions to protect against terrorism and other threats. (www.scnus.org)

The Shalom Center (1983) (formerly a division of the **Reconstructionist Rabbinical College** and part of **ALEPH: Alliance for Jewish Renewal**). 6711 Lincoln Drive, Philadelphia, PA 19119. (215) 844-8494. The Shalom Center seeks to be a prophetic voice in Jewish, multi-religious and American life. It equips activists and spiritual leaders with awareness and skills needed to lead in shaping a transformed and transformative Judaism that can help create a world of peace, justice, healing for the earth and respect for the interconnectedness of all life. The Shalom Center connects the experience and wisdom of the generations forged in the social, political, and spiritual upheavals of the last half-century with the emerging generation of activists. Over the years, The Shalom Center has addressed Jewish perspectives on such issues as overwork in American society, environmental dangers, unrestrained

technology, militarism, corporate irresponsibility, climate crisis, concentrations of political and economic power, peacemaking in the Middle East and interreligious tensions among Jews, Christians and Muslims in the US. (www.theshalomcenter.org)

Sino-Judaic Institute (SJI) (1985). 34 Washington Avenue, Savannah, GA 31405. A non-denominational, non-political organization, SJI was founded by an international group of scholars and lay persons to promote understanding between the Chinese and Jewish peoples and to encourage and develop their cooperation in matters of mutual historic and cultural interest. SJI initially served as a vehicle for the study and preservation of Jewish history in China, establishing exhibits on the Kaifeng Jews in Kaifeng and publishing various academic materials. It facilitated the establishment of Jewish Studies programs at various Chinese universities and co-sponsored conferences with Chinese scholars. It promotes the translation into Chinese of basic works on Jews and Israel and helps bring Chinese scholars to Israel and the US for advanced study opportunities. As China has opened up, SJI has resumed connections with the Kaifeng Jewish descendants and is attempting to assist them in reconnecting with their cultural roots. (www.sino-judaic.org)

The Solomon Project (1996). PO Box 65683, Washington, DC 20035. (202) 216-9060. Named after King Solomon and American Jewish patriot Chayim Solomon, The Solomon Project was founded to educate the American Jewish community about its rich history of civic involvement. It has worked towards this goal by fostering opportunities for discussion, education and engagement in the public policy arena, all from a uniquely Jewish perspective, and all to help achieve Tikkun Olam, the repair of society and the world. It also works to illuminate the civic values that are important to American Jewry and demonstrates how many of those values are shared by Israeli and American democracy. (www.thesolomonproject.org)

Uri L'Tzedek: Orthodox Social Justice. 25 Broadway, 17th Floor, New York, NY 10004. (212) 284-6540. Uri L'Tzedek is an Orthodox social justice organization guided by Torah values and dedicated to combating suffering and oppression. Through community based education, leadership development and action, Uri L'Tzedek creates discourse, inspires leaders and empowers the Jewish community towards creating a more just world. Uri L'Tzedek has created different fellowships that train emerging adults with the skills necessary to become community organizers, social entrepreneurs and change-agents. The Tav HaYosher, Uri L'Tzedek's ethical seal for kosher restaurants, weaves advocacy for worker rights with kashrut in a manner that creates a new paradigm for ethical living, empowers lay leaders to become social justice advocates, and initiates dialogue about the effects of conspicuous consumption, globalization and community in the Jewish public sphere. (www.utzedek.org)

World Jewish Congress (WJC) (1936). 501 Madison Avenue, New York, NY 10022. (212) 755-5770. The WJC is the nonpartisan international organization that represents Jewish communities and organizations in countries around the world, fostering unity of the Jewish people and advocating on their behalf towards governments, parliaments, international organizations and other faiths. The WJC seeks to intensify bonds of world Jewry with Israel; secure the rights, status and

interests of Jews and Jewish communities and defend them; encourage Jewish social, religious and cultural life throughout the world; support Jewish education and the development of Jewish values, and ensure Jewish continuity; assist Jewish communities in strengthening their Jewish identities and in confronting problems; preserve the memory of the Holocaust and advocate on behalf of survivors and their families; combat anti-Semitism and all religious, racial or ethnic intolerance, oppression or persecution; participate in inter-faith dialogue; and promote gender equality and the involvement of younger Jews in Jewish communal and organizational leadership. (www.worldjewishcongress.org)

Jewish Philanthropy-Promoting Organizations

Center for Entrepreneurial Jewish Philanthropy (CEJP) (2005). 435 Stratton Road, New Rochelle, NY 10804. (914) 654-0008. CEJP was established to advise and support a new generation of major Jewish philanthropists and their professional staff in all aspects of their Jewish and Israel-based charitable giving. Its mission is to create a new paradigm in Jewish giving, in which philanthropists are treated as partners and not just funders, emphasizing donor empowerment and choice, leverage and partnership, strategic planning, due diligence and accountability, and donors can impact issues and causes they are passionate about. CEJP's services are provided free of charge, enabling 100% of contributions to support the organizations and projects chosen to be funded. (www.cejp.com)

Jewish Aid Worldwide (formerly **Israel Fund**) (2005). 125 Washington Street, Suite 201, Salem, MA 01970. (978) 744-6501. Jewish Aid Worldwide was founded to assist nonprofit organizations with raising funds by facilitating participation in federal and state workplace giving programs, with primary focus on the Combined Federal Campaign. Jewish Aid Worldwide partners with a number of Israel-related charitable organizations. It is a founding member of the Workplace Giving Alliance, a consortium of 13 federations participating in fundraising campaigns in the public sector, representing over 500 charitable organizations working in nearly every sector of the non-profit world. (www.jewishaidworldwide.org)

Jewish Causes of Choice (JChoice) (2009). PO Box 425, Newton, MA 02464. (617) 581-6869. JChoice's vision is to encourage hundreds of thousands of young Jews to donate on a regular basis to hundreds of needy causes, and to teach the donors more about the commandment of tzedakah and its role in their lives. JChoice was created to inspire the next generation of Jewish contributors to give tzedakah online through meaningful charitable choices. It operates a social network to help the next generation of charitable donors find, analyze and donate to causes. (www.jchoice.org)

Jewish Charities of America (JCA) (2001). 1100 Larkspur Landing Circle, Suite 340, Larkspur, CA 94939. (888) 517-8499. JCA is a charitable federation "umbrella

group” whose mission is to assemble, certify and represent national and international IRS-recognized 501(c)(3) Jewish charities in independent workplace fund drives and provide for their productive participation in these campaigns. (www.jewishcoa.org)

Jewish Funders Network (JFN) (1990). 150 West 30th Street, Suite 900, New York, NY 10001. (212) 726-0177. JFN is an international organization dedicated to advancing the quality and growth of Jewish philanthropy. Its mission is to help philanthropists maximize the impact of their giving by assisting them in the identification of needs and challenges; shaping of individual and collective Jewish responses to those needs and challenges; and the pursuit of opportunities to address those needs and challenges, rooted in Jewish values. The Jewish Teen Funders Network (JTFN), part of JFN since 2006, serves as a central address for Jewish youth philanthropy programs across North America. JTFN’s mission is to provide Jewish teens with hands-on opportunities to engage in collective philanthropic giving with their peers, guided by Jewish values. (www.jfunders.org)

Jumpstart (2008). 1880 Century Park East, Suite 200, Los Angeles, CA 90067. (310) 424-3670. Jumpstart’s mission is to develop, strengthen and learn from emerging nonprofit organizations that build community at the nexus of spirituality, learning, social activism and culture, in order to transform the broader Jewish community and the world. Jumpstart nurtures compelling and innovative early-stage nonprofits, networks their leaders, and connects them to the resources and expertise they need to succeed. Jumpstart provides strategic advice to philanthropists and other advocates committed to growing emerging organizations to scale and sustainability. (www.jewishjumpstart.org)

Slingshot Fund (2007). 575 Madison Avenue, Suite 703, c/o Jewish Communal Fund, New York, NY 10022. (212) 223-1794. The Slingshot Fund is a peer-giving network to support Jewish organizations. Slingshot’s mission is to strengthen innovation in Jewish life by developing next-generation funders and providing resources to leverage their impact in the Jewish community. (www.slingshotfund.org)

Tzedakah, Inc. (1995). PO Box 34841, Bethesda, MD 20827. (240) 345-6837. Tzedakah, Inc.’s mission is to help raise the level and effectiveness of Jewish charitable giving by encouraging more informed giving and better managed, more open, and accountable charitable organizations. Its goal is to make Jewish nonprofits more open to public scrutiny. (www.just-tzedakah.org)

Jewish Philanthropic Foundations and Organizations

Adelson Family Foundation (2007). The Adelson Family Foundation supports charitable organizations located primarily in Israel and the US that generally fall within the following programmatic categories: healthcare; Holocaust and anti-Semitism awareness; Israel advocacy and defense; Israel programs; Israel studies on

campus; Jewish and Zionist identity and education; media and culture; and welfare. (www.adelsonfoundation.org)

Alan B. Slifka Foundation (1965). 477 Madison Avenue, 8th Floor, New York, NY 10022. (212) 303-9458. The Alan B. Slifka Foundation makes grants that focus on four program areas, two of which are the perpetuation of Jewish values and education in Israel and the Diaspora and the enhancement of coexistence (social cohesion) within the borders of Israel, essentially between Jews and Arabs, but also between secular and religious elements of Israeli society. (No website)

The Andrea and Charles Bronfman Philanthropies (ACBP) (1986). New York, NY 10022. (212) 931-0100. The Foundations associated with ACBP operate and support programs in Canada, Israel and the US to strengthen the unity of the Jewish people, to improve the quality of life in Israel and to promote Canadian heritage. ACBP seeks to nourish the deep and fundamental human desire to belong to a community and to help individuals forge connections between their identity and community. The principles and goals of the founders have been pursued via a myriad of programs and projects that are investing in next generations in an effort to change the world. (www.acbp.net)

Areivim Philanthropic Group (2006). 6 East 39th Street, 10th Floor, New York, NY 10016. The Areivim Philanthropic Group, a Jewish funding partnership established by Michael Steinhardt and the late William Davidson, is a unique entrepreneurial consortium of major North American philanthropists who are committed to developing and supporting broad-reaching transformational projects and ideas that will significantly impact the next generation of Jews. Philanthropists join Areivim because they believe in the tremendous need to transform Jewish, Hebrew and Israel education and in the significance of uniting in their cause of stimulating, transforming and securing the future of American Jewish life through education. (No website)

The AVI CHAI Foundation, North America (1984). 1015 Park Avenue, New York, NY 10028. (212) 396-8850. AVI CHAI in North America seeks to ensure the continuity of the Jewish people through fostering high levels of Jewish literacy, deepening religious purposefulness and promoting advocacy for Jewish peoplehood and Israel. Jewish commitment is AVI CHAI's key mission in North America. Its goal in North America is to advance and sustain education in Jewish day schools and summer camps for the purpose of creating the foundation for an energizing nucleus of youth with the values, commitments, motivation and skills to lead the Jewish people intellectually, spiritually, communally and politically in the twenty-first century. (www.avichai.org/north-america)

Baron de Hirsch Fund (1891). 130 East 59th Street, 10th Floor, New York, NY 10022. (212) 836-1305. The Baron de Hirsch Fund was established by Baron Maurice de Hirsch to assist new immigrants to New York from Russia and Rumania who arrived as part of the large Jewish immigration to the US in 1890-1891 caused by the enforcement in Russia of the May Laws of 1881. The fund provided the refugees with job training, help with immediate material necessities, instruction in

the English language, and covered transportation costs for those wishing to go live with relatives in other parts of the US. Currently, the fund aids Jewish immigrants in the US and Israel by giving grants to agencies active in resettlement, focusing on educational and vocational training and community development. (No website)

Bnai Zion Foundation (1908). 136 East 39th Street, New York, NY 10016. (212) 725 1211. Bnai Zion Foundation supports humanitarian projects in Israel that transform the lives of thousands. Its projects include Bnai Zion Medical Center, Ahava Village for Children and Youth in Kiryat Bialik, The Quittman Center at Israel Elwyn, The David Yellin Academic College of Education, and the Library of Peace and George W. Schaeffer Music Conservatory in Ma'aleh Adumim. (www.bnaizion.org)

Charles and Lynn Schusterman Family Foundation (1987). 1250 Eye Street, NW, Washington, DC 20005. (202) 289-7000. The Charles and Lynn Schusterman Family Foundation is committed to strengthening the Jewish people and public education in the US. Rooted in Jewish values, the Foundation pursues its mission by providing young people with high-quality education, identity development, leadership training and service opportunities that foster their growth as individuals and as leaders in their communities, the Jewish world and beyond. (www.schusterman.org)

The Covenant Foundation (1990). 1270 Avenue of the Americas, Suite 304, New York, NY 10020. (212) 245-3500. The Covenant Foundation's mission is to celebrate, support and advance excellence and innovation in Jewish education. The Foundation recognizes the diversity of strengths within the field of Jewish education in North America, across all denominations and settings. By honoring outstanding Jewish educators and supporting creative approaches to programming, the Foundation works to strengthen educational endeavors that perpetuate the identity, continuity and heritage of the Jewish people. The Foundation believes those with the creativity and passion to be catalysts for change and innovation in Jewish education are worthy of recognition and support. (www.covenantfn.org)

Dorot Foundation (1976). 401 Elm Grove Avenue, Providence, RI 02906. (401) 351-8866. The Dorot Foundation is concerned with the transmission of Jewish heritage through the generations. It makes grants which demonstrate a commitment to the Jewish past, present and future by supporting activities in the areas of education, cultural institutions, and social change in Israel, among others. (www.dorot.org)

Fohs Foundation (1937). PO Box 1001, Roseburg, OR 97470. Fohs Foundation seeks to improve Jewish-Arab relations within Israel through structural and institutional reform and through policies and practices that build common interests, mutual responsibility and shared benefits. The foundation supports strategies and initiatives that strengthen Israel's future as a just and prosperous home for its Jewish and Arab communities. (No website)

Harold Grinspoon Foundation (1993). 380 Union Street, West Springfield, MA 01089. (413) 736-2552. The Harold Grinspoon Foundation is committed to charitable giving, primarily in the Jewish world. The Foundation has several flagship pro-

grams, including PJ Library, Sifriyat Pijama (Israeli version of PJ Library), JCamp 180 and Voices & Visions™. PJ Library, in partnership with communities throughout North America provides Jewish children's books and music to families raising young Jewish children. Sifriyat Pijama, in cooperation with the Israeli Ministry of Education, gives Hebrew-language children's books each month to preschoolers. JCamp 180 seeks to sustain and strengthen Jewish camps in North America by providing free professional consulting services and grant-matching opportunities. The Voices & Visions™ program elicits the power of art to communicate great Jewish ideas and aims to inspire conversation, instill pride and spark creativity. (www.hgf.org)

The Harry and Jeanette Weinberg Foundation (1959). 7 Park Center Court, Owings Mills, MD 21117. (410) 654-8500. The Harry and Jeanette Weinberg Foundation focuses on seven program areas: older adult services (the largest portion of the Weinberg Foundation's grants budget); workforce development; basic human needs and health; disabilities; education, children, youth and families; general community support; and Maryland small grants program. (www.hjweinbergfoundation.org)

Jim Joseph Foundation (also known as **Shimon Ben Joseph Foundation**) (1987, 2005). 343 Sansome Street, Suite 550, San Francisco, CA 94104. (415) 658-8730. The Jim Joseph Foundation is devoted exclusively to supporting education of American Jewish youth and young adults and seeks to inspire a next generation of young Jews to live vibrant Jewish lives. Foundation awards support the educational training and development of Jewish educators; expand learning opportunities for young Jews; and build the capacity of high performing organizations serving the field of Jewish education. (www.jimjosephfoundation.org)

Joshua Venture Group (JVG) (formerly **Joshua Venture**) (1998). 253 West 35th Street, 4th Floor, New York, NY 10001. (646) 278-4560. JVG identifies emerging leaders in the Jewish world and champions their visions for social change. JVG seeks to reinvigorate and expand the Jewish community by cultivating the leadership and management capability of talented, passionate young Jewish social entrepreneurs and by investing in their visions and the growth of healthy, sustainable organizations. Its mission is rooted in the concept of a dual investment—in visionary leaders and in ground-breaking ideas. (www.joshuaventuregroup.org)

Lippman Kanfer Family Foundation (1966). One GOJO Plaza, Suite 350, Akron, OH 44311. (330) 255-6200. Lippman Kanfer Family Foundation focuses on sustaining Jewish life—with a special emphasis on Jewish education throughout the life cycle; rescuing and rebuilding the lives of members in communities at risk; and fostering Jewish nonprofit organization performance and innovation. The Foundation's main program areas are Jewish learning and engagement, enlivening and enriching Jewish community, accelerating the effectiveness of innovators in Jewish life, and Jewish action for tikkun olam, including pursuing social justice for underserved Ethiopian Israeli and Arab Israeli populations. (www.lippmankanfer.org)

Machne Israel Development Fund (1984). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. The Machne Israel Development Fund was established by

Rabbi Menachem Mendel Schneerson to serve as a major financial resource of the Chabad Lubavitch institutional network. Formed by a core of prominent Jewish philanthropists dedicated to the growth of Jewish life and the greater vision of Jewish continuity, the Fund has disbursed critical sums toward the support of Chabad Lubavitch centers over the years. (www.lubavitch.com/departments.html?h=679)

Madeleine H. and Mandell L. Berman Foundation (1995). 29100 Northwestern Highway, Suite 370, Southfield, MI 48034. The Mandell L. and Madeleine H. Berman Foundation supports Jewish education and research and the study of the contemporary American Jewish community. It also focuses on employment and education for Israel's Arab citizens. (No website)

Memorial Foundation for Jewish Culture (1965). 50 Broadway, 34th Floor, New York, NY 10004. (212) 425-6606. The Memorial Foundation for Jewish Culture's original mandate was the reconstruction of Jewish cultural life around the world after the Shoah, which was fulfilled through the identification and support of a new generation of scholars, intellectuals, academics, writers, artists, rabbis, educators and other Jewish communal professionals to replace their earlier counterparts in Europe who were lost in the Holocaust. Subsequently, the Foundation re-fashioned the direction of its program to focus on preserving and intensifying Jewish cultural distinctiveness and enhancing Jewish cultural life in Jewish communities by supporting the training of competent and committed communal, cultural and professional leaders to deal with the new sociological realities and challenges their communities were confronting. The Foundation's mandate has since been revised to emphasize the development of the social capital of the Jewish people, its communal, cultural and professional leadership, and the fostering of Jewish connectedness globally, including the propagation of the Hebrew language. (www.mfjc.org)

The Nathan Cummings Foundation (1949). 475 10th Avenue, 14th Floor, New York, NY 10018. (212) 787-7300. The Nathan Cummings Foundation is rooted in the Jewish tradition and committed to democratic values and social justice, including fairness, diversity and community. It seeks to build a socially and economically just society that values nature and protects the ecological balance for future generations; promotes humane health care; and fosters arts and culture that enriches communities. The Foundation's approach to grantmaking embodies in all of its programs concern for the poor, disadvantaged and underserved; respect for diversity; promotion of understanding across cultures; and empowerment of communities in need. (www.nathancummings.org)

New Israel Fund (NIF) (1979). 330 Seventh Avenue, 11th Floor, New York, NY 10001. (212) 613-4400. The NIF is a partnership of Israelis, North Americans and Europeans dedicated to advancing democracy and equality for all Israelis. Its priorities fall into three major issue areas—human and civil rights, social and economic justice, and religious pluralism, and it also focuses on issues of environmental justice. Widely credited with building Israel's progressive civil society from scratch, the NIF has provided over \$200 million to more than 800 cutting-edge organizations since its inception. More than just a funder, NIF is at philanthropy's

cutting edge thanks in large part to Shatil, the New Israel Fund Initiative for Social Change, which provides NIF grantees and other social change organizations with hands-on assistance, including training, resources and workshops on various aspects of nonprofit management. NIF/Shatil is a leading advocate for democratic values, builds coalitions, empowers activists and often takes the initiative in setting the public agenda. (www.nif.org)

Posen Foundation/The Center for Cultural Judaism (2004). 80 Eighth Avenue, Suite 206, New York, NY 10011. (212) 564-6711. The Posen Foundation works internationally to advance Jewish education and promote Jewish culture in the public sphere. The Foundation awards fellowships, hosts public events, and supports Jewish scholarship in the area of modern Jewish history and culture. (www.posenfoundation.com)

Righteous Persons Foundation (RPF) (1994). 2800 28th Street, Suite 105, Santa Monica, CA 90405. (310) 314-8393. The RPF was established by Steven Spielberg in response to his deeply moving experience of directing the film *Schindler's List*, whereby he donated his portion of the film's profits to help support a flourishing and meaningful Jewish community that reflects the realities of Jewish life in America today. Since inception, RPF has funded a broad range of innovative approaches to strengthening Jewish identity and community in the US and to preserving the memory of the Holocaust. (www.righteouspersons.org)

The Ronald S. Lauder Foundation (1987). 767 Fifth Avenue, Suite 4200, New York, NY 10153. The Ronald S. Lauder Foundation seeks to revitalize Jewish identity through educational and cultural initiatives that reach out to all Jews. The Foundation has been committed to rebuilding Jewish life in Central and Eastern Europe, where the destruction of the Holocaust was followed by the oppression of Communist rule, primarily by providing Jewish education to children through its support of kindergartens, schools, youth centers and camps, institutions of higher education, and e-learning schools. (www.lauderfoundation.com)

The Samuel Bronfman Foundation (1995). 375 Park Avenue, 17th Floor, New York, NY 10152. (212) 572-1025. Guided by the vision of Edgar M. Bronfman, The Samuel Bronfman Foundation seeks to inspire a renaissance of Jewish life. The Foundation cultivates long-term relationships with organizations that advance its mission with innovation, depth and meaning. The Foundation seeks to facilitate exploration of Jewish identity and meaningful engagement with Jewish life through Jewish learning; seeks to empower Jewish youth to lead the Jewish people and the world community; supports a culture of pluralism and mutual respect that celebrates diverse expressions of Jewish life; and affirms the unity of the Jewish people throughout the world and in Israel. (www.thesbf.org)

The Steinhardt Foundation for Jewish Life (formerly **Jewish Life Network/Steinhardt Foundation**) (1994). 6 East 39th Street, 10th Floor, New York, NY 10016. (212) 279-2288. The Steinhardt Foundation for Jewish Life, founded by former hedge fund manager Michael Steinhardt, funds projects and programs aimed at improving Jewish education and identity. One of its signature programs is

Taglit-Birthright Israel. The long-term goal of the Foundation is the emergence of a thriving, dynamic and creative Jewish community whose contributions to American culture are informed and inspired by distinctive Jewish values that are fully compatible with life in the open society. (www.jewishlife.org)

Targum Shlishi (1992). 3029 Northeast 188th Street, Suite 1114, Aventura, FL 33180. (305) 692-9991. Targum Shlishi believes in fostering positive, creative change and supporting causes dedicated to improving the quality of Jewish life worldwide. It supports organizations that are dedicated to innovative problem solving, with primary focus in the areas of education, women's issues, Israel and justice for Nazi war crimes. Targum Shlishi seeks innovative, unpublicized and behind-the-scenes initiatives working for meaningful change that otherwise might not attract funding and where funding can have the greatest impact. (www.targumshlishi.org)

Taube Foundation for Jewish Life and Culture (2001). 1050 Ralston Avenue, Belmont, CA 94002. The mission of the Taube Foundation for Jewish Life and Culture's is to help support the survival of Jewish life and culture in the face of unprecedented global threat to the Jewish people, especially in Israel; strengthen Jewish identity and sustain Jewish heritage in the US in the face of assimilation; celebrate current Jewish achievement in all aspects of human endeavor; and work for the reform of Jewish institutions, which have often become disconnected from the people they serve. (www.taubephilanthropies.org)

The Wexner Foundation (1984). 8000 Walton Parkway, Suite 110, New Albany, OH 43054. (614) 939-6060. The Wexner Foundation's mission is to promote excellence in Jewish professional leadership by providing financial support and leadership educational programs to graduate students and professionals in the field. The Foundation's goal is to help Jewish professionals, volunteers and Israeli public officials strengthen Jewish communities through its Wexner Graduate Fellowship/Davidson Scholars Program, Wexner Heritage Program, and Wexner Israel Fellowship. (www.wexnerfoundation.org)

Jewish Philanthropic Pass-Through/Umbrella Organizations

Amcha for Tsedakah (Jewish People for Righteous Giving) (1990). 9800 Cherry Hill Road, College Park, MD 20740. (301) 937-2600. Amcha for Tsedakah is a vehicle for Jews to direct their charitable donations to specific Jewish charitable organizations in the US and Israel. Amcha's operating expenses are covered by a separate fund, allowing 100 % of donations to support the beneficiary organizations. Organizations supported through Amcha include humanitarian organizations, pluralistic denominational organizations, educational organizations, Jewish community relations organizations, etc. (www.dojustly.org)

American Support for Israel (2009). PO Box 3263, Washington, DC 20010. (917) 512-2968. American Support for Israel's mission is to encourage American support for Israel and its people, and to strengthen the Jewish community in the US by

building a real and proactive connection to Israel and its people. It accomplishes this by building a bridge between people who want to help Israel—donors—and the people in Israel making a difference every day in the lives and character of the country—the employees and volunteers of Israel’s nonprofit organizations and charities. On www.IsraelGives.org, one can learn about, volunteer for and donate to any of Israel’s 30,000 nonprofit organizations. (www.americansupportforisrael.org)

The Good People Fund (2008). 384 Wyoming Avenue, Millburn, NJ 07041. (973) 761-0580. The Good People Fund, inspired by the Jewish concept of tikkun olam (repairing the world), responds to significant problems such as poverty, disability, trauma and social isolation, and collects and distributes funds to small, grassroots organizations, both Jewish and non-Jewish, primarily in the US and Israel. (www.goodpeoplefund.org)

Hands on Tzedakah (2003). 2901 Clint Moore Road, #318, Boca Raton, FL 33496. (561) 922-7574. Hands on Tzedakah’s mission is to reach out to individuals in need by supporting programs that fall below the radar screen of traditional funding. The major focus of Hands On Tzedakah, a public charity, is primarily to support “safety-net” or essential, life-sustaining programs, which include projects that combat hunger, poverty, homelessness and illness, as well as human service type projects that have to do with quality-of-life programs, such as providing health and mental wellness support to victims of terror, the economically disadvantaged, disabled, abused, elderly, ill, etc. (www.handsontzedakah.org)

KAVOD (1993). 8914 Farnam Court, Omaha, NE 68114. (402) 397-1975. KAVOD is an all-volunteer tzedakah collective—a group of individuals who have chosen to pool their tzedakah resources together so that, as a community, they can have a greater impact in their efforts to repair the world. KAVOD creates new programs and funds existing programs that help Jews and non-Jews living in the US, Israel and around the world to live in dignity and honor. (www.kavod.org)

Mitzvah Heroes Fund (2008). 12300 Carroll Avenue, Upper Level, Rockville, MD 20852. (301) 335-6278. The Mitzvah Heroes Fund is dedicated to the collection and distribution of funds to various little-known tzedakah projects, both Jewish and non-Jewish, and is devoted to bringing the educational message of tzedakah to communities and schools throughout North America and Israel. (www.mitzvahheroesfund.org)

One Israel Fund (also known as **YESHA Heartland Campaign**) (1994). 445 Central Avenue, Suite 201, Cedarhurst, NY 11516. (516) 239-9202. One Israel Fund is dedicated to supporting the welfare and safety of the men, women and children of Judea and Samaria, as well as rebuilding the lives of the Jewish people impacted by the Gaza evacuation. Working in concert with communities, government officials and the IDF, One Israel Fund works to fill the gaps in essential medical, social, recreational and preventive security services which are conspicuously lacking in Judea and Samaria. Its goal is to undertake ongoing fundraising campaigns to help ensure the physical, emotional and moral well-being of the Jewish families living in each and every community in these areas. (www.oneisraelfund.org)

PEF Israel Endowment Funds (PEF) (formerly **Palestine Endowment Funds**) (1922). 317 Madison Avenue, Suite 607, New York, NY 10017. (212) 599-1260. Established by Justice Louis Brandeis, Rabbi Stephen Wise, Robert Szold and a group of distinguished Americans to enable the direct distribution of funds to selected and approved charitable organizations in Israel, PEF provides a means for individuals, foundations and charitable institutions to recommend grants to approved Israeli charities at no expense to the donor. Areas of support include primary and secondary education; supporting scientific research; promoting greater tolerance and understanding between religious and secular communities and between Arabs and Jews; the special needs of women, children and families in distress; special education and education for the gifted; veterans programs; drug abuse; promotion of the arts; and relief for the handicapped. Since inception, over \$1 billion has been distributed in Israel. PEF has over 1,000 approved Israeli charities (amutot) that it supports, which are saved the expense and distraction of creating and managing their own US 501(c)(3) friends organizations. (www.pefisrael.org)

To Save a Life (2003). 16405 Equestrian Lane, Rockville, MD 20855. (301) 977-3637. To Save a Life provides the opportunity to donate directly, efficiently and personally to help the people of the US and Israel. It works within the world of little miracles, small charities providing various types of humanitarian aid that are below the radar screen but who make real differences in life. (www.tsal.org)

Jewish Overseas Aid Organizations

American Friends of Turkish Jewry (2006). 12 East 37th Street, 2nd Floor, New York, NY 10016. American Friends of Turkish Jewry aims to raise needed funds for the Jewish community in Turkey to improve the quality and security of the schools, synagogues, youth organizations, hospitals, retirement homes and other community organizations. Through fundraising efforts in the US from within the Turkish-Jewish community itself and from various Jewish organizations, American Friends of Turkish Jewry strengthens the ties that bind Jews together and helps the Jewish community in Turkey to survive and prosper. (www.aftj.org)

American Jewish Joint Distribution Committee (JDC) (1914). 711 Third Avenue, New York, NY 10017. (212) 687-6200. JDC is the world's leading Jewish humanitarian assistance organization, impacting millions of lives in more than 70 countries. JDC's global network of on-the-ground professionals provides critical social-support services and helps build self-sustaining Jewish communities in Latin America, Africa, Asia, the Middle East, Central and Eastern Europe, and throughout the Former Soviet Union. JDC works to alleviate hunger and hardship, rescue Jews in danger, create lasting connections to Jewish life, and provide immediate relief and long-term development support for victims of natural and man-made disasters. JDC serves the poorest Jews in the world, including isolated elderly, at-risk families and vulner-

able children, and Israel's most disadvantaged citizens, including at-risk children and youth, the elderly, immigrants and people with disabilities. (www.jdc.org)

American Jewish World Service (AJWS) (1985). 45 West 36th Street, New York, NY 10018. (212) 792-2900 or (800) 889-7146. Inspired by Judaism's commitment to justice, AJWS works to realize human rights and end poverty in the developing world. It provides nonsectarian, humanitarian assistance and emergency relief to people in need in Africa, Asia, Latin America, Russia, Ukraine and the Middle East; works in partnership with local non-governmental organizations to support and implement self-sustaining grassroots development projects; and serves as a vehicle through which the Jewish community can act as global citizens. (www.ajws.org)

ORT America (1922, 2007). 75 Maiden Lane, 10th Floor, New York, NY 10038. (212) 505-7700 or (800) 519-2678. ORT America, created through a merger of American ORT and Women's American ORT, is the North American affiliate to World ORT, one of the largest non-governmental education and training organizations in the world. ORT America is committed to strengthening Jewish and non-Jewish communities throughout the world by educating people against all odds and obstacles. It raises funds for ORT programs in the US, Israel and worldwide, helping ORT schools remain open and up-to-date, with the most state-of-the-art technological equipment. ORT America Next Generation, designed to actively engage young philanthropists in ORT's mission, is a national network of young professionals dedicated to improving local communities and the world through education. (www.ortamerica.org)

The Association of Kaifeng Jews (AKJ) (2004). 3013 Guinea Circle, Hayes, VA 23072. The AKJ is a non-denominational organization dedicated to assisting the Jews of Kaifeng, China. The AKJ seeks to help those Kaifeng Jews who wish to return to Israel and their Jewish faith, encouraging them to make aliya and assisting them once they arrive in Israel to settle in their new environment. (www.theakj.org)

Chevra USA (2001). PO Box 168, Worthington, OH 43085. Chevra (Friendship) is a humanitarian organization whose goal is to help Jews in their time of need. It is actively involved in many countries and operates under different names in different countries based on local laws regarding humanitarian organizations. Chevra is the American entity for this international effort. Chevra makes available Russian/Hebrew prayer books, talesim, mezuzot and other religious items to people in the Former Soviet Union, and operates soup kitchens there. Chevra assists all Jews seeking to immigrate to Israel, helping them with transportation, passports and paperwork. Chevra has established homes in Israel for elderly Holocaust survivors without family to accommodate their immigration to Israel. (www.chevrahumanitarian.org)

Cuba-America Jewish Mission (1999). 6601 Bradley Boulevard, Bethesda, MD 20817. The Cuba-America Jewish Mission is dedicated to assisting with the revitalization and sustenance of Jewish life in Cuba and working to improve the physical and spiritual well-being of the Jews of Cuba and of new Cuban immigrants to Israel. (www.cajm.org)

Friends of Ethiopian Jews (FEJ) (1998). PO Box 960059, Boston, MA 02196. (202) 262-5390. FEJ was founded by members of the American Association for Ethiopian Jews and other veteran activists dedicated to assisting the Ethiopian Jewish community. FEJ supports grassroots Ethiopian-Israeli organizations working to create full integration and successful absorption in Israel for the Ethiopian Jewish community. Through supporting programs and projects led by Ethiopian-Israelis themselves, FEJ strives to empower the Ethiopian Jewish community, to help improve opportunities for Ethiopian-Israelis, and to help create a just society in Israel overall. Programs supported by FEJ address the areas of employment; housing; education; social life; computer training; assistance for at-risk youth and their families; access to free legal services. (www.friendsofethiopianjews.org)

HIAS (Hebrew Immigrant Aid Society) (1881). 333 Seventh Avenue, 16th Floor, New York, NY 10001. (212) 967-4100. HIAS is the oldest international migration and refugee resettlement agency in the US, dedicated to assisting persecuted and oppressed people worldwide and delivering them to countries of safe haven. As the migration arm of the American Jewish community, it advocates for fair and just policies affecting refugees, asylum seekers and immigrants. It provides rescue and refuge for persecuted and oppressed Jews around the world, and in recent years, as the population of Jewish refugees has diminished, it has directed its expertise to assist refugees and immigrants of all backgrounds. Since its founding, HIAS has assisted more than 4,500,000 people worldwide. (www.hias.org)

Innovation: Africa (formerly **Jewish Heart for Africa**) (2008). 520 8th Avenue, 15th Floor, New York, NY 10018. (646) 472-5380. Innovation: Africa brings Israeli innovation to African villages. Its mission is to bring Israeli technology and expertise to communities that need it. Since its inception, Innovation: Africa has provided light, clean water, food and proper medical care to more than 450,000 people in Ethiopia, Tanzania, Malawi and Uganda. (www.innoafrica.org)

Jewish Cuba Connection (2000). 4 Lighthouse Street, #12, Marina Del Rey, CA 90292. (310) 823-4066. Jewish Cuba Connection's mission is to assist, support and empower the Jewish communities of Cuba through fellowship and action, thereby strengthening Cuban Jewish life. Jewish Cuba Connection helps the Jewish communities of Cuba provide their members with medicine, food and clothing, Jewish educational materials, Sabbath meals, etc. Jewish Cuba Connection has contributed to establishing in Cuba a thriving Sunday School, the founding of a Jewish senior center and the first Cuban Holocaust Memorial and Study Center, and making physical improvements to synagogues. In addition, it has helped Cuban Jews create a support network for those in need – Jews and non-Jews alike. (www.jewishcubaconnection.org)

Jewish World Watch (JWW) (2004). 5551 Balboa Boulevard, Encino, CA 91316. (818) 501-1836. Founded as the Jewish response to the genocide in Darfur, JWW is a leading organization in the fight against genocide and mass atrocities, engaging individuals and communities to take local actions that produce powerful global results. It is a global coalition that includes schools, churches, individuals, communi-

ties and partner organizations that share a vision of a world without genocide. JWW bears witness to first-hand accounts in conflict regions, partners with on-the-ground organizations to develop high-impact projects that improve the lives of survivors and help build the foundation for a safer world, and inspires Jewish communities to support tangible projects and advocate for political change. JWW works to mobilize synagogues, their schools, their members and the community to combat genocide and other egregious violations of human rights around the world. To date JWW has raised millions of dollars for relief and development projects that impact tens of thousands of people in Sudan and Congo. (www.jewishworldwatch.org)

Kulanu (formerly **Amishav USA**) (1994). 165 West End Avenue, 3R, New York, NY 10023. (212) 877-8082. Kulanu supports isolated and emerging Jewish communities around the world, many of whom have long been disconnected from the worldwide Jewish community and are not yet recognized by all of world Jewry. Some of these groups are returning to long-forgotten Jewish roots, while others have embraced Judaism on their own, often in complete isolation. Kulanu engages with these dispersed groups and individuals through networking and support, raising awareness and support for emerging communities through education, research, and publications about their histories and traditions. Kulanu does not proselytize. Kulanu helps supply educational materials, scholarships, Jewish ritual objects and prayer books, teachers and rabbis. The communities benefit by forming closer ties to the world Jewish community, and mainstream Jews benefit as they are reminded of the richness of their own religion. (www.kulanu.org)

Migdal International Society (2007). 146 Beach 120th Street, Belle Harbor, NY 11694. (718) 474-2232. Migdal International Society's mission is to provide financial and infrastructural support to a network of existing and developing social and cultural Jewish institutions, particularly in vulnerable communities where life for Jews is made difficult. Yiddishkeit and social justice are at the heart of all of its unique existing and developing programs, as the Society believes that Jews are responsible for one another worldwide. Migdal International Society currently supports Jewish community programs in Odessa, Ukraine, including a Jewish museum, early childhood development center, the Jewish theater, Jewish magazine, center for Jewish children and families at risk, library and Jewish community center. (www.migdalworld.org)

North American Conference on Ethiopian Jewry (NACOEJ) (1982). 255 West 36th Street, Suite 701, New York, NY 10018. (212) 233-5200. NACOEJ is a grass-roots organization founded to help Ethiopian Jews survive in Ethiopia, assist them in reaching Israel, aid in their absorption into Israeli society, and preserve their unique and ancient culture. During the 1980s, with famine, disease and oppression rampant in Ethiopia, NACOEJ sent missions to Jewish villages, bringing in doctors, medicine, clothing, school supplies, money and hope. During the 1980s and 1990s, NACOEJ played a key role in the rescue of Ethiopian Jews from Africa to Israel and subsequently provided food, education, employment and religious facilities to Ethiopian Jews waiting to make aliyah. Currently, NACOEJ assists Ethiopian Jews in Israel by providing them with educational and financial support and cultural programming. (www.nacoej.org)

Scholarship Fund for Ethiopian Jews (SFEJ) (1999). 19202 Black Mangrove Court, Boca Raton, FL 33498. SFEJ is dedicated to the development of a pool of talented, well-educated and highly motivated Ethiopian Israelis, who are committed to serving their own community, as well that of all Israel. SFEJ strives to promote the emergence of leaders who will ultimately enable the community to become fully integrated into Israeli society. It seeks to eliminate prejudice by helping to create a core of Israeli professionals who will serve as role-models for younger Israelis, Ethiopian and non-Ethiopian alike. SFEJ raises funds for the promotion of post-secondary education among Ethiopian Israelis. In recent years, its efforts have been focused on the rehabilitation of thousands of at-risk youth in the Ethiopian-Israeli community. (www.sfej.org)

Struggle to Save Ethiopian Jewry (SSEJ) (2000). 459 Columbus Avenue, Suite 316, New York, NY 10024. (866) 376-7735. SSEJ assists desperately poor Jews from Ethiopia seeking to make aliyah to Israel. The goals of SSEJ are: (1) to raise funds to provide life-saving assistance and persuade Jewish organizations to support the Jews in Ethiopia; (2) to urge Israel to allow these Jews to make aliyah, reuniting them with their families in the Jewish homeland; and (3) to assist in absorption and advocacy in Israel. SSEJ provides funds to run a series of programs in Ethiopia, including: food distributions, employment programs, medical assessments, communal activities and educational missions. Additionally, in Israel, SSEJ runs religious and educational programs during Shabbat and holidays in absorption centers. (www.ssej.org)

Sephardic Organizations

American Sephardi Federation (ASF) (1973). 15 West 16th Street, New York, NY 10011. (212) 294-8350. The ASF is the central voice of the American Sephardic community, representing a broad spectrum of Sephardic organizations, congregations, and educational institutions. Its mission is to promote and preserve the spiritual, historical, cultural and social traditions of all Sephardic communities as an integral part of Jewish heritage. The ASF seeks to strengthen and unify the community through education, communication, advocacy and leadership development, creating greater awareness and appreciation of its rich and unique history and culture. It also seeks to celebrate the contributions of Sephardic Jews to America. (www.american-sephardifederation.org)

Foundation for the Advancement of Sephardic Studies and Culture (FASSAC) (1969). 34 West 15th Street, 3rd Floor, New York, NY 10011. The FASSAC is dedicated to preserving and promoting the complex and centuries-old culture of the Sephardic communities of Turkey, Greece, the Balkans, Europe and the US. Its mission is to encourage the appreciation and understanding of the Sephardic heritage, language and experience in an effort to preserve and document it for future generations. (www.sephardicstudies.org)

Sephardic Community Alliance (2010). 140 Fulton Street, 5th Floor, New York, NY 10038. The Sephardic Community Alliance was established to reinforce and preserve the traditional, ancestral Sephardic way of life based on values that include commitment to halakha, growth through education, respect and tolerance, belief in higher secular education, interaction with society, learning and earning, and support for Israel. The Alliance is committed to serve as a platform for lay leaders to work in unison with community rabbis, institutions, and organizations in promoting the perpetuation of these values. Its mission is to build the future by preserving the past. (www.sephardicalliance.org)

Sephardic Educational Center (SEC) (1980). 6505 Wilshire Boulevard, Suite 320, Los Angeles, CA 90048. (323) 272-4574. As the world's largest international Sephardic organization, the SEC strives to be ambassadors and advocates for Sephardim worldwide and seeks to fulfill the educational and cultural needs of the more than one million Sephardim living in the Diaspora, emphasizing Sephardic history, culture and philosophy. The SEC is dedicated to ensuring Jewish identity and continuity by transmitting the rich Sephardic legacy to Diaspora Jews, especially the youth. Focusing on the timeless values of unity, compassion, sensitivity, tolerance and moderation embodied by Sephardic Judaism, the SEC promotes strength of family and community, pride of heritage and customs, increased knowledge of Torah and practice of mitzvot, growth in spirituality, a traditional approach to halakha, engagement with the modern world and society, and a meaningful connection to Israel, the Jewish people and homeland. (www.secjerusalem.org)

Sephardic Heritage Foundation (1980). 1969 East 1st Street, Brooklyn, NY 11223. (347) 268-0892. Sephardic Heritage Foundation is focused on facilitating the religious and cultural observance of the Jewish Syrian-Sephardic community. By distributing publications, Sephardic Heritage Foundation strives to perpetuate the venerated prayer, sacred traditions and valued customs of one of the oldest uninterrupted Jewish communities of the world, the community of Aram Soba (Aleppo, Syria). (www.sephardicheritage.com)

Sephardic Jewish Brotherhood of America (formerly **Salonican Brotherhood of America**) (1916). 10909 72nd Road, Suite B, Forest Hills, NY 11375. (718) 685-0080. The Sephardic Jewish Brotherhood of America is a benevolent fraternal organization that was created to promote the industrial, social, educational and religious welfare of its members. Originally founded as a society to help Sephardic immigrants from Salonica become accustomed to life in the US, as well as to have a place of Sephardic worship and community, today it offers death and monument benefits, scholarships and funds for the needy. (No website)

Jewish Russian/FSU Organizations

Action for Post-Soviet Jewry (formerly **Action**) (1975). 24 Crescent Street, Suite 306, Waltham, MA 02453. (781) 893-2331. Action for Post-Soviet Jewry was created to help Jews living in the Soviet Union emigrate to the US and Israel. Today,

it is dedicated to rebuilding the Jewish community and supporting the revival of Jewish culture in Eastern Europe following the devastations of World War II and religious discouragement under communist rule, and to providing general humanitarian aid to those in need. (www.actionpsj.org)

Am Echad (2000). 1277 Bartonshire Way, Potomac, MD 20854. (301) 309-8755. Am Echad is a charitable organization that provides financial and moral support to elderly and disabled Jews in the Former Soviet Union (specifically St. Petersburg), by helping the most lonely, the most desperate, those with no relatives to help them, those who are not reached by the efforts of the mainstream Jewish organizations. (www.amechad.net)

American Association of Jews from the Former USSR (AAJFSU) (formerly **American Association of Russian Jews**) (1989). 55 W 39th Street, Room 808, New York, NY 10018. (212) 964-1946. The AAJFSU is a grassroots mutual assistance, human rights and refugee advocacy and charity organization which unites and represents the interests of Russian-speaking Jewish refugees and legal immigrants from the Former Soviet Union on the local, state and national level. Through its state chapters, the AAJFSU assists newcomers in their resettlement and vocational and cultural adjustment; fosters their Jewish identity and involvement in American civic and social affairs; fights anti-Semitism and violation of human rights in the FSU and the US through cooperation with other human rights organizations and advocacy organizations; supports the struggle of Israeli Jews for sustainable peace; collects money for Israeli victims of terror; provides assistance in social safety net and naturalization of the elderly and disabled; and provides advocacy in cases of political asylum for victims of anti-Semitism in the FSU. (No website)

American Forum of the World Congress of Russian Jewry. 436 Avenue Y, 2nd Floor, Brooklyn, NY 11223. (347) 350-6753. The mission of the American Forum of the World Congress of Russian Jewry is to unite Russian-speaking Jews of the American continents and implement projects and programs in collaboration with the Jewish communities of Russia. The organization has a special connection to the people of Russia and works cooperatively and in good faith with the government of Russia on many Jewish issues. (www.wcrj.org)

American Forum of Russian Jewry-RAJI (Russian American Jews for Israel). 1100 Coney Island Avenue, Suite 409-A, Brooklyn, NY 11230. (718) 484-0990. The American Forum of Russian Jewry, an arm of the World Forum of Russian-Speaking Jewry, builds support for Israel and the fight against anti-Semitism, and facilitates the integration of Russian-speaking Jewry into local Jewish communities through educational and cultural projects, as well as public advocacy. It strives to unify Russian speaking Jews for the protection of their interests in their countries, inspires a passion for Jewish life and learning, advances a common agenda with an emphasis on Jewish education and pro-Israel advocacy, and strengthens communities in the US, Israel and around the world. The American Forum of Russian Jewry works closely with other American Jewish organizations to inspire Russian-speaking Jews to greater activism and volunteerism. (www.afrij.us)

Bukharian Jewish Congress (1998). 106-16 70th Avenue, Forest Hills, NY 11375. (718) 261-1595. The Bukharian Jewish Congress was formed to assist the integration of Bukharian Jewish immigrants (who originate in Central Asia and regions of the Former Soviet Union) into American society and Jewish life, while working to preserve Bukharian traditions, culture and heritage and enhance the Bukharian Jewish identity, as well as to advocate for Israel and issues of anti-Semitism. The Bukharian Jewish Congress is an umbrella organization that connects Bukharian communities throughout the US and Canada (with a population estimated at more than 50,000) and runs outreach centers across North America. The Congress comprises Jewish centers and synagogues, newspapers and magazines, theaters and yeshivas, funeral homes, foundations, music and dance groups, and grass-root organizations. Among its projects is the Bukharian Jewish Community Center, which offers community-wide social and recreational programming. (No website)

CHAMAH (1953). 27 William Street, Suite 613, New York, NY 10005. (212) 943-9690. CHAMAH, which operates in the US, Israel and Russia, aims to upgrade Jewish awareness among Russian Jews and help the elderly and needy. Its activities include soup kitchens, home care for the elderly, senior citizen centers, community centers, institutions for underprivileged children, day care centers, youth clubs, medical assistance, education for the young, seminars and Judaic classes for adults. (www.chamah.org)

Ezra USA (2002). 311 Sea Breeze Avenue, Brooklyn, NY 11224. (718) 701-1527. Ezra USA is an international, apolitical youth movement that works with Russian-speaking Jewish students and young adults in North America. It is a key provider of birthright trips and post-birthright programming for Russian-speaking Jews. Its diverse programs create joyful, rich and fun Jewish experiences, including Poland-Israel leadership seminars, Jewish-themed international travel to various countries, Shabbat dinners and charity events promoting tzedakah as a key Jewish value. (www.ny.ezraus.org)

Federation of Jewish Communities of the CIS (FJC) (1998) 410 Park Avenue, Suite 1500, New York, NY 10022. (212) 262-3688. The FJC was established to revive the Jewish communities of the Former Soviet Union. It is recognized as an umbrella organization that represents and administers a variety of established funds and institutions that operate in the region. The FJC provides humanitarian aid and Jewish education, organizes cultural events and religious services, and helps develop Jewish communities and rebuild Jewish institutions. (www.fjc.ru)

Friends of Kishinev Jewry (1995). 635 Empire Boulevard, Brooklyn, NY 11213. (718) 756-0458. Friends of Kishinev Jewry supports the rebuilding and restoration of the Jewish community in Kishinev in the Former Soviet Union. It provides for the material needs of the community and preserves the culture, heritage and spiritual needs for its remaining Jews. (www.kishinev.org)

Genesis Philanthropy Group (GPG) (2009). 1540 Broadway, 40th Floor, New York, NY 10036. (212) 542-4272. GPG's mission is to develop and enhance a sense of

Jewish identity among Russian-speaking Jews worldwide, with emphasis on the Former Soviet Union, North America and Israel. In North America, GPG's work focuses on expanding and creating programs that foster Jewish identity among the Russian Jewish population of the US and Canada. Emphasis is placed on elevating the topic of Jewish identity among Russian-speaking Jews to the top of the agenda of the local Jewish establishment, as well as creating a strategic framework for partnerships and cooperation with other major foundations, Federations, nonprofits, and private funders. (www.gpg.org)

National Conference on Soviet Jewry (NCSJ) (formerly **American Jewish Conference on Soviet Jewry**) (1964) (1971). 2020 K Street, NW, Suite 7800, Washington, DC 20006. (202) 898-2500. NCSJ is the coordinating agency for major national Jewish organizations and local community groups in the US acting on behalf of Jews in the Former Soviet Union. Its mission is to safeguard the individual and communal political rights of Jews living in the FSU and to secure their religious and political freedoms. NCSJ seeks to assure the right of Jews to emigrate from the FSU without impediment, monitors and combats anti-Semitism in the successor states, and aims to assure full access to Jewish tradition, education, culture and communal life for Jews who remain in the FSU. NCSJ collects and disseminates timely information on conditions facing Jews living in the FSU. (www.ncsj.org)

Project Keshet (1989). 2144 Ashland Avenue, Suite 3, Evanston, IL 60201. (847) 332-1994. Project Keshet transforms lives through Jewish identity building and social activism in the Former Soviet Union and among the Russian-speaking population in Israel by empowering women to become agents of social change in the region. Project Keshet focuses on leadership training, advancing the status of women and girls, building a more tolerant society, Jewish identity and renewal, and economic self-sufficiency. From teenage youth groups, to programs on college campuses, to working with young professionals, its programs energize women through a unique combination of Jewish content and social activism. (www.projectkeshet.org)

RAJE—Russian American Jewish Experience (2006). 2915 Ocean Parkway, 4th Floor, Brooklyn, NY 11235. (800) 530-4010. RAJE addresses the Jewish communal and educational needs of young Russian American Jews from all walks of life. It is a comprehensive educational and communal organization whose goal is to spark Jewish life and ensure Jewish continuity for the next generation. To achieve its mission, RAJE developed a unique system of community-wide change, known as the RAJE Fellowship program. The semester-long program, which includes an educational trip to Europe and Israel, provides talented young people with a unique opportunity to explore their Jewish identity and develop their own unique leadership potential. (www.rajeusa.com)

Union of Councils for Jews in the Former Soviet Union (UCSJ) (formerly **Union of Councils for Soviet Jews**) (1970). 2200 Pennsylvania Avenue, NW, East Tower, 4th Floor, Washington, DC 20037. (202) 567-7572. UCSJ is devoted to promoting religious liberty, freedom of emigration, and security for Jews in the Former Soviet Union through advocacy and monitoring of anti-Semitism, neo-fascism, human

rights, rule of law and democracy. It offers educational, cultural, medical and humanitarian aid through the Yad L'Yad partnership program, pairing Jewish communities in the US and the FSU. (www.ucsj.org)

Other Jewish National Origin Organizations

American Friends of the Jewish Museum of Greece (AFJMG) (1982). PO Box 2010, New York, NY 10185. (212) 972-1550. AFJMG was founded in order to promote and provide much-needed financial support to the Jewish Museum of Greece that was founded in 1977. AFJMG is the oldest association affiliated with the Jewish Museum of Greece to bring together Sephardic and Romaniot Jews in North America. (www.afjmg.org)

Historical Society of Jews from Egypt (HSJE) (1996). PO Box 230445, Brooklyn, NY 11223. HSJE undertakes the responsibility of preserving and maintaining the culture and history of Jews from Egypt. It aims to preserve, maintain, coordinate the implementation and convey their rich heritage to their children and grandchildren. Its goals are to preserve Jewish historical sites and monuments in Egypt, including cemeteries, synagogues, schools, hospitals, social welfare buildings, and artifacts and documents; to study and document the history of Jews from Egypt, with emphasis on contemporary history; to establish a medium of communication for Jews from Egypt throughout the world; to reunite families through genealogical research; to assist members through social and welfare organizations; and to direct the efforts and support students undertaking similar work, sponsor lectures, publications, films and discussion groups. HSJE is attempting to convince the Egyptian government to allow the transfer of the Jewish community's records and religious artifacts to the US, where most Jews from Egypt reside today. (www.hsje.org)

Indian Jewish Congregation of USA. 98-41 64th Road #1G, Rego Park, NY 11374. The Indian Jewish Community has been having its own religious services for the High Holidays since 1995. Members have been coming to attend the services from LA, Boston, New Jersey, Minnesota and other cities. Done in the traditional Indian fashion as was the practice in Bombay, India. The IJC of USA was started in 2005, primarily to provide help and support to the Beth El Synagogue in Panvel, India. This synagogue, which was built in 1849, suffered heavy losses during the monsoons in Bombay in 2005. It is now the task of the IJC to accomplish the following: To have a permanent place of its own for conducting religious services for the Indian Jewish community for lectures on Torah, teaching the culture and tradition of the Jews of India to the second and third generation Indian Jews. Conduct religious classes for the community. Conduct socio-religious meetings to celebrate the other holidays. To conduct Shabbat services starting with Rosh Chodesh services. Start a monthly news letter to inform the community of the activities of the community. To organize religious and spiritual excursions to provide time for spiritual discourses and meditation. To participate in the Israel Day

Parade and make our presence known in the larger Jewish community. To solicit funds from other Jewish organizations to support these activities. To ensure that the Indian Jewish culture traditions and mode of religious service are continued. Support Jews in India by providing scholarships, education, healthcare and support for various synagogues in India. (www.jewsofinda.org)

Iranian American Jewish Federation (IAJF) (1980). 1317 North Crescent Heights Boulevard, West Hollywood, CA 90046. (323) 654-4700. The IAJF was formed as an umbrella organization whose main objective is defending and protecting the interests and welfare of Jews throughout the world—with special emphasis on Iranian Jews—as well as streamlining the philanthropic activities of its member organizations. It has been recognized as the unified voice of Iranian Jews throughout the world. The IAJF works with other organizations in connection with the issues facing Jews from Iran who apply to the US for refugee status, including assistance with the preparation of such applications and assistance to new community members to settle in the US. The IAJF has secured representation of the Iranian American Jewish community in the larger American Jewish organizations, ensuring that issues facing the community are addressed by these organizations, and has also established close contact with many public officials who have been made aware of the issues faced by the Iranian American Jewish community. (www.iajf.org)

JIMENA: Jews Indigenous to the Middle East and North Africa (2001). 459 Fulton Street, Suite 207, San Francisco, CA 94102. (415) 626-5062. JIMENA is dedicated to educating and advocating on behalf of the 850,000 Jewish refugees from the Middle East and North Africa. Founded in the aftermath of the 2001 World Trade Center terror attacks by a group of former Jewish refugees from the region, JIMENA's co-founders sought to empower students and adult audiences with a deeper, personal understanding of the conflicts and cultural nuances in the region, emphasizing that Jews from Arab countries had lived continuously in the Middle East and North Africa for over 3,000 years, yet revisionist history of the region excluded their modern story of dispossession and plight. JIMENA has launched numerous campaigns and projects to ensure that the history of Jewish refugees from Arab countries is well documented and included in discourse involving Middle Eastern refugees. (www.jimena.org)

North American Council, Museum of the History of Polish Jews (2006). 401 Broadway, Suite 2302, New York, NY 10013. (212) 226-2900. The North American Council supports the mission of the Museum of the History of Polish Jews by raising crucial funds for its permanent exhibition and educational programs. The Museum, which stands as a celebration of the Jewish existence in Poland, documents 1,000 years of the history of Polish Jews. Across from the Museum stands the memorial to the heroes of the Warsaw Ghetto uprising. (www.mhpnac.org)

Society for the History of Czechoslovak Jews (formerly **Society for the History of Jews in the Czechoslovak Republic**) (1961). PO Box 230255, New York, NY 10023. The Society for the History of Czechoslovak Jews studies the history of Czechoslovak Jews; collects material and disseminates information through the

publication of books and pamphlets; and conducts an annual memorial service for Czech Holocaust victims. In recent years the focus of the Society has been annual Holocaust commemorations as well as smaller initiatives pertaining to Jewish heritage in the Czech and Slovak republics, including a series of lectures on topics related to the history and culture of Jews in the two countries. (www.shcsj.org)

Yemenite Jewish Federation of America (YJFA) (1994). 3358 Robbin Lane, Merrick, NY 11566. YJFA is dedicated to advancing the collective interests of the Yemenite Jewish community in America and worldwide through the establishment of a representative body that will inspire unity, pride, collaborative thinking and action. It seeks to promote and preserve the rich spiritual, historical and cultural contributions of Yemenite Jewry to Israel and world Jewry, and strengthen relationships and interactions with other Jewish communal organizations. YJFA was instrumental in liberating about 1,500 Yemeni Jews who emigrated to the US and Israel. It runs run assistance programs to help local Yemeni families suffering economic hardship with social services and basic needs; awards higher education scholarships, career guidance and leadership training to Israeli-Yemeni students from low income families; and helps preserve Yemeni culture throughout the world through community-wide lectures, cultural events and social activities. (www.yemenitejewishfederation.org)

Yiddish Organizations

Congress for Jewish Culture (1948). 1133 Broadway, Suite 1019, New York, NY 10010. (212) 505-8040. An umbrella organization serving a dozen other Jewish groups of varied political and cultural stripes, with the goal of promoting Yiddish language and culture, fostering all aspects of Yiddish creativity; and responding to the Yiddish cultural and educational needs of the American as well as international communities. It administers the book store CYCO, holds special events and monthly coffee houses celebrating Yiddish folk song and poetry with master performers from around the world, and publishes the world's oldest Yiddish literary journal. (www.congressforjewishculture.org)

CYCO: Central Yiddish Culture Organization (1938). 51-02 21st Street, 7th Floor A-2, Long Island City, NY 11101. (718) 392-0002. CYCO, the world's oldest Yiddish bookstore and a nonprofit organization, was founded by leading Yiddish authors and cultural activists as a nonpartisan Yiddish cultural organization. By the middle of the 1940s, the publishing initiative of CYCO became its most visible enterprise and the organization developed into the leading publisher of Yiddish books, eventually becoming the publishing wing of the Congress for Jewish Culture. Its mission is to disseminate Yiddish literature and culture of the past 100 years into the twenty-first century. It promotes, publishes and distributes Yiddish books, music books, CDs, tapes and albums. (www.cycobooks.org)

Friends of the Vilnius Yiddish Institute (2002). 2425 Colorado Avenue, Suite 180, Santa Monica, CA 90404. (310) 828-1183. The mission of the Friends of the Vilnius Yiddish Institute is to provide financial and intellectual support for the educational, cultural and research programs and activities of the Vilnius Yiddish Institute to help revive the presence of Jewish secular cultures in Eastern Europe, through the teaching of the Yiddish language and the publication of literary and social science works in Yiddish and other languages, and to conduct research relevant to Eastern European Jewish and non-Jewish populations. (www.judaicvilnius.com)

International Association of Yiddish Clubs (IAYC) (1997). Webmaster--Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403. (650) 349-6946. The purposes of the IAYC are to take Yiddish out of isolation, unite and give it a strong international voice; to access and arrange inter-city touring groups, speakers, singers, theatre groups, etc.; and to have Yiddish benefit from such alliances. IAYC sponsors an annual conference that includes presentations and workshops given by scholars on art, literature, history, music, etc., art projects, visual arts and films, exhibitions, music and dance programs, entertainment, and interactions with other Yiddish lovers. (www.derbay.org)

League for Yiddish (1979). 64 Fulton Street, Suite 1101, New York, NY 10038. (212) 889-0380. The League for Yiddish encourages the development and use of Yiddish as a living language and promotes its modernization and standardization. The League for Yiddish is one of the few organizations in today's Yiddish cultural and linguistic world that conducts its activities almost entirely in Yiddish. It runs cultural and educational events; publishes Yiddish textbooks and English-Yiddish dictionaries; and publishes the all-Yiddish magazine, *Afn Shvel*. (www.leagueforyiddish.org)

Living Traditions (1994). 207 West 25th Street, Room 502, New York, NY 10001. (212) 532-8202. Living Traditions is a traditional arts organization dedicated to the celebration of community-based traditional Yiddish culture and to the promotion of innovative methods of maintaining continuity in the transmission of Yiddish folk culture from generation to generation. Living Traditions brings the lush bounty of Yiddish culture to new generations in ways both inspiring and relevant to contemporary Jewish life, as a meaningful part of one's active personal identity in a multi-cultural world. It places a high value on cultural literacy by presenting Yiddish music, dance, history, folklore, crafts and visual arts through classes, publications, recordings, documentaries and its annual flagship event, "KlezKamp: The Yiddish Folk Arts Program." Living Traditions encourages the development of a worldwide Jewish community knowledgeably steeped in its language, culture and traditions, too often forgotten in modern Jewish life. (www.livingtraditions.org)

The National Yiddish Theatre – Folksbiene (1915). 90 John Street, Suite 410, New York, NY 10038. (212) 213-2120. The National Yiddish Theatre – Folksbiene is the longest continuously producing Yiddish theatre company in the world whose mission is to celebrate the Jewish experience through the performing arts and to transmit a rich cultural legacy in exciting new ways. The theatre presents plays,

concerts, literary events and workshops in English and Yiddish, and educates youth and adults in their Jewish heritage. (www.folksbiene.org)

The Yiddish Book Center (formerly **National Yiddish Book Center**) (1980). 1021 West Street, Amherst, MA 01002. (413) 256-4900. The Yiddish Book Center works to tell the whole Jewish story by rescuing, translating and disseminating Yiddish books and presenting innovative educational programs that broaden understanding of modern Jewish identity. Responsible for saving a million Yiddish books, its current priority is advancing knowledge of the content and literary and cultural progeny of the books that have been saved. The Yiddish Book Center offers fellowships and courses for high school students, college students and adults; translates Yiddish literature into English; and records oral histories and contemporary stories. (www.yiddishbookcenter.org)

Yugntruf – Youth for Yiddish (1964). 419 Lafayette Street, 2nd Floor, New York, NY 10003. (212) 796-5782. Yugntruf is a worldwide, non-political organization for young people that cultivates the active use of the Yiddish language among youth here and abroad by creating opportunities for Yiddish learning and immersion, and provides resources and support for Yiddish speakers and families within an expansive social network. Yugntruf sponsors all activities in Yiddish: reading, conversation, classes, creative writing groups, an annual week-long all-Yiddish retreat (Yiddish Week), and an annual weekend event (Yiddish Break). (www.yugntruf.org)

Jewish LGBT or GLBT Organizations

A Wider Bridge (2010). 332 Post Street, Suite 600, San Francisco, CA 94104. (415) 987-5119. A Wider Bridge seeks to inspire lesbian, gay, bisexual and transgender (LGBT) Jews to deepen their Jewish identity through connection with Israel and to develop stronger connections between the LGBT communities in Israel and North America. It focuses on programming that builds personal connection, providing individuals and organizations, both in Israel and America, with opportunities for engagement, education and experience, including travel, speakers and discussions, cultural events, online resources, advocacy and philanthropy. (www.awiderbridge.org)

Eshel (2010). Eshel's mission is to create community and acceptance for lesbian, gay, bisexual and transgender (LGBT) Jews and their families in Orthodox communities. Eshel trains its members and allies to speak out and act as advocates for LGBT Orthodox people and their families; creates bridges into Orthodox communities to foster understanding and support; and helps LGBT Orthodox people pursue meaningful lives that encompass seemingly disparate identities while also fulfilling Jewish values around family, education, culture and spirituality. (www.eshelonline.org)

JONAH International (Jews Offering New Alternatives for Healing) (1998). PO Box 313, Jersey City, NJ 07303. (201) 433-3444. JONAH International is dedicated to educating the worldwide Jewish community about the social, cultural and

emotional factors which lead to same-sex attractions. JONAH works directly with those struggling with unwanted same-sex sexual attractions and with families whose loved ones are involved in homosexuality. Through psychological and spiritual counseling, peer support, and self-empowerment, JONAH seeks to reunify families and to heal the wounds surrounding homosexuality. (www.jonahweb.org)

JQ International (formerly **Queer as Jews**) (2002). 2138 Baxter Street, Los Angeles, CA 90039. (323) 417-2627. JQ International is a lesbian, gay, bisexual and transgender (LGBT) Jewish and ally community whose mission is to advance greater inclusion of LGBT Jews and straight allies via identity building programs and services that embody Jewish values. JQ provides programs and services that foster a healthy fusion of LGBT and Jewish Identity; offer LGBT Jews, their friends, families and loved ones the opportunity to reconnect via specialized programming with a strong sense of self; and establish pride in a LGBT Jewish identity by fostering and strengthening leadership, activism and social action. (www.jqinternational.org)

JQY (formerly **JQYouth**) (2001). JQY supports lesbian, gay, bisexual and transgender (LGBT) Jews and their families in the Orthodox community. Its mission is to address the unique needs of LGBT frum or formerly frum Jews (which include Orthodox, Yeshivish, Chasidish, Sephardic, Modern Orthodox, and traditional Jewish identities). JQY is dedicated to cultivating a Jewish community where no one feels alone, bullied or silenced because of their orientation or gender identity. Special attention is given to youth and young adults and their families, but JQY has programs for all ages. JQY's programs include anonymous online discussion groups, monthly support meetings, support for parents and crisis resources. It sponsors community building programs, including holiday events, Shabbat meals, Jewish learning opportunities and social events. JQY also offers awareness and advocacy programs, such as a speakers bureau, mental health professional training and workshops, and Orthodox rabbinic and leadership outreach. (www.jqyouth.org)

Keshet (1996). 284 Armory Street, Jamaica Plain, MA 02130. (617) 524-9227. Keshet is a grassroots organization that works for the full equality and inclusion of lesbian, gay, bisexual and transgender (LGBT) Jews in Jewish life. Led and supported by LGBT Jews and straight allies, it strives to cultivate the spirit and practice of inclusion in all parts of the Jewish community—synagogues, Hebrew schools, day schools, youth groups, summer camps, social service organizations and other communal agencies. Through training, community organizing and resource development, Keshet partners with clergy, educators and volunteers to equip them with the tools and knowledge they need to be effective agents of change. (www.keshetonline.org)

The National Union of Jewish LBGQT Students (NUJLS) (1997). 4100 Massachusetts Avenue, NW, #UT16, Washington, DC 20016. NUJLS is a national organization that aims to bring together Jewish lesbian, gay, bisexual, transgender and allied students from different communities to create new friendships and celebrate LGBT and Jewish identity. Its mission is to empower Jewish lesbian, gay, bisexual, transgender, queer, questioning and intersex students to feel proud of and affirmed in all their identities. Its flagship program is an annual gathering of queer

Jewish students from around the US and Canada for a Shabbat weekend conference full of spirited story-telling, services and meals, workshops, text study, activism and spirituality, which has provided an opportunity for students to build community and leadership, network, and practice Judaism in a queer context. (www.nujls.org)

Nehirim (2004). 125 Maiden Lane, Room 8B, New York, NY 10038. (212) 908-2515. Nehirim (“Lights”) is a national community of lesbian, gay, bisexual and transgender (LGBT) Jews, families, and allies, committed to a more just and inclusive world. Its retreats and other programs celebrate LGBT culture and spirituality, and empower LGBT Jews to become active voices in their home communities. Nehirim’s advocacy work promotes equality and diversity based on the teachings of the Jewish tradition. (www.nehirim.org)

The World Congress of Gay, Lesbian, Bisexual, and Transgender Jews: Keshet Ga’avah (1980). PO Box 23379, Washington, DC 20026. The World Congress of Gay, Lesbian, Bisexual and Transgender Jews supports, strengthens and represents numerous Jewish gay and lesbian organizations in the US, Canada, Israel and across the globe, and represents the needs of lesbian, gay, bisexual and transgender (LGBT) Jews generally. It seeks to be the worldwide voice of LGBT Jews. The World Congress challenges homophobia and sexism within the Jewish community and responds to anti-Semitism at large; fosters a sense of community among diverse individuals and organizations; and seeks to achieve equality and security for LGBT Jews worldwide. The Hebrew subtitle Keshet Ga’avah (Rainbow of Pride) emphasizes the importance of Hebrew and of Israel to the World Congress. (www.glbtejews.org)

Jewish Cultural Organizations

America-Israel Cultural Foundation (AICF) (1939). 1140 Broadway, Suite #304, New York, NY 10001. (212) 557-1600. AICF supports and develops artistic life in Israel by awarding scholarships to Israeli students of the arts in the disciplines of music, art and design, dance, film and television, and theater and making grants to dozens of partner institutions helping nurture the best in Israeli culture. (www.aicf.org)

American Guild of Judaic Art (AGJA) (1991). 135 Shaker Hollow, Alpharetta, GA 30022. (404) 981-2308. The AGJA is an international membership organization for those with interests in the Judaic arts and dedicated to the promotion of Jewish art and culture in society. Its membership includes Jewish artists, galleries, museum curators, collectors, retailers of Judaica, writers, educators in the field of Jewish studies and art history, and others professionally involved in the field. AGJA sponsors and promotes an annual calendar of events entitled “Jewish Arts Week” in which it encourages synagogues, community centers, libraries and schools throughout North America to host activities and exhibitions relating to and showcasing Jewish art. Its initiatives include community outreach programs, and collaborative educational connections to bring art, inspired by Jewish text, tradition, ritual and

personal experience to those who appreciate or want to learn more about the world of Jewish art. (www.jewishart.org)

American Society for Jewish Music (ASJM) (formerly **Jewish Music Forum** and **Jewish Liturgical Society of America**) (1939) (1974). c/o Center for Jewish History, 15 West 16th Street, New York, NY 10011. (212) 874-3990. ASJM enables the performance, scholarship and dissemination of Jewish music and sustains these initiatives through concerts, publications, seminars, conferences and other projects. Its members include cantors, composers, educators, musicologists, ethnologists, historians, performers and interested lay people, as well as libraries, universities, synagogues and other institutions. ASJM provides global access to Jewish music, research and scholarship. It publishes a journal, *Musica Judaica*. (www.jewishmusic-asjm.org)

Association for Israel's Decorative Arts (AIDA) (2003). c/o Dale & Doug Anderson, 100 Worth Avenue, Apartment 713, Palm Beach, Florida 33480. AIDA fosters the development of contemporary decorative artists from Israel by connecting them to an international audience of galleries, institutions and collectors. Since the organization's founding, AIDA has helped careers of a generation of artists from Israel. Underlying all of AIDA's activities is the goal of promoting a positive face of contemporary Israel not often seen. Its programs, which allow artists from Israel the opportunity to exchange ideas, techniques and approaches to their work with a broad and diverse audience, include connecting artists with galleries; exhibiting works at international art fairs and significant craft fairs; providing scholarships, residencies and summer teaching positions at prominent craft schools; supporting participation in conferences like the National Council on Education for the Ceramic Arts and the Glass Art Society conference; and finding venues for museum shows. (www.aidaarts.org)

Association for Jewish Theatre (AJT) (formerly **Council of Jewish Theatres**) (1979). 2728 North Hampden Court, Apartment 1605, Chicago, IL 60614. AJT is an international network whose members are committed to the enhancement of Jewish culture through the theater arts. AJT is committed to supporting, preserving and promoting the development of Jewish theater and Jewish theater artists. Its members include theaters and other organizations from around the world as well as individual playwrights, directors, artistic directors, dramaturgs, critics and others interested in the furtherance of Jewish theater. AJT keeps its membership informed of current trends in Jewish theater and increases the visibility and viability of its members. (www.afjt.com)

Center for Jewish Culture and Creativity (CJCC) (1990). 423 North Palm Drive, Suite 102, Beverly Hills, CA 90210. (310) 276-3969. The CJCC undertakes projects that address Jewish identity and community through the medium of culture. Formed in Israel and the US by leading Israeli and North American artists, scholars and entrepreneurs who recognized that creative talent is a major resource of the Jewish people for sustaining Jewish identity, the CJCC is committed to fostering a dynamic international Jewish culture rooted in the Land of Israel. The CJCC facilitates access to cultural works from Israel, and to Jewish creativity from outside Israel, as a means of strengthening Jewish communities, shaping Jewish identity and honoring the ongoing Jewish contribution to universal civilization. (www.jewishcreativity.org)

Council of American Jewish Museums (CAJM) (1977). c/o Center for Judaic Studies, University of Denver, 2000 East Asbury Avenue, Suite 157, Denver, CO 80208. (303) 871-3015. CAJM strengthens the Jewish museum field in North America by training museum staff and volunteers, advocating on behalf of Jewish museums, fostering a collegial network and serving as a nexus for information exchange. CAJM assists its member institutions in becoming viable, responsible, nonprofit organizations, welcoming community gathering places, and settings for dynamic programs that spark curiosity about Jewish history and culture in people of all ages and backgrounds. CAJM's institutional members include Jewish art and history museums, historic sites, historical and archival societies, Holocaust centers, synagogue museums, children's museums, community centers and university galleries. (www.cajm.net)

Foundation for Jewish Culture (FJC) (1960). 125 Maiden Lane, Suite 8B, New York, NY 10038. (212) 629-0500. The FJC invests in creative individuals in order to nurture a vibrant and enduring Jewish identity, culture and community. This goal is achieved through the provision of grants, recognition awards, networking opportunities and professional development services to artists and scholars who are exploring the fabric of Jewish life. The FJC collaborates with cultural institutions, Jewish organizations, consortia and funders to support the work of these creative individuals. It also educates and builds audiences to provide meaningful Jewish cultural experiences to the American public, and advocates for the importance of Jewish culture as a core component of Jewish life. (www.jewishculture.org)

Idelsohn Society for Music Preservation (formerly **Reboot Stereophonic**) (2005). 845 Third Avenue, 4th Floor, New York, NY 10022. (646) 731-2309. The Idelsohn Society for Musical Preservation is an all-volunteer organization made up of individuals from the music industry and academia who believe that Jewish history is best told by the music that has been loved and lost and that music creates conversations otherwise impossible in daily life. The Society accomplishes its mission by re-releasing lost classics and compilations; filming the story of Jewish musicians to build a digitally-based archive of the music and the artists who created it in order to preserve their legacy for future generations; curating museum exhibits that showcase the stories behind the music; and creating concert showcases. The Society is named for Abraham Zevi Idelsohn, legendary Jewish musicologist and writer of "Hava Nagila," who devoted his life to studying, gathering and classifying Jewish music in all of its forms in order to better understand the very nature of Jewishness itself. (www.idelsohnsociety.com)

International Jewish Presenters Association (IJPA) (2005). c/o Downtown Arts Development, 155 Varick Street, New York, NY 10013. (212) 608-0555. IJPA is an extensive arts network that advances the growth of Jewish culture by linking the presenters of culture with the artists, distributors, and booking agents of musicians, dancers, theater companies, filmmakers and other talent. It offers an online forum for bookings, industry-wide training and a national Jewish culture conference called Schmooze, providing cutting-edge tools for sharing best practices, addressing

common concerns and working economically. IJPA facilitates excellent Jewish programming into many communities while bringing presenters and artists together into one powerful association. (www.jewishpresenters.org)

Jewish Book Council (JBC) (formerly **National Committee for Jewish Book Week**) (1925) (1940). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 201-2920. JBC promotes the reading, writing, publication, distribution and public awareness of books that reflect the breadth of the Jewish experience. Serves as literary arm of the American Jewish community and clearinghouse for Jewish-content literature: assists readers, writers, publishers, and those who market and sell products. (www.jewishbookcouncil.org)

Jewish Heritage (1981). 150 Franklin Street, #1W, New York, NY 10013. (212) 925-9067. Jewish Heritage is one of the world's oldest and most active organizations dedicated to enriching the literary bookshelf with works of literature related to Jewish history and culture. By partnering with archives to bring unpublished works to a broad readership and supporting contemporary authors, Jewish Heritage has helped bring to light many books of great literary and historical significance. (www.jewishheritageproject.org)

The Jewish Publication Society (JPS) (1888). 2100 Arch Street, 2nd Floor, Philadelphia, PA 19103. (215) 832-0600 or (800) 234-3151. JPS is the oldest publisher of Jewish books in the US and a nonprofit, non-denominational educational association whose mission is to enhance Jewish literacy and culture. It publishes and disseminates books of Jewish interest for adults and children on Jewish subjects including TANAKH, Bible commentaries, religious studies and practices, life cycle, folklore, classics, art, history and thought. JPS publishes works representing the highest levels of scholarship, written in a popular manner. (www.jewishpub.org)

Jewish Storytelling Coalition (1989). The Jewish Storytelling Coalition provides a web presence for Jewish story and is a national network where performing storytellers and audiences may find one another. The Coalition's website offers a national directory of Jewish storytellers and online posts about current storytelling news and events (JSC News, Views, and Shmooze). (www.jewishstorytelling.org)

Judaica Institute of America (2007). 3907 Fordham Drive, Baltimore, MD 21215. Judaica Institute of America is a non-denominational arts-education initiative that promotes Jewish heritage, literature, identity and visual culture and supports scholarly research in Judaica. (No website)

Kosher Culture Foundation (2008). 7040 West Palmetto Park Road, #4-848, Boca Raton, FL 33433. (561) 392-2188. The Kosher Culture Foundation is an independent organization that promotes and supports Jewish continuity, celebrating the rich diversity of Jewish heritage, observance and ancestry. Its web portal strives to be the most comprehensive Jewish online resource center on the Internet with a focus on Jewish education, kashrut, cultural heritage, community service and brotherhood for all Jews. The Kosher Culture Foundation serves the full spectrum of Jewish educational, cultural, communal, charitable and social service organizations and individuals,

spanning the diversity of all heritage backgrounds, nurturing an interest in genuine Jewish values, observance and traditions, providing opportunities for personal growth by recognizing the past, celebrating Jewish culture, and promoting services to the Jewish community worldwide. (www.kosherculture.org)

Music of Remembrance (1998). Magnuson Park, Building 30, 6310 74th Street, Suite 202E, Seattle, WA 98115. (206) 365-7770. Music of Remembrance fills a unique cultural role in the US and throughout the world by remembering Holocaust musicians—Jewish and non-Jewish—and their art through musical performances, educational activities, musical recordings and commissions of new works. Its mission is to preserve and perform the music of Jewish composers and others who dared to create even in the ghettos and death camps, communicating the relevant moral messages of the Holocaust to audiences of all ages and backgrounds. (www.musicofremembrance.org)

The National Center for Jewish Film (NCJF) (1976). Brandeis University, Lown 102, MS053, Waltham, MA 02454. (781) 736-8600. NCJF is a unique, independent, nonprofit motion picture archive, distributor, resource center and exhibitor. Its mission is the collection, preservation and exhibition of films with artistic and educational value relevant to the Jewish experience and the dissemination of these materials to the widest possible audience. NCJF exclusively owns the largest collection of Jewish content film in the world, outside of Israel, including feature films, documentaries, newsreels, home movies and institutional films dating from 1903 to the present. It has led the revival of Yiddish Cinema, rescuing these languishing films from oblivion. NCJF's priority is the preservation and restoration of rare and endangered film materials that document the diversity and vibrancy of Jewish culture. (www.jewishfilm.org)

Nextbook Inc. (2003). 37 West 28th Street, 8th Floor, New York, NY 10001. (212) 920-3660. Nextbook Inc. is a nonprofit organization dedicated to supporting Jewish literature, culture and ideas. Its main projects are Nextbook Press, a series of books on Jewish themes published by Schocken Books, and *Tablet Magazine*, the daily online magazine of Jewish news, ideas and culture. (www.nextbook.com)

Terezin Music Foundation (TMF) (1991). Astor Station, Box 206, Boston, MA 02123. (857) 222-8262. TMF is dedicated to preserving the musical legacy of composers lost in the Holocaust and filling their unrealized artistic and mentoring roles with new commissions by emerging composers. TMF recovers, preserves and performs the music created by prisoners in the Terezín (Theresienstadt) concentration camp, where the Nazis attempted to hide unspeakable horrors behind a facade of art and culture. TMF sponsors and fosters new commissions by emerging composers to create music that provides a vibrant memorial, tribute and voice to those who perished in the Holocaust and to all who are silenced by war or genocide. TMF commissions are performed internationally in major venues by the world's greatest artists to form an enduring memorial and serve as agents of inspiration, healing and transformation for future generations of artists and audiences. TMF produces concerts, master classes, commemorative events and programs in Holocaust education in the US and Europe. (www.terezinmusic.org)

Zamir Choral Foundation. 475 Riverside Drive, Suite 1948, New York, NY 10115. (212) 870-3335. The Zamir Choral Foundation promotes choral music as a vehicle to inspire Jewish life, culture and continuity and foster Jewish identity across generational and denominational lines. Under the organization's guidance and encouragement, many new choirs have formed in communities across North America and Europe. HaZamir: The International Jewish High School Choir is one of the projects of this organization. (www.zamirfdn.org)

Jewish History/Heritage Organizations

1654 Society (2004). 8 West 70th Street, New York, NY 10023. (212) 873-0300. The 1654 Society celebrates the history of America's founding Jewish community—a group of 23 people who arrived in the colony of New Amsterdam from Recife, Brazil in 1654—and brings attention to the history of the Jewish people in America. The 1654 Society has been charged with preserving and publishing unique archives and treasures—primary evidence that document myriad Jewish contributions, and firmly establish the place of Jews in the founding of America, which assists every American Jew in understanding and taking pride and ownership in their heritage. (www.1654society.org)

Agudath Israel of America Orthodox Jewish Archives (1978). 42 Broadway, 14th Floor, New York, NY 10004. (212) 797-9000. The Archives holdings include records, papers, graphic material and publications documenting the history of Agudath Israel of America, Agudath Israel worldwide, and Orthodox Jewish organizations and communities in the US and abroad. The collections reflect major themes of twentieth century Jewish history, including immigration, relief and rescue of Jews in Nazi-occupied Europe, Jewish educational activities, children's camps, social welfare programs and political activity. (No website)

American Jewish Historical Society (AJHS) (1892). 15 West 16th Street New York, NY 10011. (212) 294-6160. AJHS is the oldest national ethnic historical organization in the nation, providing access to documents, books, photographs, art and artifacts that reflect the history of the Jewish presence in the US from 1654 to the present. It maintains records of the nation's leading Jewish communal organizations and important collections in the fields of education, philanthropy, science, sports, business and the arts. AJHS collects, catalogues, publishes, and displays material on the history of the Jews in America; serves as an information center for inquiries on American Jewish history; maintains archives of original source material on American Jewish history; sponsors lectures and exhibitions; and makes available audiovisual material. (www.ajhs.org)

The Friedberg Genizah Project (FGP) (1999). 3 Dove Lane, Lakewood, NJ 08701. (732) 730-9814. FGP is an international humanities venture whose objective is to promote research of the material discovered in the Cairo Genizah and rejuvenate interest in this field of studies. FGP has released a fully-operational version of its

online research platform, where it is now possible to view over 100,000 digitized images of Genizah manuscripts. (www.genizah.org/index_new.aspx)

Heritage Foundation for Preservation of Jewish Cemeteries (also known as **Avoyseinu**) (HFPJC) (2002). 616 Bedford Avenue, Suite 2B, Brooklyn, NY 11249. (718) 640-1470. The HFPJC is committed to assisting Jews in restoring their ancestral cemeteries in Eastern Europe. It has effected the complete restoration of numerous abandoned Jewish cemeteries throughout Hungary, Poland, Romania, Slovakia, Serbia and western Ukraine. The HFPJC also serves as a reuniting force and liaison between Jews worldwide in restoring their common ancestral grave sites. (www.hfpjc.com)

International Association of Jewish Genealogical Societies (IAJGS) (1988). PO Box 3624, Cherry Hill, NJ 08034. IAJGS is an independent umbrella organization coordinating the activities and annual conference of numerous national and local Jewish genealogical societies around the world. IAJGS represents organized Jewish genealogy, providing a common voice for issues of significance to its members and advancing their genealogical avocation. Its objectives are to collect, preserve and disseminate knowledge and information with reference to Jewish genealogy; assist and promote the research of Jewish family history; encourage the publication of worthy material in the field of Jewish genealogy; promote membership in member Jewish genealogical societies; promote new Jewish Genealogical Societies in unserved areas; support existing societies; promote public access to genealogically relevant records; and implement projects of interest to individuals researching their Jewish family histories. (www.iajgs.org)

The Jacob Rader Marcus Center of the American Jewish Archives (AJA) (1947). 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 221-1875. The AJA collects, preserves, and makes available for research, materials on the history of Jews and Jewish communities in the Western Hemisphere, including data of a political, economic, social, cultural and religious nature. It houses over ten million pages of documentation and contains archives, manuscripts, near-print materials, photographs, audio and video tape, microfilm and genealogical materials. The AJA exists to preserve the continuity of Jewish life and learning for future generations and aspires to serve scholars, educators, students and researchers of all backgrounds and beliefs. (www.americanjewisharchives.org)

Jewish American Society for Historic Preservation (JASHP) (1997). 16405 Equestrian Lane, Rockville, MD 20855. JASHP is a volunteer organization whose purpose is to identify and recognize sites of American Jewish historical interest. It sponsors and promotes programs of local and national historic interest. In cooperation with local historical societies, communities and houses of worship, JASHP promotes programs to stress the commonality of the American experience. (www.jewish-american-society-for-historic-preservation.org)

Jewish Architectural Heritage Foundation (JAHF) (2004). 515 Huguenot Avenue, Staten Island, NY 10312. (718) 757-1893 or (347) 834-2850. JAHF assumes responsibility for managing the maintenance, restoration, renovation and construction of select Jewish heritage buildings and monuments around the world.

The organization's work is philanthropic in nature and is focused on restoring and erecting Jewish public buildings and holy sites. (www.jahf.org)

JewishGen (1987). Edmond J. Safra Plaza, 36 Battery Place, New York, NY 10280. (646) 437-4326. JewishGen is affiliated with the Museum of Jewish Heritage—a Living Memorial to the Holocaust. Its mission is to encourage the preservation of Jewish heritage, allowing anyone with Jewish ancestry to research their roots, connect with relatives and learn about their family history. JewishGen hosts millions of records and provides a myriad of resources and search tools online designed to assist those researching their Jewish ancestry. (www.jewishgen.org)

Research Foundation for Jewish Immigration (1971). 15 West 16th Street, New York, NY 10011. (212) 921-3871. The Research Foundation for Jewish Immigration's archives contain an oral history collection, which offers transcripts of interviews with Jewish immigrants to the US from Germany and Central Europe during the Nazi period. The records of the former American Federation of Jews from Central Europe include material on immigration and restitution as well as the records of the former United Restitution Organization. The Research Foundation maintains biographical files containing clippings, questionnaires, resumes, bibliographies and other material concerning approximately 25,000 Jewish and non-Jewish German-speaking emigrants from Central Europe, particularly Germany, Austria, and the Sudetenland, during the Nazi era. (No website)

The Society for Preservation of Hebrew Books (2002). 1472 President Street, Brooklyn, NY 11213. (718) 363-9404. The Society for Preservation of Hebrew Books was founded to preserve old American Hebrew books written by American rabbis and scholars during the early years of the twentieth century that are out of print and/or circulation. Its goal is to bring to life these books and to make all Torah publications free and readily accessible. (www.hebrewbooks.org)

Touro Synagogue Foundation (formerly **The Society of Friends of Touro Synagogue**) (1948). 85 Touro Street, Newport, RI 02840. (401) 847-4794, ext. 207. The Touro Synagogue Foundation is dedicated to maintaining and preserving Touro Synagogue as a national historic site, as well as the colonial Jewish cemetery and Patriots Park, and to promoting and teaching religious diversity, colonial Jewish history and the history of Touro Synagogue. The Foundation was instrumental in building Patriots Park, which honors colonial Jewish leaders, and worked with the United States Postal Service to create a stamp featuring Touro Synagogue. The Foundation promotes public awareness of Touro Synagogue's preeminent role in the tradition of American religious liberty and annually hosts The George Washington Letter Celebration, commemorating George Washington's letter of 1790 to the Hebrew Congregation in Newport. (www.tourosynagogue.org)

Universal Torah Registry (1982). 225 West 34th Street, Suite 1607, New York, NY 10122. (212) 983-4800, ext. 127. Founded at the request of law enforcement agencies to help them safeguard Torah scrolls, the Universal Torah Registry is an independent organization founded by the Jewish Community Relations Council of

New York to seek a halakhically acceptable and secure method to uniquely identify and register each Torah scroll. An inexpensive system was developed, and approved by rabbinical authorities, whereby a special code of microperforations is applied to strategic places in the scroll and both the code and a record of the special characteristics of each Torah are maintained in a computerized data bank at the Universal Torah Registry, with a secure certificate of registration provided for each registered Torah. (www.universaltorahregistry.org)

Vaad Mishmereth STaM (1975). 4907 16th Avenue, Brooklyn, NY 11204. (718) 438-4980. Vaad Mishmereth STaM (STaM stands for Sefer Torahs, Tefillin and Mezuzot) is a consumer-protection agency dedicated to preserving and protecting the halakhic integrity of Torah scrolls, tefillin, phylacteries and mezuzot. It publishes material for laymen and scholars in the field of scribal arts; makes presentations and conducts examination campaigns in schools and synagogues; created an optical software system to detect possible textual errors in STaM; and teaches and certifies scribes worldwide. (No website)

Jewish Social Welfare Organizations

Agunah International (1997). 498 East 18th Street, Brooklyn, NY 11226. (212) 249-4523. Agunah International is an all-volunteer organization that offers its services free of charge to free women trapped in dead marriages by recalcitrant husbands who refuse to grant a Get. Its mission is also to promote a systemic halakhic solution to free agunot by encouraging the rabbinical courts to assert their halakhic authority to dissolve dead marriages by applying the appropriate halakhic concept; alert the Jewish community as to the severity and magnitude of the agunah problem; educate the Jewish community about halakhic precedents and remedies for freeing agunot; counsel women whose husbands use the get as a weapon to extort financial gain or custodial rights, or to exact revenge during the divorce process; and provide financial aid for agunot in need. (www.agunahinternational.com)

The Aleph Institute (1988). 9540 Collins Avenue, Surfside, FL 33154. (305) 864-5553. National, not-for-profit, publicly-supported charitable institution serving society by providing critical social services to families in crisis, addressing needs of individuals in the military and institutional environments, and implementing solutions to significant issues in the criminal justice system. (www.aleph-institute.org)

American Jewish Society for Service (1950). 10319 Westlake Boulevard, Suite 193, Bethesda, MD 20817. (301) 664-6400. Offers high school juniors and seniors opportunities to perform humanitarian service in voluntary work-service summer camps, putting their Jewish values into action as they provide significant and meaningful service to communities in need and gain leadership skills. It provides opportunities for participants to take charge of individual programs, linking social justice with Jewish values. (www.ajss.org)

Association of Jewish Aging Services (1960). 2591 Connecticut Avenue, NW, Suite 402, Washington, DC 20008. (202) 543-7500. A non-profit organization, AJAS is a unique forum that promotes and supports elder services in the context of Jewish values through education, professional development, advocacy and community relationships. It represents the best interests of the Jewish aged in communities where membership organizations are located. Its members administer to the needs of the aging through residential health care, assisted living and group homes, independent and congregate housing, and living-at-home service programs. It functions as the central coordinator for homes and residential facilities for Jewish elderly in North America, representing nearly all the not-for-profit charitable homes and housing for the Jewish aging facilities. It promotes excellence in performance and quality of service through fostering communication and education and encouraging advocacy for the aging and conducts annual conferences and institutes. (www.ajas.org)

Avodah: the Jewish Service Corps (1998).45 West 46th Street, 8th Floor, New York, NY 10018. (212) 545-7759. Strengthens the Jewish community's fight against the causes and effects of poverty in the US, by engaging participants in service and community building that inspire them to become lifelong leaders for social change, whose work for justice is rooted in and nourished by Jewish values. It combines direct anti-poverty work in New York City and Washington, DC with Jewish study and community-building; corps members live together and work full-time for a year on housing, welfare, education, health, and assist agencies helping with social concerns, like domestic abuse, survivors of torture, the visually impaired, senior citizens, and workplace injustice. (www.avodah.net)

The Awareness Center: Jewish Coalition Against Sexual Abuse/Assault (2003). PO Box 4824, Skokie, IL 60076. It is the international Jewish Coalition Against Sexual Abuse/Assault (JCASA), dedicated to ending sexual violence in Jewish communities globally. It operates as "the make a wish foundation" for Jewish survivors of sex crimes, offering a clearinghouse of information, resources, support and advocacy. It focuses its energies on issues surrounding childhood sexual abuse, sexual assault, incest, marital rape, clergy sexual abuse, professional sexual misconduct, and sexual harassment in Jewish communities. (www.theawarenesscenter.org)

Bend the Arc: A Jewish Partnership for Justice (formerly **Jewish Fund for Justice, Progressive Jewish Alliance, The Shefa Fund, and Spark: The Partnership for Jewish Service**) (1984). 30 Seventh Avenue, 19th Floor, New York, NY 10001. (212) 213-2113. Bend the Arc's mission is to connect Jews who want to make a difference with the tools they need. It works collaboratively across lines of race and faith with people and communities throughout the US to create economic opportunity, secure basic rights, and promote social justice. Bend the Arc is building a national movement that pursues justice as a core expression of Jewish tradition, invests to revitalize neighborhoods, organizes in communities across lines of race and faith, and trains Jewish and interfaith social justice leaders. (www.bendthearc.us)

B'nai B'rith International (1843). 2020 K Street, NW, 7th Floor, Washington, DC 20006. (202) 857-6600 or (888) 388-4224. International Jewish organization open

to both men and women, with affiliates in over 50 countries. The original members' first concrete action was creating an insurance policy that awarded members' widows \$30 toward funeral expenses, and a stipend of one dollar a week for the rest of their lives. Each child would also receive a stipend and, for male children, assurance he would be taught a trade. It is from this basis of humanitarian aid and service that a system of fraternal lodges and chapters grew in the US and, eventually, around the world. Many of the earliest achievements of B'nai B'rith represented firsts within the Jewish community, including aid in response to disasters 13 years prior to the founding of the American Red Cross, a Jewish public library, and a Jewish orphan home after the civil war. It offers programs designed to ensure the preservation of Jewry and Judaism: Jewish education, community volunteer service, expansion of human rights, assistance to Israel, housing for the elderly, leadership training, and the rights of Jews in all countries to study their heritage. It has played an active role as a non-governmental organization advocating for Israel and human rights at the UN and with other international organizations. (www.bnaibrith.org)

Brith Sholom (1905). 3939 Conshohocken Avenue, Philadelphia, PA 19131. (215) 878-5696. Fraternal organization devoted to community welfare, protection of rights of Jewish people, and activities that foster Jewish identity and provide support for Israel. Through its philanthropic arm, the Brith Sholom Foundation (1962), it sponsors Brith Sholom House in Philadelphia, nonprofit senior-citizen apartments, and Brith Sholom Beit Halochem in Haifa, Israel, rehabilitation, social, and sports center for disabled Israeli veterans, operated by Zahal. (www.brithsholom.info)

Challah for Hunger (2004). PO Box 160564, Austin, TX 78716. (512) 200-4234. Challah for Hunger brings people together to raise money and awareness for social justice through baking and selling challah bread. The many chapters, on college campuses throughout the US and beyond, engage young people in community, tradition, hands-on baking, activism, and philanthropy. Each chapter donates 50 % of its profits to the national cause and chooses the hunger and disaster relief organizations around the world to support with the other half of its profits. (www.challahforhunger.org)

Ezras Yisroel (1994). 4415 14th Avenue, Brooklyn, NY 11219. (800) 601-4644. Seeks to ease the anguish and despair of Jewish families and individuals suffering from financial instability and crisis. It serves thousands of people each year through a broad range of compassionate social and financial services. Its goal is to provide help where and when it is needed. Through interest-free loans, discreet assistance with Yom Tov expenses, monthly stipends, Hachnosas Kallah (bridal assistance), and many other similarly vital programs, Ezras Yisroel has succeeded in helping to restore hope and dignity to those who ask for assistance. Because Ezras Yisroel does not use solicited funds to support overhead, which is funded by an outside source, and it is staffed wholly by volunteers, every dollar collected is given to those in need. Donations may be designated for the needy in the US or Israel. (www.ezrasyisroel.org)

Free Sons of Israel (1849). 461 Leonard Boulevard, New Hyde Park, NY 11040. (516) 775-4919250. Oldest national Jewish fraternal benefit order in the US still in existence. Its motto is "Friendship, Love and Truth." It still uses regalia, passwords,

ritual and is organized in lodges governed by a Grand Lodge. The order was originally called the Independent Order of Free Sons of Israel, and admits both men and women, 18 years of age or older, into its ranks. It supports Israel, Federation projects, trips to Israel, nonsectarian toy drives, social action, human rights and fights anti-Semitism. Member benefits include a Credit Union, scholarships, cemetery, discounted Long Term Care Insurance, educational and social functions. (www.freesons.org)

Global Jewish Assistance and Relief Network (GJARN) (1992). 1485 Union Street, Brooklyn, NY 11213/511 Avenue of the Americas, Suite 18, New York, NY 10011. (718) 774-6497 or (212) 868-3636. GJARN is a charitable organization originally created to provide emergency relief to the collapsed Jewish communities of the Former Soviet Union. While it continues to provide vital services there, the bulk of its programs and energies today are in providing for the material welfare of needy Jews in Israel, primarily “the working poor,” through its programs of The Food Card and Prescriptions for Life. GJARN’s programs provide immediate relief with food, clothing and pharmaceuticals; improve primary medical care and health conditions; and promote the development of civil society. (www.globaljewish.org)

Guard Your Eyes (GYE) (2010). PO Box 32380, Pikesville, MD 21282. (646) 600-8100. GYE is a vibrant network and fellowship of Jews of all affiliations, struggling to purify themselves and break free of lust-related behaviors. The GYE network helps Jews get back on a path of sanity, self-control and healing. (www.guardyoureyes.com)

Ichud HaKehillos LeTohar HaMachane (Union of Communities for Purity of the Camp) (2011). Ichud HaKehillos LeTohar HaMachane is an Orthodox Jewish organization whose purpose is to help Jews avoid online pornography habits and other problems that can result from Internet usage. It offers advice to Haredi Jews as to how best to use modern technology in a religiously-responsibly manner and encourages the use of content-control software. (No website)

International Association of Jewish Free Loans (1993). 6505 Wilshire Boulevard, Suite 715, Los Angeles, CA 90048. (323) 761-8830, ext. 104. The International Association of Jewish Free Loans (IAJFL) is a network of Hebrew/Jewish free loan agencies throughout the world (most in North America) with the common goal of providing interest-free loans to those in need. The purpose of this organization is to provide for the exchange of ideas, procedures and other information as will assist each member organization in furthering the concept of gemilut hesed, namely to aid worthy persons in becoming or remaining self-supporting, self-respecting members of their community, by aid of interest-free loans. The IAJFL is non-political. Member organizations of the IAJFL each offer assistance through a variety of interest-free loan programs. These programs include assistance for emergencies, such as housing, transportation, clothing, food, and shelter, as well as small business start-ups, adoption assistance, home healthcare, technical and vocational training, families with children with special needs, and undergraduate and graduate student loans. (www.freeloan.org)

Jewish Children's Adoption Network (1990). PO Box 147016, Denver, CO 80214. (303) 573-8113. An adoption exchange founded for the primary purpose of locating adoptive families for Jewish infants and children. Works with about 100 children a year, throughout North America, 85-90 % of whom have special needs. No fees charged for services, which include birth-parent and adoptive-parent counseling. It sells Judaic-themed fabric on-line to help raise funds. (www.jcan.qwestoffice.net)

Jewish Coalition for Disaster Relief. PO Box 4124, New York, NY 10163. The Jewish Coalition for Disaster Relief (JCDR) brings together the experience, expertise, and resources of national, primarily North American Jewish organizations, that seek to assist victims of natural or man-made disasters outside of North America on a nonsectarian basis. JCDR maximizes the use of financial resources, coordinates the activities of its member agencies, educates the members' constituencies and the general public about current disaster situations and the Jewish response, and demonstrates the long tradition of Jewish humanitarianism. (www.jdc.org/jcdr)

Jewish Prisoner Services International. PO Box 85840, Seattle, WA 98145. (206) 985-0577. Although it had its origins as an agency of B'nai B'rith International, it currently functions as an outreach program of Congregation Shaarei Teshuvah. It is an all-volunteer force that primarily focuses on providing Jewish prisoners with the advocacy and materials that will allow them to fully practice their faith while incarcerated, helps them to successfully transition back into the community, and assists their families (in conjunction with other Jewish social service agencies). (www.jpsi.org, www.shemayisrael.com/jewishprisoners)

Jewish Women International (formerly **B'nai B'rith Women**) (1897). 1129 20th Street, NW, Suite 801, Washington, DC 20036. (202) 857-1300. The leading Jewish organization empowering women and girls through economic literacy, community training, healthy relationship education, and the proliferation of women's leadership. Its innovative programs, advocacy and philanthropic initiatives protect the fundamental rights of all girls and women to live in safe homes, thrive in healthy relationships, and realize the full potential of their personal strength. It breaks the cycle of violence by developing emotionally healthy adults, empowering women and strengthening families. It accomplishes its goals through direct service programs, education, advocacy, networking, philanthropy and the promotion of "best practice" models, with programs in the US, Canada, and Israel. (www.jewishwomen.org)

Jewish Women Watching (1999). PO Box 637, New York, NY 10025. An anonymous grassroots feminist group monitoring and responding to sexism in the American Jewish community. It aims to rouse the public to challenge and change sexist and other discriminatory practices against Jewish women. The organization uses biting satire and real-life facts to criticize the Jewish community's narrow-minded priorities. It remains anonymous to focus attention on the issues – not itself. (www.jewish-womenwatching.com)

Jews for Animal Rights (1985). c/o Micah Publications, Inc., 255 Humphrey Street, Marblehead, MA 01945. (781) 631-7601. Founded by Roberta Kalechofsky with the aim of upholding and spreading the Talmudic prohibition against causing suffering to

living creatures, known as tza'ar ba'alei hayyim. The group promotes the ideas of Rabbi Abraham Kook on vegetarianism and campaigns to find alternatives to animal testing. (www.micahbooks.com, www.facebook.com/JewsForAnimalRights)

JOIN for Justice (formerly **Jewish Organizing Initiative**) (1998). 359 Boylston Street, Fourth Floor, Boston, MA 02116. (617) 350-9994. The mission of JOIN for Justice (Jewish Organizing Institute and Network for Justice) is to develop hundreds of top quality Jewish organizers in lay and professional positions inside and outside of the Jewish community, transforming and strengthening individuals and institutions as they work for a more just, inclusive and compassionate society. It is the only organization dedicated solely to training, supporting, and connecting Jewish organizers and the organizations they serve. These leaders will organize power in Jewish institutions and/or civic organizations to live shared values and work for social and economic justice; help Jewish communities become more effective, action-oriented, and relational; and integrate Jewish values into personal identity and public commitments. It targets young adults, clergy, and Jewish institutional leaders for training opportunities. (www.joinforjustice.org)

JSafe: The Jewish Institute Supporting an Abuse-Free Environment (2005). 233 Walker Place, West Hempstead, NY 11552. (203) 858-9691. JSafe's mission is to create an environment in which every institution and organization across the entire spectrum of the Jewish community conducts itself responsibly and effectively in addressing the wrongs of domestic violence, child abuse and professional improprieties, whenever and by whomever they are perpetrated. (www.jsafe.org)

Mazon: A Jewish Response to Hunger (1985). 10495 Santa Monica Boulevard, Suite 100, Los Angeles, CA 90025. (800) 813-0557. MAZON raises funds in the Jewish community and provides grants to nonprofit 501(c)(3) organizations which aim to prevent and alleviate hunger in the US and abroad. MAZON responds to hungry peoples' immediate need for nutrition and sustenance, while working to develop and advance long-term solutions. It practices and promotes a holistic approach to ending hunger through three interrelated strategies—advocacy and education, partnership grants, and strategic initiatives—an approach embodying the twin Jewish ideals of tzedakah and tikkun olam. MAZON awards grants to carefully-screened organizations representing the entire spectrum of the nation's anti-hunger network, from food banks, food pantries, home-delivered meal programs and kosher meal programs, to advocacy groups working at the local, state and national level to expand participation in federal food assistance programs and champion responsible government policies that can prevent widespread hunger in the future. It also supports advocacy, education and research projects, and international relief and development organizations. (www.mazon.org)

National Council of Jewish Women (1893). 475 Riverside Drive, Suite 1901, New York, NY 10115. (212) 645-4048. A volunteer organization that has been at the forefront of social change for over a century— championing the needs of women, children, and families – while taking a progressive stance on such issues as child welfare, women's rights, and reproductive freedom. It works to improve the lives of

women, children, and families in the US and Israel, and strives to insure individual rights and freedoms for all. NCJW embraces women of diverse backgrounds and temperaments, thinkers and doers, who want to play a part at the local, national, and even global level. Its 90,000 volunteers deliver vital services in 100 communities nationwide and carry out NCJW's advocacy agenda through a powerful grassroots network. (www.ncjw.org)

Organization for the Resolution of Agunot (2002). 551 West 181st Street, Suite 123, New York, NY 10033. (212) 795-0791. Organization for the Resolution of Agunot assists divorcing couples in resolving contested Jewish divorces in a timely fashion and in accordance with the highest standards of Jewish law. (www.getora.com)

Repair the World (formerly **Jewish Coalition for Service**) (2003). 55 8th Avenue, Suite 1703, New York, NY 10018. (646) 695-2700. Repair the World works to inspire American Jews and their communities to give their time and effort to serve those in need in high-quality service opportunities that will have real impact. Some of the service is performed on college campuses, and some opportunities are in Israel, among other venues. It focuses on mobilizing Jews of all ages and backgrounds to serve with integrity and authenticity, ensuring that we leave the world a better place. It works to develop and build an inspired Jewish community engaged in service. (www.werepair.org)

Tivnu: Building Justice (2011). 7971 Southeast 11th Avenue, Portland, OR 97202. (503) 232-1864. Empowers Jews to take an active role in addressing basic human needs, particularly shelter. Tivnu participants learn construction skills, build affordable housing and other essential projects, explore Jewish texts and history, and study contemporary socio-economic issues in order to provide a solid foundation for Jewish social justice work. (www.tivnu.org)

Workmen's Circle/Arbeter Ring (1900). 247 West 37th Street, 5th Floor, New York, NY 10018. (212) 889-6800. Originally founded by Jewish immigrants from Eastern Europe seeking to promote values of social and economic justice through a Jewish lens, over the past century, it has undergone significant changes in outlook and program. However, it remains passionately committed to the principles of Jewish community, the promotion of an enlightened Jewish culture, and social justice. It is building a new national network of energetic, engaged Jewish learning communities to join its Signature Shules (schools), Camp Kinder Ring, and its retreat and learning center, Circle Lodge, all connected by a shared passion to celebrate our Jewish cultural heritage and collectively improve the world through social change activism. Yiddish was once the primary language of the majority of its members. The organization is now respected as a central force in the renaissance of fascination and creativity in Yiddish culture that includes literature, music, and theater. Historically, the Workmen's Circle raised a crucial voice in the struggles of American labor; it continues to remain a bulwark in the fight for the dignity and economic rights of immigrants, fairness in labor practices, and decent health care for all Americans, in short, for the very promises that brought our organization's founders to this nation in the first place. It fosters Jewish identity and participation in Jewish life through Jewish, especially Yiddish, culture and education, friendship, mutual aid, and the pursuit of

social and economic justice. Member services include: Jewish cultural seminars, concerts, theater, Jewish schools, children's camp and adult resort. fraternal and singles activities, a Jewish Book Center, public affairs/social action, health insurance plans, medical/dental/legal services, life insurance plans, cemetery/funeral benefits, social services, geriatric homes and centers, and travel services. (www.circle.org)

World Council of Jewish Communal Service (WCJCS) (1967). 711 Third Avenue, 10th Floor, New York, NY 10017. (212) 687-6200. WCJCS is a non-political, non-governmental organization of Jewish communal workers engaged in a variety of communal, educational and social services devoted to strengthening Jewish life and community both in Israel and the Diaspora. Its mission is to provide a vehicle for addressing world-wide Jewish concerns, as well as to stimulate the professional-to-professional connection among individuals working on behalf of the Jewish community throughout the world. It seeks to improve professional practice through interchange of experience and sharing of expertise, fostering professional training programs, and stimulating research. Conducts quadrennial conferences in Jerusalem and periodic regional meetings. (www.wcjcs.org)

Jewish Legal Organizations

American Association of Jewish Lawyers and Jurists (AAJLJ) (1983). 2020 K Street, NW, 7th Floor, Washington, DC 20006. (202) 775-0991. The AAJLJ represents the American Jewish legal community, defending Jewish interests and human rights in the US and abroad. It is affiliated with the International Association of Jewish Lawyers and Jurists. Through its members, the AAJLJ provides legal support to safeguard human rights and works to combat those who utilize "lawfare" to delegitimize Israel. The AAJLJ sponsors regular programs on matters of interest to lawyers nationally and worldwide; conducts special Jewish-content continuing legal education; seeks to promote an understanding of the principles of traditional Jewish Law among members of the bar, the judiciary and the public; and promotes the study of law and ethics. (www.jewishlawyers.org)

Beth Din of America (1960). 305 Seventh Avenue, 12th Floor, New York, NY 10001. (212) 807-9042 or (212) 807-9072. Beth Din of America is a rabbinical court serving affiliated and unaffiliated Jews, including the entire spectrum of the Orthodox Jewish community. The Beth Din of America is recognized as one of the nation's pre-eminent rabbinic courts, serving the Jewish community of North America as a forum for obtaining Jewish divorces, confirming personal status, and adjudicating commercial disputes stemming from divorce, business and community issues. (www.bethdin.org)

National Jewish Commission on Law and Public Affairs (COLPA) (1965). 135 West 50th Street, New York, NY 10020. (212) 641-8992. COLPA is a voluntary association of attorneys whose purpose is to represent the observant Jewish community—individuals, schools, synagogues and communal organizations—on

legal, legislative, and public-affairs matters. COLPA is committed to addressing and resolving conflicts through mediation, negotiation, and, when required, litigation, as well as through legislative initiatives, and has played a significant role in a number of key areas affecting Jewish life, including Sabbath observance, kashrut, family law, land use, public health, education, and public and religious institutions. (www.jlaw.com/LawPolicy/colpa.html)

Jewish Medical Organizations

Allergists for Israel (AFI) (1984). 2121 Wyoming Avenue, El Paso, TX 79903. (915) 544-2557. AFI seeks to develop camaraderie by the gathering—nationally and internationally—of allergists/immunologists and other supporters of allergy in Israel at National Academy and College allergy meetings; provide financial support for Israeli allergy fellows for scholarly activities; establish a network of North American and Israeli allergists/immunologists that can communicate internationally and meet in the US and Israel every few years; and develop linkages between American and Israeli allergists/immunologists by sponsoring American allergists to visit and speak in Israel. AFI provides support for academic research grants and programs in Israel and opportunities for Israeli allergists/immunologists to come to the US and Canada to participate in its mini-fellowship/sabbatical program. (www.allergists4israel.org)

American Physicians and Friends for Medicine in Israel (APF) (1950). 2001 Beacon Street, Suite 210, Boston, MA 02135. (617) 232-5382. APF is dedicated to advancing the state of medical education, medical research and health care in Israel. It supports Israeli doctors' advanced training in North America; provides the opportunity for North American health care professionals to receive advanced training in disaster management and offers emergency and disaster preparedness courses for health care professionals in Israel; is the only organization designated by the State of Israel to maintain a Registry of Emergency Medical Volunteers, whereby APF volunteers from the US and Canada would be called upon to provide medical care in Israeli civilian hospitals in the event of a national crisis; provides research grants and specialized oncology grants to physicians engaged in medical research in Israel; sponsors Israeli nurses for intensive specialty training in North American medical institutions; and offers APF/Birthright trips for students in the medical professions. (www.apfmed.org)

A TIME (A Torah Infertility Medium of Exchange) (1993). 1310 48th Street, Suite 406, Brooklyn, NY 11219. (718) 686-8912. A TIME is the world's largest organization offering advocacy, education, guidance, research and support through its many programs to Jewish men, women and couples struggling with reproductive health and infertility. (www.atime.org)

Bonei Olam (1999). 1755 46th Street, Brooklyn, NY 11204. (718) 252-1212. Bonei Olam is a worldwide organization whose mission is to help couples who are expe-

riencing infertility to become parents by providing funding for all aspects of fertility treatments, thus relieving couples of the financial, emotional and physical stress resulting from infertility. It provides financial assistance, guidance and referrals for assisted reproductive technology, including consultations, work up, medications, IVF treatments, high risk pregnancy care, pre-implantation genetic screening, pre- and post-cancer fertility treatments, education, awareness, adoption assistance and other services. Bonei Olam has developed a network of doctors and fertility centers across the world, enabling it to offer medical and financial assistance to all applicants. (www.boneiolam.org)

Center for Jewish Genetics (1999). 30 South Wells Street, Chicago, IL 60606. (312) 357-4718. The Center for Jewish Genetics is an educational resource for hereditary cancers and Jewish genetic disorders. Working closely with clergy, health care professionals, support organizations and dedicated individuals, the Center strives to inform community members and raise awareness of available options, including its own subsidized genetic counseling and screening program. (www.jewishgenetics.org)

Child Life Society (2000). 1347 43rd Street, Brooklyn, NY 11219. (718) 853-7123 or (866) 443-5723. Child Life Society was created to help make life for Jewish children with cystic fibrosis (CF) as normal and enjoyable as possible. CF is a degenerative, genetic disease, for which there is no present cure, that afflicts Jewish families with a far greater frequency than most other ethnic groups. Child Life Society provides vital assistance and programs to Jewish children and adults with CF, providing desperately needed funds to pay for medical equipment, vitamins and food supplements, home care assistance, therapeutic respite, and emotional support. (www.childlifesociety.org)

Dor Yeshorim (also known as **Committee for Prevention of Genetic Diseases**) (1986). 429 Wythe Avenue, Brooklyn, NY 11249. (718) 384-6060. Dor Yeshorim offers anonymous genetic screening to members of the worldwide Jewish community in an effort to minimize, and eventually eliminate, the incidence of genetic disorders common to Jews. It provides an international, confidential genetic screening system used mainly by Orthodox Jews, which attempts to prevent the transmission of genetic disorders that have an increased frequency among members of the Ashkenazi Jewish community. The screening system was established to follow Jewish law, under which abortion is not allowed, while acknowledging that testing might prevent the birth of an affected child. Designed by an Orthodox rabbi, the screening system tests young adults before they begin to contemplate marriage, and participants can use the system to learn their genetic compatibility with potential marital partners. (www.jewishgenetics.org/?q=content/dor-yeshorim)

Familial Dysautonomia Hope Foundation (2001). 121 South Estes Drive, Suite 205-D, Chapel Hill, NC 27514. (919) 969-1414. The mission of the Familial Dysautonomia Hope Foundation is to find a cure and new treatment options for familial dysautonomia (a Jewish genetic disorder with a carrier rate of 1 in 27 Ashkenazi Jews) by funding relevant medical research programs; provide a support

network aimed at addressing the needs of patients and families affected by the disease; and promote education and awareness programs in the medical community and the public. (www.fdtype.org)

Halachic Organ Donor Society (HODS) (2001). PO Box 693, New York, NY 10108. (212) 213-5087. HODS' s mission is to increase organ donations from Jews to the general public. Its goals are to educate Jews about the different halakhic and medical issues concerning organ donation; offer a unique organ donor card that enables Jews to donate organs according to their halakhic belief; provide rabbinic consultation and oversight for cases of organ transplantation; and match altruistic living kidney donors with recipients. (www.hods.org)

Israel Cancer Research Fund (ICRF) (1975). 295 Madison Avenue, Suite 1030, New York, NY 10017. (212) 969-9800. ICRF is the largest single nationwide charitable organization in North America solely devoted to supporting cancer research in Israel. It was founded in by a group of American and Canadian researchers, oncologists and lay people determined to harness Israel's educational and scientific resources in the fight against cancer. Its dual mission is to support cancer research programs in Israel for the benefit of Israel and all mankind and to support and encourage Israel's brilliant scientists to remain and conduct their groundbreaking research in Israel. ICRF provides millions of dollars in grants to outstanding cancer researchers whose laboratories are located in all leading scientific research institutions, universities and hospitals across Israel. ICRF-funded researchers have been making significant progress and have been able to develop improved chemotherapies, advanced techniques in bone marrow transplantation, and an enhanced understanding of tumor suppressor genes. (www.icrfonline.org)

Jewish Diabetes Association (1985) (JDA). 1205 East 29th Street, Brooklyn, NY 11210. (718) 303-5955. The JDA is the nation's first and leading Jewish nonprofit, nonsectarian health organization devoted to diabetes education and advocacy. The JDA has various projects reaching hundreds of communities both in the US and Internationally. It is the only organization offering all of its services (website, magazine, contact persons, etc.) in both English and Hebrew. The JDA's mission is to spread the awareness of the need and possibility of the prevention and optimal control of diabetes and to help improve the lives of all people affected by diabetes, with a strong focus on the correlation between obesity, diabetes and other diabetes health-related issues. (www.jewishdiabetes.org)

Jewish Genetic Disease Consortium (JGDC) (2006). 450 West End Avenue, New York, NY 10024. (855) 642-6900. The JGDC increases awareness about Jewish genetic diseases and encourages timely and appropriate genetic screening for all persons of Jewish heritage, whether Ashkenazi, Mizrahi or Sephardic. It is comprised of an alliance of individuals and nonprofit organizations working together to prevent Jewish genetic diseases through education, awareness and testing. While each JGDC member organization has its own individual mission, the JGDC unites these organizations to jointly strengthen public education and awareness and urge appropriate genetic screening. The JGDC educates physicians, rabbis and Jews of

all backgrounds about Jewish genetic diseases in order to increase genetic screening rates and understanding of the reproductive options available to reduce the incidence of Jewish genetic diseases. (www.jewishgeneticdiseases.org)

Jewish Healthcare International (JHI) (1999). 440 Spring Street NW, Atlanta, GA 30309. (678) 222-3722. JHI is a nonsectarian organization dedicated to enhancing the quality of, and access to, healthcare services available to communities in need throughout the world. Through the utilization of teams of US and international volunteers and staff, JHI is able to provide ongoing healthcare education, training and services to those in need, thereby enhancing the medical infrastructure of the communities served. JHI's diverse programs save and improve lives, providing education and training to local healthcare professionals in developing areas, and direct services to help at-risk populations gain better access to available care. Founded initially to help elderly Jews in Romania improve their failing eyesight, JHI has become a central Jewish volunteer healthcare organization to which Jews turn in order to meet medical and emergency needs throughout the world. (www.jewishhealthcareinternational.org)

National Jewish Children's Leukemia Foundation (NCLF) (1990). 7316 Avenue U, Brooklyn, NY 11234. (800) 448-3467 or (718) 251-1222. NCLF is one of the leading nonprofit organizations in the battle against leukemia and cancer in children and adults. Its mission is to provide the cure for cancer and other life-threatening diseases throughout the world, and to insure that all persons, regardless of race, religion, ethnicity, gender, socioeconomic status or country of residence, have access to life-saving medical care. NCLF supports medical research and direct patient care programs that ease the financial, social and psychological burdens of families with a diagnosis of cancer or other serious blood disorders. Through its hotline, NCLF offers comprehensive information and provides referrals for initial testing, physicians, hospital admissions and treatment options. (www.leukemiafoundation.org)

NEFESH: The International Network of Orthodox Mental Health Professionals (1992). 3805 Avenue R, Brooklyn, NY 11234. (201) 384-0084. NEFESH provides an opportunity and vehicle for Orthodox Jewish mental health professionals, clergy and educators to network and collaborate in meeting a common challenge—to enhance the emotional well being and unity of Klal Yisroel. NEFESH is developing timely and effective approaches that are based on widely accepted mental health principles, within a perspective and framework of Jewish values and ethics, addressing critical issues facing Jewish mental health professionals and confronting Jewish families and communities. NEFESH provides leadership and interdisciplinary education in the field of personal, family and community mental health. Its diverse members include psychologists, social workers, psychiatrists, marriage and family therapists, professional counselors, psychiatric nurses, chemical dependency counselors, psychotherapists, guidance and pastoral counselors and graduate students, and its affiliates include Orthodox rabbis, Jewish educators, attorneys and allied professionals. (www.nefesh.org)

Renewal (2006). 5904 13th Avenue, Brooklyn, NY 11219. (718) 431-9831. Renewal is dedicated to assisting people within the Jewish community who are suffering from various forms of kidney disease. It is a multi-faceted, proactive team that is dedicated to saving lives through kidney donation. Although the aim is to help in any way possible, Renewal's ultimate goal is to obtain a kidney for those who would like to undergo a transplant and that no one in need of a kidney transplant should wait longer than 6 months to find a donor. Renewal provides services and continuous support and guidance to both donor and recipient throughout the process. Services also include providing referrals (doctors, hospitals, dialysis centers), guidance and support for those with kidney disease. Renewal holds donor drives, educational events and publicizes the need for organ donation within the Jewish community. (www.life-renewal.org)

Sephardic Health Organization for Referral & Education (SHORE). SHORE is a self-standing organization comprised of organizations, synagogues, prominent members, physicians and spiritual leaders from the Sephardic community sharing a common goal of combating Sephardic Jewish genetic diseases. SHORE has formed to unite the Sephardic/Iranian Jewish community to promote education and awareness about genetic diseases that occur most frequently in that population. SHORE's mission is to increase awareness and educate the community about Sephardic Jewish genetic diseases; encourage genetic testing for carrier status in order to help eliminate genetic diseases in future generations of the Sephardic/Iranian Jewish community; and provide a source of information for affected individuals and their families. (www.shoreforlife.org)

Sharsheret (2001). 1086 Teaneck Road, Suite 3A, Teaneck, NJ 07666. (866) 474-2774 or (201) 833-2341. Sharsheret (Hebrew for "chain") supports young women of all Jewish backgrounds and their families who are facing breast cancer. Its mission is to offer a community of support to women diagnosed with breast cancer or at increased genetic risk by fostering culturally-relevant, individualized connections with networks of peers, health professionals and related resources. Sharsheret provides support at every stage—before, during and after diagnosis. It also provides educational resources and offers specialized support to those facing ovarian cancer or at high risk of developing cancer, and creates programs for women and families to improve their quality of life. (www.sharsheret.org)

United Order of True Sisters (UOTS) (formerly **Independent Order True Sisters**) (1846). Linton International Plaza, 660 Linton Boulevard, Suite 6, Delray Beach, FL 33444. (561) 265-1557. UOTS is the oldest women's charitable organization in the US, with chapters around the country. It was founded as a secret society in order to spare the recipient of charity any humiliation. Since 1947, UOTS has dedicated itself primarily to providing emotional and financial support to cancer patients and their families, as well as donations to hospitals for equipment and donations for cancer research. (www.uots.org)

Jewish Organizations for People with Disabilities or Special Needs

Chai Lifeline (1987). 151 West 30th Street, New York, NY 10001. (212) 465-1300 or (877) 242-4543. Chai Lifeline addresses the emotional, social and financial needs of seriously ill children, their families and communities, and strives to restore normalcy to family life and better enable families to withstand the crises and challenges of serious pediatric illness. Chai Lifeline provides creative, innovative and effective family-centered programs, activities and services to bring joy to the lives of young patients and their families; engenders hope and optimism in children, families and communities; educates and involves communities in caring for ill children and their families; and provides support throughout the child's illness, recovery and beyond. It has an extensive network of free programs and services to ensure that every family has access to the programs it needs. (www.chailifeline.org)

Friendship Circle International (also known as **The Friendship Circle**) (1994). 816 Eastern Parkway, Brooklyn, NY 11213. (718) 713-3062. The Friendship Circle, affiliated with the Chabad Lubavitch movement, connects teenage volunteers and children with special needs and their families to the Jewish community through educational and social opportunities. Each independent Friendship Circle is operated by its local Chabad Lubavitch center and entirely supported by the local community to benefit local children with special needs. With branches across the US and Canada and in other parts of the world, The Friendship Circle facilitates shared experiences that empower special needs children, enabling them to gain the confidence they need to make the most of their abilities and talents, while enriching the lives of everyone involved. Teen volunteers learn about the value of giving, the curative power of friendship and the importance of integrating children with special needs into the community, while parents and siblings of special needs children receive much-needed respite and support from The Friendship Circle community. (www.friendshipcircle.com)

Heart to Heart: The American Jewish Society for Distinguished Children (1990). 616 East New York Avenue, Brooklyn, NY 11203. (718) 778-0111. Heart to Heart provides services that advocate for Jewish infants with special needs to remain at home with their parents and siblings. When that option is not possible, Heart to Heart provides everything necessary to help make the transition to acceptance into an all new, warm and caring family. Current services include: finding suitable long-term and short-term living arrangements for babies abandoned at birth; seminars educating, informing and encouraging parents, teachers and the community; camp fund for special needs children; advocating for families with children in the Department of Education; setting up inclusion education programs in yeshivas; and shabbatons for families, siblings and children with disability issues. (www.hearttoheartamerican.org)

Hebrew Seminary, A Rabbinical School for Deaf & Hearing (1992). 4435 West Oakton, Skokie, IL 60076. (847) 677-3330. Hebrew Seminary is a unique, pluralistic, egalitarian school, and the only seminary in the world, that trains both deaf and hearing men and women to become rabbis and Jewish educators to serve both deaf and hearing Jewish communities throughout America. The Rabbinic program is a 5-year program leading to rabbinic ordination. Hebrew Seminary encourages the highest commitment to traditional scholarship, such as Talmud, Bible and Hebrew, as well as the spiritual discipline of Kabbalah and healing meditative practices. All students are mandated to learn and be educated in American Sign Language so that they might be able to communicate with deaf families in their community. (www.hebrewseminarydeaf.org)

JB International (formerly **The Jewish Braille Institute of America**) (JBI) (1931). 110 East 30th Street, New York, NY 10016. (212) 889-2525 or (800) 433-1531. JBI is dedicated to meeting the Jewish and general cultural needs of the visually impaired, blind, physically handicapped and reading disabled—of all ages and backgrounds—worldwide. It provides people who are visually impaired with books, magazines and special publications in Braille, large print and audio format, free of charge, that enable them to maintain their connection to the rich literary and cultural life of the Jewish and broader community. JBI also runs a clinic in Israel that treats severely visually impaired children and adults with state-of-the-art, customized optometric devices. (www.jbilibrary.org)

Jewish Deaf Community Center (JDCC) (formerly **Creative Services Group**) (1992). 507 Bethany Road, Burbank, CA 91504. (818) 845-9934. JDCC promotes individual growth, social awareness, productivity and equality by empowering deaf and hard of hearing persons to be full participants in the Jewish community. It exists exclusively for educational, religious and charitable purposes and does not charge membership fees. As the primary means of keeping Jewish deaf people in touch with Judaism and JDCC activities, JDCC issues a monthly newsletter online, JDCC News, which reports on the Jewish deaf community throughout the US and abroad. (www.jdcc.org)

Jewish Deaf Congress (JDC) (formerly **National Congress of Jewish Deaf**) (1956). 11803 Lovejoy Street, Silver Spring, MD 20902. The JDC's mission is to provide religious, cultural and educational experiences for Jewish persons who are deaf and hard of hearing. (www.jewishdeafcongress.org)

Jewish Deaf Resource Center (JDRC) (1996). PO Box 318, Hartsdale, NY 10530. (917) 705-8941. JDRC builds bridges between Jews who are deaf and hard of hearing and the individuals and organizations which serve the Jewish community throughout the US. It supports and assists individuals who are deaf and hard of hearing to navigate their relationship with the wider Jewish community. JDRC advocates within the Jewish community for issues of concern to the Jewish deaf community; advocates to increase communication access for Jewish deaf individuals to services, rituals, learning and other Jewish experiences, thereby building a richer and meaningful Jewish communal life for everyone; and seeks

to increase representation of individuals who are deaf and hard of hearing in Jewish communal leadership positions. (www.jdrc.org)

Jewish Guild Healthcare (The Guild) (formerly **New York Guild for the Jewish Blind** and **The Jewish Guild for the Blind**) (1914). 15 West 65th Street, New York, NY 10023. (212) 769-6200 or (800) 284-4422. The Guild is a leading nonprofit, nonsectarian, healthcare organization whose mission is to help people with vision loss live with independence and dignity. It provides a wide range of programs and services that include clinical services, low vision rehabilitation, adult day health care, mental health services, education and programs for individuals with developmental disabilities as well as vision loss, all designed to help people live as independently as possible. The Guild also offers health plans, in which it provides, manages and coordinates healthcare services so that people with long-term care and other special needs can live safely at home. (www.guildhealth.org)

The Jewish Heritage for the Blind. 1655 East 24th Street, Brooklyn, NY 11229 or 2882 Nostrand Avenue, Brooklyn, NY 11229. (718) 338-4999 or (800) 995-1888. The Jewish Heritage for the Blind is dedicated to servicing and promoting the independence of individuals who are blind or visually impaired to alleviate the difficulty of fully participating in traditional Jewish life. (www.jhbinternational.org)

Jewish Special Education International Consortium. The Jewish Special Education International Consortium is a professional network of directors, coordinators and administrators of Jewish special education services in Central Agencies for Jewish Education (or, in the absence of a Central Agency, a designee of the local Jewish Federation) throughout the US and Canada. Its mission is to provide a structured forum that will enable professionals in special education to access and disseminate information and ideas on: program models and development; specialized curriculum and technology; inclusion; professional development and support; advocacy and legislation; and community relations and awareness. Services include: an annual colloquium that provides opportunities for networking and professional growth; a listserv which enables members to communicate, share resources, and provide collegial support throughout the year; and a website containing resources and materials to help provide support and services to children and adults with special needs in the Jewish community. (www.jsped.org)

Matan (2000). 520 Eighth Avenue, 4th Floor, New York, NY 10018. (866) 410-5600. Founded in recognition of the need for a Jewish organization that would enable the Jewish community to be more inclusive of children with special needs and their families, Matan advocates for Jewish students with special needs, empowers their families and educates Jewish leaders, teachers and communities so that all Jewish children have access to a rich and meaningful Jewish education. By strengthening the capacity of Jewish institutions across North America to support and sustain more educationally varied programs, Matan is expanding the Jewish community's ability to fulfill the obligation to include all children—not just typical learners—in their Jewish educational birthright. (www.matankids.org)

National Association of Day Schools Serving Exceptional Children (NADSEC). NADSEC Coordinator, 11 Broadway, 13th Floor, New York, NY 10004. (212) 613-8127 or (551) 404-4447. NADSEC is an association of yeshivas and day schools across the US and Canada providing programs for students with varying special needs, including mild to moderate learning disabilities; dyslexia; Asperger's and the autistic spectrum; hearing, visual and mobility impairment; and developmental disabilities. Services include: a resource guide of programs throughout the US and Canada for families looking for the appropriate educational setting for their child; staff development opportunities; shared curriculum materials and guides; and networking for schools and families. NADSEC hosts staff development conferences in the Fall and Spring of each year on a national level. (www.njcd.org/educational-services/serving-exceptional-children-nationally-nadsec)

P'TACH (Parents for Torah for All Children) (1976). 1689 East 5th Street, Brooklyn, NY 11230. (718) 854-8600. P'TACH's mission is to provide the best possible Jewish and secular education to children who have been disenfranchised because of learning differences. P'TACH believes every child has a right to learn, can succeed and should be provided with the opportunity within a regular mainstream setting. P'TACH has established special classes and resource centers in conjunction with yeshivas and Jewish day schools throughout the US, Canada and Israel as model programs which it utilizes as laboratories in the forefront of research and discovery on how children learn, and these programs are used in turn as models for others to observe, study and duplicate. P'TACH works to promote public understanding of the diverse learning needs of children and to create opportunities and programs to give every child an equal opportunity to a Jewish education by providing intensive training for regular classroom teachers and empowering them to understand and manage differences in learning. (www.ptach.org)

Yachad, The National Jewish Council for Disabilities (1983). 11 Broadway, 13th Floor, New York, NY 10004. (212) 613-8229. Yachad, with chapters located throughout the US and Canada, is dedicated to enhancing the life opportunities of individuals with disabilities, ensuring their participation in the full spectrum of Jewish life. It is the only international organization promoting inclusion for children and adults in the broader Jewish community, helping to educate and advocate to the Jewish world for greater understanding, acceptance, outreach and a pro-disability attitude. Yachad members participate in several inclusive activities per month. Yachad's services include social programming; counseling services for individuals and families; weekend retreats; extensive parent support services; sibling services; vocational training and job placement; professional advocates and case managers; summer camps; special needs yeshivas; Shabbat programs; day habilitation programs; Israel Birthright trips for persons with mobility and/or special learning needs; social skills development; lobbying for pro-disability legislation on the local, state and federal levels; and high school and university leadership programming. Its programs include Our Way for the Deaf and Hard of Hearing and the Jewish Deaf Singles Registry. (www.njcd.org)

Yad HaChazakah: The Jewish Disability Empowerment Center (2006). 419 Lafayette Street, 2nd Floor, New York, NY 10003. (646) 723-3955. Led by Jews with disabilities and in accordance with Torah standards, Yad HaChazakah provides guidance, resource information and advocacy for people with obvious or hidden disabilities and their families as it promotes access to Jewish life. It works with individuals of all ages with physical, vision, hearing, speech, cognitive, reproductive, mental health-related conditions or chronic health conditions, regardless of cultural or religious affiliation, who seek to lead active and meaningful lives in Jewish communities. Yad HaChazakah offers support services and resource information to individuals with disabilities and their families and friends; provides learning sessions and informational workshops; offers discussion groups and networking opportunities; helps Jewish community organizations better accommodate students, patrons and employees with disabilities; and helps raise awareness about how communities can be more inclusive of people with disabilities. (www.yadempowers.org)

Jewish Funeral and End of Life Organizations

Gamliel Institute (2010). c/o Rabbi Stuart Kelman, 1003 Mariposa Avenue, Berkeley, CA 94707. (510) 524-5886. The Gamliel Institute is a center for study, training and advocacy concerning Jewish end of life practices. In an environment that acknowledges the contributions of all the streams of Judaism, the Institute brings together diverse disciplines, community organizing, consumer advocacy, bikkur cholim, chaplaincy and rabbinics, thanatology, hospice care, grief therapy, funeral direction, cemetery management, and legacy planning and preparation into the creation of a unique, comprehensive training program. Institute students include Chevra Kadisha volunteers, rabbis, chaplains, funeral directors and Jewish communal professionals. The centerpiece of the Institute is a certification program employing a variety of distance-learning and on-site practicum formats, at the end of which students will have developed theoretical and practical expertise in the halachot, minhagim, logistics and finances surrounding serious illness, death, funerals, burial, mourning and legacy preparation, including ethical wills. (www.jewish-funerals.org/gamliel-institute)

Jewish Cemetery Association of North America (JCANA) (2009). 8430 Gravois Road, St. Louis, MO 63123. (248) 723-8884. JCANA is organized for charitable, educational and religious purposes to preserve Jewish cemetery continuity by assembling, organizing and disseminating information relative to the Jewish cemeteries of North America. Its members are devoted to the preservation, sanctity and continuity of Jewish cemeteries. JCANA sustains community awareness relating to end of life issues and traditional Jewish burial practices; advocates for Federal legislation to protect Jewish cemetery rights and contests legislative acts that would infringe on religious freedom; offers its members timely advice on all aspects of Jewish cemetery management; champions a Code of Ethics for its members and encourages that these standards be affirmed to enhance member prestige with prospective families in local markets; and seeks to safeguard sacred burial grounds, prevent

future abandonment and serve as a clearinghouse for the perpetuity of Jewish burial practices in accordance with Jewish law and custom. (www.jcana.org)

The Jewish Funeral Directors of America (JFDA) (1932). 107 Carpenter Drive, Suite 100, Sterling, VA 20164. (800) 645-7700. JFDA is an international association of Jewish funeral homes and Jewish funeral directors in the US and Canada, the oldest and largest organization of its kind. Its mission is to guide, aid and support its members in honoring the deceased and comforting the bereaved by preserving, promoting and practicing the customs and traditions of the Jewish funeral. JFDA's members are committed to the perpetuation of Jewish funerals in North America. JFDA's meetings and seminars provide progressive educational content on a variety of topics ranging from Jewish funeral practices to current industry and legislative updates. Its members work closely with all denominations of Judaism, ensuring traditional continuity. JFDA is not just about Jewish funerals; its focus is also on the Jewish community as most of its members are entrenched in their local Jewish communities and their funeral home locations are considered integral parts of their communities and are valued resources. (www.iccfa.com/groups/jfda)

The Kaddish Foundation (1987). 277 Saddle River Road, Airmont, NY 10952. (888) 999-7685. The Kaddish Foundation offers Kaddish recital, yizkor and yahrtzeit observance services to Jews. With offices in four states and in Jerusalem, it is a worldwide operation endorsed by many Jewish organizations, rabbis and synagogues. (No website)

Kavod – The Independent Jewish Funeral Chapels (formerly National Independent Jewish Funeral Directors) (2002). 8914 Farnam Court, Omaha, NE 68114. Kavod is a network of independent family owned Jewish funeral providers. Kavod believes that a solid future for funeral service is based on the collective insight and dedication from caring professionals whose unified voice helps to shape and provide the professional standards that families and communities count on in their time of need. Membership in Kavod is by invitation only. (www.nijfd.org)

Kavod v'Nichum (2000). 8112 Sea Water Path, Columbia, MD 21045. (410) 733-3700. Kavod v'Nichum (Honor and Comfort) encourages and assists the organization of bereavement committees and Chevra Kadisha groups in synagogues and communities in the US and Canada so that they can perform Jewish funeral, burial and mourning mitzvot; protect and shield bereaved families from exploitation; and provide information, education and technical assistance that helps bring these important life cycle events back into the synagogue community. Its mission is to restore to Jewish death and bereavement practice, the traditions and values of honoring the dead (kavod hamet) and comforting the bereaved (nichum avelim). It sponsors an annual international conference whose focus is on Chevra Kadisha, Jewish cemeteries, and all aspects of Jewish death practices and is also a sponsor of the Gamliel Institute, which is dedicated to education related to Jewish death, dying, burial and mourning. (www.jewish-funerals.org)

Misaskim (2004). 5805 16th Avenue, Brooklyn, NY 11204. (718) 854-4548 or (877) 243-7336. Misaskim's mission is to provide support and assistance to individuals experiencing crisis or tragedy by providing vital community services, including

safeguarding the dignity of the deceased, assisting the bereaved and supporting individuals during these times. Misaskim's wide array of services include moral support and assistance with the many challenges during crisis or loss. Since 2007, Misaskim has been providing disaster/accident recovery services and is effectively the American branch of the Israeli organization ZAKA. (www.misaskim.org)

National Institute for Jewish Hospice (NIJH) (1985). 732 University Street, North Woodmere, New York 11581. (800) 446-4448 or (516) 791-9888. The NIJH serves as a national Jewish hospice resource center that was established to help alleviate suffering in serious and terminal illness. Its members comprise business and professional leaders and a consortium of endowing foundations. The NIJH communicates with hospices, family service organizations, medical organizations, and health-care agencies, educating them to the issues and challenges of serving the Jewish terminally ill. Through conferences, research, publications, referrals and counseling services, NIJH offers guidance, training, and information to patients, family members, clergy of all faiths, professional care givers and volunteers who work with the Jewish terminally ill. It provides hospice training and accreditation of Jewish hospice programs in the US and assists facilities in planning conferences, training staff and designing appropriate workshops to better serve the Jewish terminally ill. A 24-h toll-free number counsels families, patients and care givers, and provides locations of hospices, hospitals, health professionals and clergy of all faiths. (www.nijh.org)

Jewish Media Organizations

American Jewish Press Association (AJPA) (1944). c/o KCA Association Management, 107 South Southgate Drive, Chandler, AZ 85226. (480) 403-4602. The AJPA was founded as a voluntary professional association for the English-language Jewish press in North America. Today, its membership consists of newspapers, magazines, websites, other electronic Jewish media organizations, individual journalists and affiliated organizations throughout the US and Canada. Its mission is to enhance the status of American Jewish journalism; provide a forum for the exchange of ideas and cooperative activities among the American Jewish press; promote robust, independent and financially healthy Jewish media; foster the highest ethics, editorial quality and business standards to help its members navigate their challenges and responsibilities, especially those unique to the Jewish media; and share resources and expertise, provide access to professional development, and advocate for collective interests. The AJPA sponsors the competition for the annual Simon Rockower Awards for excellence in Jewish journalism. (www.ajpa.org)

Committee for Accuracy in Middle East Reporting in America (CAMERA) (1982). PO Box 35040, Boston, MA 02135. (617) 789-3672. CAMERA is a media-monitoring, research and membership organization devoted to promoting accurate and balanced coverage of Israel and the Middle East. It fosters rigorous reporting, while educating news consumers about Middle East issues and the role of the media. Because public opinion ultimately shapes public policy, distorted news coverage

that misleads the public can be detrimental to sound policymaking. CAMERA systematically monitors, documents, reviews and archives Middle East coverage. Staffers directly contact reporters, editors, producers and publishers concerning distorted or inaccurate coverage, offering factual information to refute errors. CAMERA members are encouraged to write letters for publication in the print media and to communicate with correspondents, anchors and network officials in the electronic media. CAMERA's combination of rigorous monitoring, research, fact-checking, careful analysis, and grassroots efforts have had a documented impact. A nonpartisan organization, CAMERA takes no position with regard to American or Israeli political issues or with regard to ultimate solutions to the Arab-Israeli conflict. (www.camera.org)

Facts & Logic About the Middle East (FLAME) (1994). PO Box 590359, San Francisco, CA 94159. FLAME's purpose is the research and publication of the facts regarding developments in the Middle East and exposing false propaganda that might harm the interests of the US and its allies in that area of the world. It brings the truth about Israel and the Middle East conflict to the attention of an American public that is mostly uninformed and misinformed about these matters, in part because the media—both print and broadcast—are with few exceptions biased against Israel. FLAME publishes monthly hasbarah (educating and clarifying) messages in major US publications of general circulation as well as in a number of Jewish publications, in the US and Israel, and in many small-town newspapers across the US and Canada. (www.factsandlogic.org)

HonestReporting (2000). HonestReporting monitors the news for bias, inaccuracy, or other breach of journalistic standards in coverage of the Arab-Israeli conflict to ensure that Israel is represented fairly and accurately in the media. It exposes cases of bias, prompting apologies, retractions and revisions from news outlets, promotes balance and effects change through education and action. HonestReporting facilitates accurate reporting for foreign journalists covering the Middle East, providing support services for journalists based in or visiting Israel, the Palestinian territories, and the region to insure the free flow of information. It provides agenda-free services to reporters, including translation services and access to news makers to enable them to provide a fuller picture of the situation. HonestReporting was formed by a small group of British college students looking to respond to unfair coverage of Israel in the wake of the second Intifada and is not aligned with any government, political party or movement. (www.honestreporting.com)

ISRAEL21c (2000). 44 Montgomery Street, 41st Floor, San Francisco, CA 94104. Israel 21c was established as an independent news and education organization with a mission to increase public and media awareness about the Israel that exists beyond the conflict. Israel 21c provides an online news magazine offering daily news and information about twenty-first century Israel; identifies, pitches and places stories in influential media outlets globally; trains Israel activists at its summits, on college campuses and in other settings; and provides content for thousands of students and teachers in religious and secular schools all over the world. Israel21c offers reports on how Israelis innovate, improve and add value to the world and on how Israeli efforts have contributed to the advancement of healthcare, environment, technology,

culture, and global democratic values worldwide. It redefines the conversation about Israel, offering a fair and balanced portrayal of the country, and focusing media and public attention on Israel's vibrant diversity, humanity, creativity, innovative spirit and responsiveness. (www.israel21c.org)

Israel Up Close: IUC-TV (IUC) (2003). PO Box 16135, Newport Beach, CA 92659. (949) 650-5185. IUC is a nonprofit organization that produces high quality news segments which cover Israel beyond the headlines and the Arab-Israeli conflict, reporting on the country's unique capacity for ingenuity and compassion which has brought about changes to people's lives around the globe. (www.israelupclose.org)

Jewish Internet Defense Force (JIDF) (2000). JIDF is a private, independent, non-violent protest organization representing a collective of activists operating since the massacre at the Mercaz HaRav Yeshiva in Jerusalem. JIDF is on the cutting edge of pro-Israel digital online advocacy, presenting news, viewpoints and information to those who share its concerns for Israel and about anti-Semitic and jihadist online content, throughout a large network reaching hundreds of thousands via email, Facebook, YouTube, RSS feeds, Twitter and other digital hubs. Its ACTION ALERTS are well known throughout the Jewish and Israel advocacy world, as they have led to the removal of thousands of antisemitic and jihadist pages online. JIDF believes in direct action both to eradicate the problems faced online and to create the publicity that will cause those with the power to take action (companies like Facebook and Google) to do the right thing. (www.thejidf.org)

Jewish Student Press Service (JSPS) (1971). 125 Maiden Lane, 8th Floor, New York, NY 10038. (212) 675-1168. The JSPS is an independent, student-run organization established to provide quality, student-written articles to a network of Jewish campus publications across the country. Many of today's most accomplished Jewish journalists got their start at the JSPS. Current and past editors of the *New York Jewish Week*, *New Jersey Jewish News*, *The Forward*, *Dissent*, *The Jewish Telegraphic Agency*, *Lilith*, and *Sh'ma* are all past contributors to the JSPS. Since 1991, the JSPS has published its own magazine, *New Voices*, America's only national magazine written and published by and for Jewish college students. With *New Voices*, the JSPS continues its tradition of cultivating the next generation of Jewish journalists, creating a Jewish media that speaks to young Jews and empowering Jewish students to take ownership of their heritage. JSPS also publishes the *Global Jewish Voice* (in partnership with the World Union of Jewish Students and AJC-ACCESS), extending its mission to Jewish students on campuses around the globe. (www.newvoices.org)

Middle East Media & Research Institute (MEMRI) (1998). PO Box 27837, Washington, DC 20038. (202) 955-9070. An independent, nonpartisan organization that explores the Middle East and South Asia through their media, MEMRI was founded to inform the debate over US policy in the Middle East. MEMRI provides translations from, and original analysis of, the media and other primary sources in the Arab and Muslim world, covering political, ideological, intellectual, social, cultural and religious trends. It monitors, translates and analyzes television

broadcasts, print media, mosque sermons, schoolbooks and other important sources in the region. MEMRI research is translated into English, French, Polish, Japanese, and Hebrew. MEMRI's projects address such issues as anti-Semitism, emerging developments in jihadist movements and issues of individual liberty and religious and cultural freedom in South Asia, Islamist terrorism in the Arab world and worldwide, and the 9/11 attacks. MEMRI's work directly supports fighting the US War on Terror. (www.memri.org)

The Media Line (TML) (2000). 210 West 70th Street, Suite 1509, New York, NY 10023. TML is a unique nonprofit news organization established to enhance and balance media coverage in the Middle East, promote independent reporting in the region, and break down barriers to understanding in the Arab and Israeli journalism communities. (www.themedialine.org)

Jewish Environmental Organizations

The American Society for the Protection of Nature in Israel (ASPNI) (1986). 28 Arrandale Avenue, Great Neck, NY 11024. (800) 411-0966. ASPNI raises awareness and supports the work of the Society for the Protection of Nature in Israel, Israel's oldest and largest environmental organization, which is devoted to environmental protection and nature education and has been working to promote knowledge, love and respect for the land among its citizens and abroad since 1953. (www.natureisrael.org/aspni)

Amir (2010). 144 2nd Street, Lower Level, San Francisco, CA 94105. (415) 718-2647. Founded at Camp Ramah in Canada, Amir is dedicated to alleviating issues of social justice through youth development and community building, using experiential education—specifically gardening—as a constructive vehicle to teach youth about issues of poverty and hunger, to provide tangible ways of addressing social inequalities, and to motivate communities to serve those in need. Amir's mission is to harness environmental stewardship to inspire and motivate people to serve others and to build an environmentally conscious and socially just world. Amir teaches that environmental sustainability is a social justice issue and its comprehensive curriculum uses gardening to teach children about their indelible connection to the Earth and to each other. Amir has become a scalable template for environmental and social justice education at summer camps throughout the country and world. The Amir Farming Fellowship develops leadership and community-organizing skills among college-aged students. (www.amirproject.org)

Canfei Nesharim (2003). PO Box 7, Roseland, NJ 07068. Canfei Nesharim educates the Jewish community through Torah-based and scientific resources to instill a sense of responsibility to protect the environment. It empowers lay leaders, educators, schools and organizations through leadership training and support to community change agents to help each member create a voice of change within

their community. It connects Jewish environmentalists so that they can learn from one another and engage each other in shared campaigns. Canfei Nesharim is also the only organization that is engaging the Orthodox Jewish community to take an active role in protecting the environment. Canfei Nesharim is building the foundation of a Torah-based environmental movement by creating educational resources and synagogue programs; training leaders and speakers; and inspiring the Jewish community to commit to environmental action. It also provides administrative support for Jewcology, the web portal for the global Jewish Environmental Movement. (www.canfeinesharim.org)

Coalition on the Environment and Jewish Life (COEJL) (1993). 116 East 27th Street, 10th Floor, New York, NY 10016. (212) 532-7436. COEJL deepens and broadens the Jewish community's commitment to stewardship and protection of the Earth through outreach, activism and Jewish learning. It partners with the full spectrum of national Jewish organizations to integrate Jewish values of environmental stewardship into Jewish life. Through a network of Jewish leaders, institutions and individuals, COEJL is mobilizing the Jewish community to conserve energy, increase sustainability, and advocate for policies that increase energy efficiency and security while building core Jewish environmental knowledge and serving as a Jewish voice in the broader interfaith community. COEJL serves as the Jewish partner in the National Religious Partnership on the Environment. (www.coejl.org)

Green Hevra (2012). Green Hevra is a network of national and regional Jewish environmental organizations in the US and Canada that harnesses the power of its members, and the unique wisdom of Jewish tradition, to change the consciousness of North American Jewish communities so that the Jewish people become a force that creates a more sustainable world. Green Hevra serves as a focal point for these organizations to educate the Jewish community and take action on current environmental issues, and its collaboration has been integral in growing the field of Jewish environmentalism. (www.greenhevra.org)

Green Zionist Alliance (2001) (GZA). PO Box 30006, New York, NY 10011. (347) 559-4492. The GZA offers a place for all people, regardless of political or religious affiliation, who care about humanity's responsibility to preserve the Earth and the special responsibility of the Jewish people to preserve the ecology of Israel. The GZA works to educate and mobilize people around the world for Israel's environment; to protect Israel's environment and support its environmental movement; to improve environmental practices within the World Zionist Organization and its constituent agencies; and to inspire people to work for positive change. By focusing on the environment while working from a pluralistic and multi-cultural base, the GZA seeks to bridge the differences between and within religions and people—helping to build a peaceful and sustainable future for Israel and the Middle East. (www.greenzionism.org)

Hazon (2000). 125 Maiden Lane, Suite 8B, New York, NY 10038. (212) 644-2332. Hazon (Vision, in Hebrew) is America's largest Jewish environmental group, creating healthier and more sustainable communities in the Jewish world and beyond. Hazon

effects change in the world through transformative experiences (programs that directly touch lives in powerful ways), thought-leadership (writing, speaking, teaching and advocacy), and capacity-building (supporting great people and projects in North America and Israel). It serves a national and international population; members of every denomination and those who are unaffiliated; and inter-generational from children to seniors, including families and singles, with a particular focus on young adults interested in developing the skills to take on leadership roles in their communities and make a difference in the world. Its programs include Bike Rides, Food Programs, Siach, Makom Hadash, Jewish Food Education Network, Shmita Project, Teva. (www.hazon.org)

Isabella Freedman Jewish Retreat Center (formerly **Jewish Working Girls Vacation Society, Camp Lehman for Jewish Working Girls, and Camp Isabella Freedman**) (1893). 116 Johnson Road, Falls Village, CT 06031. (800) 398-2630. The Isabella Freedman Jewish Retreat Center creates transformative experiences that integrate ecological awareness, vibrant Jewish spirituality and social justice. Inspired by a relevant and thriving Judaism, Isabella Freedman and its program participants work together to create a more just and compassionate society. Isabella Freedman offers experiences and tools to engage its visitors and partner organizations in embracing environmental responsibility as a primary ethical obligation within its grounds and beyond. Jewish organizations, spanning the denominational spectrum, hold retreats at Isabella Freedman. Its programs include ADAMAH: The Jewish Environmental Fellowship, Teva Learning Alliance, Elat Chayyim Center for Jewish Spirituality, and Jewish Greening Fellowship. (www.isabellafreedman.org)

Jewish Farm School (2005). 5020 Cedar Avenue, Philadelphia, PA 19143. (877) 537-6286. (The Farm at Eden Village: 392 Dennytown Road, Putnam Valley, NY 10579. (877) 397-3336)). The Jewish Farm School is dedicated to teaching about contemporary food and environmental issues through innovative training and skill-based Jewish agricultural education. It trains Jewish farmers, educators and food justice activists, as well as inspires and supports Jewish agricultural education experiences for the broader Jewish community. The Jewish Farm School is driven by traditions of using food and agriculture as tools for social justice and spiritual mindfulness. Through its programs, the Jewish Farm School addresses the injustices embedded in today's mainstream food systems and works to create greater access to sustainably grown foods, produced from a consciousness of both ecological and social well being. (www.jewishfarmschool.org)

Jewish Global Environmental Network (JGEN) (2003). 443 Park Avenue South, 11th Floor, New York, NY 10016. (212) 532-7436. JGEN's mission is to develop partnerships and collaborative initiatives through which Jewish environmental leaders in Israel and around the world work together toward a sustainable future for Israel. JGEN was established in recognition that both environmentalists and Jews are part of global communities that benefit from cross-boundary interactions and collaboration; that the Israeli environmental movement needs help in developing the leadership and expertise to address its environmental issues as effectively as possible; and that international cooperation is needed to marshal resources and technical expertise from around the world. (www.coejl.org/_old/www.coejl.org/jgen/index.html)

Jewish National Fund (JNF) (1901). 42 East 69th Street, New York, NY 10021. (888) 563-0099. JNF is the American fundraising arm of Keren Kayemeth Lelsrael, the official land agency in Israel. JNF performs groundbreaking work to develop the land of Israel through a variety of multifaceted initiatives in the areas of water resource development, forestry and ecology, education, tourism and recreation, community development, security, and research and development. JNF has evolved into a global environmental leader by planting 250 million trees, building over 210 reservoirs and dams, developing over 250,000 acres of land, creating more than 1,000 parks, providing the infrastructure for over 1,000 communities, bringing life to the Negev Desert and educating students around the world about Israel and the environment. (www.jnf.org)

Jewish Vegetarians of North America (JVNA) (formerly **The Jewish Vegetarian Society of America**) (1975). 9 Hawthorne Road, Pittsburgh, PA 15221. (412) 965-9210. JVNA is dedicated to spreading the ideas of Jewish vegetarianism, advocated by many rabbis, as God's ideal diet that best lives up to Torah mandates on compassion for animals, concern for health and protecting creation. JVNA isn't just a Torah-based vegetarian-advocacy organization; it is also, a Torah-based environmental organization. (www.jewishveg.com)

Mosaic Outdoor Clubs of America (MOCA) (1995). (888) 667-2427. MOCA is a network of Jewish outdoor clubs dedicated to organizing outdoor and environmental activities for Jewish singles, couples and families. Local clubs are located across North America and in Israel and hold events each month for their local communities and/or regional events. MOCA holds an international event each year. (www.mosaicoutdoor.org)

Pearlstone Center (2001). 5425 Mount Gilead Road, Reisterstown, MD 21136. (410)429-4400. The Pearlstone Center is a farm, education center and environmentally-conscious conference and retreat center, with programs that enable and inspire vibrant Jewish life and impactful experiences in Jewish learning for all ages and denominations. Through its farm and experiential education programs, the Pearlstone Center hopes to reconnect people with their food and with the earth, inspiring social and ecological responsibility in the Jewish community. The Pearlstone Center models sustainability, environmental leadership and communal responsibility, embodying Jewish environmental and humanitarian values. It offers Jewish and nonsectarian programs and welcomes visitors for its volunteer opportunities, festival celebrations, educational field-trips, team building and numerous workshops. Its programs include Interfaith Farm School, Rainbow Day on the Farm, Jewish Intentional Communities, Annual Beit Midrash, Annual National Conference on Agriculture and Judaism, Chesapeake Watershed Pilgrimage, Farm Summer Kollel and Nevatim Teacher Training Conference in Jewish Environmental Education. (www.pearlstonecenter.org)

ShalomVeg (2007). ShalomVeg was created as a networking and learning resource for Jewish vegans, vegetarians, animal activists, and curious omnivores. ShalomVeg is a free non-denominational, online community, with members from across the

Jewish spectrum. Features include learning pages, profiles, networking tools, recipes and activism. (www.shalomveg.com)

The Shamayim V’Aretz Institute (2012). Los Angeles, CA. The Shamayim V’Aretz (Heaven and Earth, in Hebrew) Institute is a spiritual center intertwining learning and leadership around the intersecting issues of animal welfare activism, kosher veganism and Jewish spirituality for those anywhere on the journey towards compassionate eating and living within Judaism. The Institute trains leaders to address the abuse of animals, injustices in kosher slaughterhouses and other animal welfare issues, while also serving as an educational resource to help people make informed and passionate Jewish moral choices about their ethical consumption. It is working to create a paradigm shift in how the Jewish community views veganism and works specifically to promote veganism within the Jewish community. (www.shamayimvaretz.org)

Teva Learning Alliance (formerly **Teva Learning Center**) (1988) (1994). 125 Maiden Lane, Room 8B, New York, NY 10038. (212) 807-6376. Teva Learning Alliance works to fundamentally transform Jewish education through experiential learning that fosters Jewish, ecological, and food sustainability. Teva programs are designed for children ages 2–17 years old and cover the spectrum of religious affiliation. Teva offers its programs in Jewish day schools, congregations, JCCs, camps, BJs, youth groups and other Jewish institutions, as well as at the Isabella Freedman Jewish Retreat Center in Connecticut. It provides professional development that delivers cutting edge methodologies and content to educators, as well as curricula and resources for use in the community. (www.hazon.org/programs/teva)

Torah Trek Center for Jewish Wilderness Spirituality (2012). Torah Trek is a Jewish environmental education organization that provides spiritual/ethical vision, Judaic resources and leadership training to rabbis, cantors, professional Jewish educators, volunteer educators and lay leadership. (www.torahtrek.org)

Urban Adamah (2010). 1050 Parker Street, Berkeley, CA 94710. (510) 649-1595. Urban Adamah is a community organic farm and Jewish environmental education center that integrates the practices of Jewish tradition, sustainable agriculture, mindfulness and social action to build loving, just and sustainable communities. It provides educational programs and community celebrations for visitors, as well as a residential fellowship program for young adults that combines organic farming, progressive Jewish living and social justice internships. Urban Adamah also offers innovative, farm-based programs for school-age children. (www.urbanadamah.org)

Jewish Academic Organizations

Association of Orthodox Jewish Scientists (AOJS) (1948). 1011 Moss Place, Lawrence, NY 11559. (718) 969-3669. AOJS seeks to contribute to the development of science within the framework of Orthodox Jewish tradition and to obtain

and disseminate information relating to the interaction between the Jewish traditional way of life and scientific developments—on both an ideological and practical level. It aims to assist those endeavors which will help improve the Torah way of life for Jews throughout the modern world, both intellectually and practically. AOJS provides assistance to individuals and institutions in the solution of practical problems encountered by Orthodox Jews and their children in the study or practice of scientific pursuits; studies the applicability of scientific method and knowledge to the strengthening of Torah ideology; and provides consulting services to Rabbinical authorities concerned with the implications of technological developments for the Jewish religious law. (www.aojs.org)

Jewish Alliance for Women in Science (JAWS) (2009). JAWS seeks to promote the entrance of Jewish women into careers related to math and science. It was founded to address the fact that the lack of appropriate role models, mentorship and discussion among Jewish women was holding many college graduates back from seeking careers in the fields of math and science. To address the realization that Jewish women face unique challenges and issues that are best addressed by other Jewish women who have faced similar hardships and choices, JAWS fosters discussion and the spread of information among Jewish women interested in science careers, functioning as a support system for women trying to balance their social obligations with the lifestyle that a career in science demands. JAWS hopes to strengthen the presence of women in science and establish a network of like-minded individuals. (www.jawscience.webs.com)

Society of Jewish Ethics (2003). 1531 Dickey Drive, Atlanta, GA 30322. (404) 712-8550. The Society of Jewish Ethics is an academic organization dedicated to the promotion of scholarly work in the field of Jewish ethics, including the relation of Jewish ethics to other traditions of ethics and to social, economic, political and cultural problems. The Society also aims to encourage and improve the teaching of Jewish ethics in colleges, universities and theological schools, to promote an understanding of Jewish ethics within the Jewish community and society as a whole, and to provide a community of discourse and debate for those engaged professionally in Jewish ethics. (www.societyofjewishethics.org)

Jewish Fraternities/Sororities

Alpha Epsilon Phi Sorority (AEPHI) (1909). 11 Lake Avenue Extension, Suite 1A, Danbury, CT 06811. (203) 748-0029. AEPHI was founded at Barnard College in NYC by seven Jewish women who wanted to foster lifelong friendship and sisterhood, academics, social involvement and community service while providing a home away from home for their members. AEPHI continues to thrive on over 50 college and university campuses nationwide. Today, AEPHI is a Jewish sorority, but not a religious organization, with membership open to all college women, regardless of religion, who honor, respect and appreciate its Jewish founding and identity

and are comfortable in a culturally Jewish environment. Its mission is to inspire and support exemplary women dedicated to friendship and a lifelong commitment to AEPHI, while building on the vision of its Jewish founders. (www.aepi.org)

Alpha Epsilon Pi Fraternity (AEPi) (1913). 8815 Wesleyan Road, Indianapolis, IN 46268. (317) 876-1913. AEPi was founded at New York University by eleven young Jewish men attending night school. Today, it is an international Jewish fraternity active on over 100 campuses in the US and Canada. AEPi is a Jewish fraternity, though non-discriminatory and open to all who are willing to espouse its purpose and values. Its basic purpose is to provide the opportunity for Jewish men to join a Jewish organization whose purpose is not specifically religious, but rather social and cultural in nature. AEPi encourages Jewish students to remain loyal to their heritage and offers many opportunities for them to explore their Jewish heritage both culturally and religiously. The fraternity develops leadership for the future of the American Jewish community. AEPi men practice tikkun olam (“repairing the world,” in Hebrew), contributing to their local communities and the global community. (www.aepi.org)

Alpha Omega International Dental Fraternity (AO) (1907). 50 West Edmonston Drive, #303, Rockville, MD 20852. (877) 368-6326 or (301) 738-6400. AO is the oldest international dental organization and was founded in Baltimore, MD by a group of dental students originally to fight discrimination in dental schools. Today, it is primarily an educational and philanthropic organization with over 90 alumni and student chapters in dozens of countries worldwide. AO focuses on philanthropic endeavors that support numerous global oral health and humanitarian projects worldwide. Its membership consists of dedicated dentists and dental students who believe in AO’s tenets of professionalism, fraternalism and commitment to Judaic values. (www.ao.org)

Sigma Alpha Epsilon Pi Sorority (1998). Sigma Alpha Epsilon Pi is a Jewish-interest sorority founded at the University of California, Davis by six Jewish women, with active chapters today in several states. Its purpose is to promote unity, support and Jewish awareness, as well as to provide a Jewish experience for its members and the community as a whole. The sorority is devoted to friendship, motivation, opportunity, leadership and well-being. The Sigma in its name is meant to represent “sisters of,” making it the sisters of Alpha Epsilon Pi to honor their contributions in creating the sorority. The letter Sigma is also the 18th letter of the Greek alphabet, with 18 signifying chai (life) in Jewish tradition. (www.sigmaepi.com)

Sigma Alpha Mu Fraternity (1909). 8701 Founders Road, Indianapolis, IN 46268. (317) 789-8338. Sigma Alpha Mu was founded by eight Jewish sophomores at the City College of New York as a fraternity of Jewish men, and it has always acknowledged with deep appreciation its Jewish heritage and the ethical values of Judaism which have enriched its life and the lives of its members. Today, Sigma Alpha Mu is active on more than 50 campuses throughout North America, and it attracts members of all beliefs who respect the ideals and traditions of the fraternity and appreciate its great heritage as a fraternity of Jewish men. Sigma Alpha Mu seeks to foster the

development of collegiate men and its alumni by instilling strong fraternal values, offering social and service opportunities and teaching leadership skills. The fraternity encourages students to take an active role on campus and in community service and philanthropy projects and offers leadership opportunities. (www.sam.org)

Sigma Alpha Rho Fraternity International (formerly **Soathical Club**) (1917). Sigma Alpha Rho is the oldest, continuously run, independent Jewish high school fraternity. It was founded by a group of Jewish students in the West Philadelphia High School for the purpose of banding them together socially. Its former name, Soathical Club, was derived from a combination of the words social and athletic. Soon after its founding, the club was formed into the Sigma Alpha Rho Fraternity, primarily for the advancement of Jewish student interests in the high school. Sigma Alpha Rho is a youth run, youth led fraternity open to all Jewish high school students. Its objectives are to provide leadership opportunities, help Jewish youth develop a positive self-image, encourage friendships among Jewish youth, teach young men social skills, and create lifelong friendships and extensive social networks. (www.sarfraternity.org)

Sigma Delta Tau Sorority (1917). 714 Adams Street, Carmel, IN 46032. (317) 846-7747. Sigma Delta Tau was founded at Cornell University by seven Jewish women, most of whom had experienced the discrimination that was practiced against religious minorities by many Greek organizations at the time. In response to the closed doors, and as a way to meet their own social and housing needs, these young women established a sorority which would respect the individuality of its members. Today, Sigma Delta Tau has over 100 chapters and is not affiliated with any one religion. Its mission is to enrich the lifetime experience of women of similar ideals, build lasting friendships and foster personal growth. Sigma Delta Tau provides intellectual, philanthropic, leadership and social opportunities for all members within a framework of mutual respect and high ethical standards. (www.sigmadeltatau.com)

Zeta Beta Tau Fraternity (ZBT) (1898). 3905 Vincennes Road, Suite 300. Indianapolis, IN 46268. (317) 334-1898. ZBT was inspired by a professor at Columbia University who was a leader in the early American Zionist movement. It was founded by a group of Jewish students from several New York City universities who initially formed ZBT as a Zionist youth society, which served as a kind of fraternal body for college students who as Jews were excluded from joining existing fraternities. ZBT subsequently became a Greek-letter fraternity open to Jewish students. ZBT's mission is to foster and develop in its membership the tenets of intellectual awareness, social responsibility, integrity and brotherly love in order to prepare its members for positions of leadership and service within their communities. Mindful of its founding as the nation's first Jewish fraternity, ZBT preserves and cultivates its relationships within the Jewish community. It is committed to its policy of nonsectarian brotherhood and values the diversity of its membership, recruiting men of good character, regardless of religion, race or creed who are accepting of its principles. (www.zbt.org)

Jewish Sports Organizations

Israeli Sports Exchange (ISE) (1996). 100 Misty Lane, Parsippany, NJ 07054. (973) 952-0405. ISE offers a high level sports training program for teenage varsity level American swimmers and tennis players in Israel. The program combines intensive training, competition, touring and home hospitality. Each American participant and their family are asked to commit to hosting Israeli athletes who come to the US to train or compete. The program enables Jewish youth athletes to participate at an affordable cost by subsidizing a substantial portion of the costs involved. (www.israeli-sports-exchange.com)

Jewish Coaches Association (JCA) (2006). PO Box 167, Tennent, NJ 07763. (732) 322-5145. JCA's primary purpose is to foster the growth and development of Jewish individuals at all levels of sports, both nationally and internationally. It supports Jewish college, high school and youth basketball coaches and administrators around the world. JCA addresses significant issues pertaining to the participation and employment of Jewish individuals in sports, particularly in intercollegiate athletics; provides professional and leadership development strategies for member coaches; creates networking opportunities for Jewish coaches and athletic administrators; promotes the coaching and athletic administration profession to Jews around the world; inspires member coaches to coach with integrity and Jewish values and serve as role models to their teams and communities; recruits Jews into the collegiate, high school and youth coaching and athletic administration profession; promotes Jewish coaches gaining employment in remote towns and Christian-based universities; and fights anti-Semitism in the workplace and represents members' concerns to the NCAA. (www.jewishcoaches.com)

Jewish Motorcyclists Alliance (JMA) (2005). The JMA is a worldwide association of official, organized, Jewish motorcycle clubs whose major goal is to promote the encouragement and mentoring of its membership in activities which will promote worthy educational and charitable activities that are of benefit to the wider Jewish community as well as the broader non-Jewish community supportive of the goals and aspirations of the Jewish people. The JMA seeks to provide a global environment whereby Jews who ride motorcycles can congregate in person and/or electronically (via the JMA Forum) to share and exchange ideas and opinions about matters of concern to the Jewish community at large, motorcycles and motorcycle riding. It also fosters awareness and disseminates information related to motorcycling that might be of interest to its members. The JMA's signature event is the annual Ride to Remember (R2R), which selects a host site and raises funds for a designated Holocaust-related organization or project. (www.jewish-bikersworldwide.com)

Jewish Sports Foundation (JSF) (2010). 500 Lake Cook Road, Suite 350, Deerfield, IL 60015. (877) 573-1160. JSF was established to find innovative ways

to use the power of sports to keep young Jews engaged and involved with the Jewish community, strengthen Jewish identity and connect Jews around the world. Membership is open to individuals; foundations, synagogues, JCCs, summer camps, youth groups and other nonprofit organizations; professional teams (minor and major league); college conferences; universities; media entities; governing bodies; and professional leagues. JSF assists its membership by providing a database of Jewish sports organizations; developing best practices for maintaining Jewish involvement through sports; and sponsoring Jewish Sports Conferences and Jewish Sports Awards. (www.jewishsportsfoundation.com)

Maccabi USA/Sports for Israel (1948). 1926 Arch Street, 4R, Philadelphia, PA 19103. (215) 561-6900. Maccabi USA is a volunteer organization that endeavors to perpetuate and preserve the American Jewish community through sports by encouraging Jewish pride, strengthening Jewish bonds and creating a heightened awareness of Israel and Jewish identity. Maccabi USA seeks to enrich the lives of Jewish youth in the US, Israel and the Diaspora through athletic, cultural and educational programs. It sponsors the US team to the World Maccabiah Games and supports programs such as the JCC Maccabi Games. Maccabi USA supports programs that embody the Maccabi ideals of Jewish continuity, Zionism and excellence in sport. (www.maccabiusa.com)

Other Jewish Organizations

Presentense Group (2010). 131 West 86th Street, 7th Floor, Room 2, New York, NY 10024. (212) 877-1584. Presentense Group is a largely volunteer-run community of innovators and entrepreneurs, thinkers and leaders, creators and educators, from around the world, who are investing their ideas and energy to revitalize the established Jewish community. Presentense Group fosters the next generation of social entrepreneurs by helping innovators and entrepreneurs build new ideas into transformational ventures. This is accomplished through its Fellowships, PTSchool seminars and local innovation Hubs. (www.presentense.org)

Reboot (2002). 44 West 28th Street, 8th Floor, New York, NY 10001. Reboot facilitates the process of addressing the questions of Jewish identity, community and meaning that each generation must grapple with, providing the tools and methodologies to help 'reboot' inherited tradition and make it vital, resonant and meaningful in modern life. Reboot engages and inspires young, Jewishly-unconnected cultural creatives, innovators and thought-leaders, who, through their candid and introspective conversations and creativity, generate projects that impact both the Jewish and non-Jewish worlds. Reboot is responsible for producing some of the most influential and innovative Jewish books, films, music, websites and large-scale public events in recent years. (www.rebooters.net)

Canadian Jewish Organizations

Note that when an organization has a US counterpart, no description is provided here.

Act to End Violence Against Women (formerly **B'nai Brith Women of Eastern Canada, B'nai Brith Women of Canada, and Jewish Women International of Canada**) (1927). 390 Steeles Avenue West, Suite 209, Thornhill, ON L4J 6×2. (866) 333-5942 or (905) 695-5372. Act To End Violence Against Women is committed to ending violence against women in the Jewish community and beyond. (www.jwicana.com)

Aish Hatorah (1981). 949 Clark Avenue W, Thornhill, ON L4J 8G6. (905) 764-1818. See Jewish Outreach Organizations above. (www.aishtoronto.com)

Arab Jewish Dialogue (AJD) (2006). The AJD is dedicated to encouraging positive relations and respect between Arabs and Jews in Canada. (www.arabjewishdialogue.com)

Arachim House of Metals, 45 Commercial Road, Toronto, ON M4G1Z3. (416) 421-1572. See Jewish Outreach Organizations above. (www.arachimusa.org)

ARZA Canada. 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 630-0375. See Jewish Israel-Related Political and Advocacy Organizations above. (www.arzacanada.org)

Association for the Soldiers of Israel-Canada (1971). 788 Marlee Avenue, Suite 201, Toronto, ON M6B 3K1. (416) 783-3053. Canadian partner of The Association for the Well being of Israel's Soldiers (AWIS). Only non-profit organization in Canada supporting the well being of Israel soldiers on active duty. (www.asicanada.org)

Association of Jewish Seniors (1970) (AJS). 530 Wilson Avenue, 4th Floor, Toronto, ON M3H 5Y9. (416) 635-2900, ext. 458. Unites seniors groups and members-at-large within the Jewish community. With approximately 5,000 members, it educates, increases awareness of services concerning health, social and economic matters as well as help seniors reach their own potential and enhance their well-being. There are monthly meetings, cultural programs as well as outreach to isolated and unaffiliated seniors. (No website)

Azrieli Foundation (1989). 1010 St. Catherine Street West, Suite 1200, Montreal, QC H3B 3S3. (514) 282-1155. The Azrieli Foundation supports a wide range of initiatives and programs in the fields of education, architecture and design, Jewish community, Holocaust commemoration and education, scientific and medical research, and the arts. Its mission is to support initiatives and develop and operate programs that promote access to education and the achievement of excellence in various fields of knowledge and activity. (www.azrielifoundation.org)

Birthright Israel Foundation of Canada (1999). 4600 Bathurst Street, #220, Toronto, ON M2R 3V2. (416) 398-7785, ext. 3. See Jewish Israel-Related Education Organizations above. (www.jewishcanada.org)

B'nai Brith Canada (1875). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633-6224. See Jewish Social Welfare Organizations above. (www.bnaibrith.ca)

Canada-Israel Cultural Foundation (CICF) (1963). 4700 Bathurst Street, 2nd Floor, Toronto, ON M2R 1W8. (416) 932-2260. See Jewish Cultural Organizations above. (www.cicfweb.ca)

Canada Israel Experience (1996) (CIE). 4600 Bathurst Street, Suite 220, Toronto, ON M2R 3V3. (800) 567-4772, ext. 5348 or (416) 398-6931, ext. 5348. An organization born of the collective vision to strengthen Jewish identity among Jewish youth and young adults through participation in meaningful Israel Experience programs. CIE prides itself on playing an active role within the Jewish Federation system. In this regard, Canada Israel Experience is the only Canadian tour organizer that maintains a national network of local Israel Experience representatives. In every major Canadian Jewish community, CIE employs a regional Canada Israel Experience professional ready to facilitate and assist participants in preparing for their Israel Experience. (www.canadaisraelexperience.com)

Canada-Israel Industrial Research & Development Foundation (CIIRDF) (1995). 371A Richmond Road, Suite #3, Ottawa, ON K2A 0E7. (613) 724-1284. CIIRDF, established under a formal mandate from the Governments of Canada and Israel, stimulates collaborative research and development between private sector companies in both countries, with a focus on the commercialization of new technologies. (www.ciirdf.ca)

Canadian Association for Aviation and Space in Israel (CAASI) (2005). 15 Hove Street, Suite 300, Toronto, ON M3H 4Y8. (416) 785-4700. CAASI supports activities which ensure that Israel's legacy of aviation excellence continues to thrive and serve the Israeli population through education, research and advanced training. (www.caasi.org)

Canadian Council for Reform Judaism. 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 630-0375. The Canadian Council for Reform Judaism is the charitable entity in Canada dealing with the collection of congregational dues and issuing of tax receipts for eligible donations. The URJ Canada Steering Committee is the programmatic arm, providing a strong network of support in all program areas to its Canadian congregations. The Canadian Council for Reform Judaism and the URJ Canada Steering Committee represent Reform Congregations from Montreal to Vancouver with over 30,000 affiliated members. (www.ccrj.ca)

Canadian Council of Conservative Synagogues (2008) (CCCS). 37 Southbourne Avenue, Toronto, ON M3H 1A4. (416) 635-7007. The objective of the CCCS is to facilitate cooperative programming among the member synagogues, for adults and youth, as well as to provide support for congregations through the sharing of existing resources (e. g., visiting clergy, sharing of programming ideas, and emergency responses to member synagogue needs). The CCCS also sponsors a community high school program for students in grades 7-10, which focuses on the teaching and discussion of contemporary and relevant Jewish topics. The CCCS was formed

when several congregations split from the United Synagogue of Conservative Judaism, partly over ideological differences in such areas as women's ritual participation and GLBT inclusion. (www.canadianccs.ca)

Canadian Federation of Jewish Students (Federation Canadienne Des Etudiants Juifs) (CFJS) (2004). The representative national voice of Jewish student groups on campuses across Canada. CFJS is committed to enriching the Canadian Jewish student community by fostering Jewish identity, developing leadership, facilitating communication, and providing representation. It is based on the following five principles: (1) Representation and Student Voice, (2) Convening and Uniting, (3) Leadership Development, (4) Canadian Jewish Identity Development, and (5) National Communication. (www.canadianfederationofjewishstudents.com)

Canadian Forum of Russian Jewry 3-5740 Garrison Road, Richmond, BC V7C 5E7. (604) 637-3305. See Jewish Russian/FSU Organizations above. (www.wfrj.org/community-map/canada-canadian-forum-of-russian-speaking-jewry)

Canadian Foundation for Masorti Judaism. 1000 Finch Avenue West, #508, Toronto, ON M3J 2V5. (416) 667-1717/866-357-3384. Supports the work of the Masorti movement, raising funds to enable the movement to further its activities in Israel. The Foundation also serves as the Movement's voice to Canadian media public officials, and Jewish leadership. Donations to the Foundation help the Masorti movement in Israel and its related institutions to strengthen the Masorti movement and achieve a shared vision of a religiously tolerant, pluralistic Israeli society. The Masorti (traditional, in Hebrew) movement is a traditional, egalitarian religious movement in Israel, affiliated with the worldwide Masorti/Conservative movement. In promoting the combined values of Conservative Judaism, religious tolerance and Zionism, the movement strives to nurture a healthy, pluralistic, spiritual and ethical foundation for Israeli society. Legal advocacy is one of the central roles of the movement, which represents the religious rights of Masorti and Conservative Judaism before the Israeli establishment, including government ministries, the Supreme Court and municipalities. (www.masorti.ca)

Canadian Friends of Alyn Hospital 43 Painted Rock Avenue, Richmond Hill, ON L4S 1R6. (905) 508-0991. (www.alynus.org)

Canadian Friends of Beit Issie Shapiro (1980). 72 Rose Green Drive, Thornhill, ON L4J 4R5. (289) 597-0500. (<http://en.beitissie.org.il>)

Canadian Friends of the Shalom Hartman Institute. 8888 Boulevard Pie IX, Montreal, QC H1Z 4J5. (514) 593-9300, ext. 1727. (www.hartman.org.il)

Canadian Friends of The Hebrew University of Jerusalem (1944). 3080 Yonge Street, Suite 5024, Toronto, ONT M4N 3N1. (416) 485-8000. Promotes awareness, leadership and financial support for the Hebrew University of Jerusalem. See Jewish Organizations Supporting Specific Israeli Institutions above. (www.cfhu.org).

Canadian Friends of the World Union for Progressive Judaism. 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 460-0782. The fundraising arm of the World Union for Progressive Judaism (WUPJ) in Canada. Its mandate is to raise funds in support of the programs and institutions of the World Union and to transfer these funds to the World Union in Israel, Europe and New York where they will be disbursed by WUPJ staff acting as agents for the Canadian Friends. The Canadian Friends of the WUPJ raises funds for educational, religious and study programs in Israel, Europe and the Former Soviet Union. It funds nursery schools, elementary and high Schools, adult education programs, programs for new immigrants, social action programs and other programs that contribute to the growth of Reform Judaism in Israel, the FSU and Europe. Through educational programs, the organization fosters the growth of Reform Judaism outside of North America. (www.canadahelps.org/CharityProfilePage.aspx?CharityID=s15152)

Canadian Jewish Holocaust Survivors Association (1999). Center for Israel and Jewish Affairs, 4600 Bathurst Street, 4th Floor, Toronto, ON M6A 3V2. (416) 638-1991, ext. 5126. Dedicated to being a grassroots voice for more than 17,000 survivors across Canada, it has four primary objectives: (1) to represent and speak on behalf of Canadian Jewish Holocaust Survivors with a unified voice in partnership with community funding, planning and service delivery organizations; (2) to advocate on behalf of Canadian Jewish Holocaust Survivors and help ensure they receive their “fair share” of restitution and compensation funds; (3) to disseminate and interpret information to Canadian Jewish Holocaust Survivors regarding restitution matters; and (4) to engage in activities promoting the interest and welfare of Canadian Jewish Holocaust Survivors. (No website)

Canadian Jewish Political Affairs Committee (2005) (CJPAC). 161 Eglinton Avenue East, Suite 210, Toronto, ON M4P 1J5. (416) 929-9552, ext. 224 or (866) 929-9552, ext. 224. CJPAC is a unique national, grassroots, independent organization. Its mandate is to activate the Jewish community in the political process to advance relationships with members of the Canadian political community and foster Jewish and pro-Israel political leadership. It mobilizes grassroots across the country, builds relationships with elected officials – of all political parties – and works for Jewish community interests, on a multi-partisan basis, during and between elections. CJPAC is Canada’s only political, national, membership driven Jewish and pro-Israel advocacy organization and does not endorse political parties. It works with elected officials regardless of their partisan affiliation to advance the interests of the community. (www.cjpac.ca)

Canadian Magen David Adom for Israel (1976) (CMDA). 6900 Decarie Boulevard, Suite 3155, Montreal, QC H3X 2T8. (800) 731-2848 or (514) 731-4400. The sole authorized fund-raising organization in Canada dedicated to supplying ambulances, medical equipment, supplies and blood testing kits to support the life-saving efforts of Magen David Adom (MDA) in Israel. The CMDA actively raises funds to support Israel’s team of trained volunteer and professional medical responders and aids in providing the entire nation’s pre-hospital emergency medical

needs, including disaster, ambulance and blood services. With its Head of Operations in Montreal and supporting chapters across the country, CMDA's commitment to this cause runs deep with over 100 dedicated volunteers and a permanent staff of full-time professionals. Today, and every day, CMDA saves lives. (www.cmdai.org)

Canadian Shaare Zedek Hospital Foundation (formerly **Toronto, Ontario Friends of Shaare Zedek**) (1969). 205-3089 Bathurst Street, Toronto, ON M6A 2A4. (416) 781-3584. Canadian Shaare Zedek Hospital Foundation has been working, in partnership with similar offices around the world, for nearly 40 years, to raise funds in support of the Shaare Zedek Medical Center in Jerusalem. The Foundation allows supporters to connect to a meaningful cause in Israel and the good work that is being done in the Hospital on a larger scale, to the ideologies it represents: compassion for all human life, no matter the race, religion or political views. Though the Foundation has centralized its fundraising efforts in the Toronto office, the organization reaches individuals across the country with events and specific fundraising programs. The Foundation is a national organization with offices in Montreal, Winnipeg and Toronto. (www.hospitalwithaheart.ca)

Canadian Society for Yad Vashem (1986). 265 Rimrock Road, Suite 218, Toronto, ON M3J 3C6. (416) 785-1333. (www.yadvashem.ca)

Canadian Technion Society (1943) (CTS). 970 Lawrence Avenue West, Suite 206, Toronto ON M6A 3B6. (416) 789-4545 or (800) 935-8864. Part of a worldwide family of Technion Societies which provide critical support to the Technion-Israel Institute of Technology, ranked among the world's leading science and technology universities. CTS offers various regional activities to promote philanthropic donations to Technion from individuals, families, foundations and the corporate community; promotes Canadian development and use of Technion educational facilities; and supports those researchers and scientists from Canada as well as their counterparts from Technion who are involved in the exchange of scientific information and products of technical research and development. (www.cdntech.org)

The Canadian Yeshiva & Rabbinical School (2012). 81 St. Mary Street, Toronto, ON M5S 1J4. (416) 900-4796 or (888) 318-8001. Located at the University of Toronto, the School does not identify itself with any current Jewish denomination. It offers a unique blend of the traditional and the modern for critical thinkers seeking a community of Halakhic observance aimed at bringing Jewish values to the public discourse through twenty-first century community building. Its mission is to provide a modern, halakhic alternative for those traditional students who have not found the yeshiva that matches their needs. Its goal is to create traditional, community-driven rabbis who are erudite Torah scholars, passionate spiritual leaders, and empathetic halakhic counselors. It is a place where serious, committed, academically qualified students with a pioneering spirit can encounter Jewish text on the highest level with renowned scholars and rabbis who see these texts not only as an academic enterprise but also as a way of discerning G d's word. Its studies embody a rigorous professional training for service in the rabbinate including academics (Talmud, Jewish law, Bible studies, Jewish history, Jewish philosophy and Hebrew literature),

practice (prayer, prayer meaning, synagogue skills, home ritual, social action and Jewish living), pastoral counseling, and professional development (homiletics, speech, pedagogy, administration). (www.cdnyeshiva.org)

Canadian Young Judaea (1917). 788 Marlee Avenue, Toronto, ON M6B 3K1. (416) 781-5156. See Jewish Youth Groups and Youth-Related Organizations above. (www.youngjudaea.ca)

Canadian Zionist Federation (1967). 4600 Bathurst Street, 4th Floor, Toronto, ON M2R 3V2. (416) 633-3988. National federation for Zionist organizations across Canada. Official representative and voice of Canadian Zionist to the World Zionist Organization. Provides programs to educate and nurture young people by instilling in them a deep commitment to Israel, helping them preserve their identity as Jews and fostering cultural values. Provides scholarships to study in Israel and Hebrew Language Study Programs. Affiliated with the Israel Aliyah Centre and Canada-Israel Experience Centre. (www.jewishtorontoonline.net)

The Centre for Israel and Jewish Affairs (formerly **Canadian Council for Israel and Jewish Advocacy**, which included **Canadian Jewish Congress**, **Canada-Israel Committee**, and **Quebec-Israel Committee**) (2004). PO Box 19514, Postal Outlet Manulife Centre, 55 Bloor Street West, Toronto, ON M4W 3T9. (416) 925-7499. A nonpartisan organization creating and implementing strategies to improve the quality of Jewish life in Canada and abroad, increase support for Israel, and strengthen the Canada-Israel relationship. Working in partnership with Federations and local communities, it is the advocacy agent of Jewish Federations of Canada – UIA. It seeks to identify issues important to the Jewish community and assist in communicating with government, media, community, business, and academic leaders to build understanding and close relationships. Recognizing the important role that the Jewish community can play in the public life of Canada, the Centre works to establish and strengthen positive and mutually beneficial relations with other faith and ethno-cultural communities. Using research to better understand issues and opinions, the Centre works to coordinate, streamline, and direct strategic, targeted advocacy programming on behalf of the vibrant and varied Jewish community across Canada. (www.cija.ca)

Canadian Friends of Ezer Mizion (1979). 4850 Keele Street, 1st Floor, Toronto, ON M3J 3K1. (647) 799-1475 or (877) 544-3866. Israel's largest health support organization, offers an extensive range of medical and social support services to help sick, disabled, elderly and underprivileged. Services include the world's largest Jewish Bone Marrow Donor Registry and specialized programs for children with special needs, cancer patients, the elderly, and terror victims. (www.ezermizion.org)

The Canadian Society for the Protection of Nature in Israel (CSPNI) (2011). 25 Imperial Street, Suite 200, Toronto, ON M5P 1B9. (647) 346-0619. See Jewish Environmental Organizations above. (www.natureisrael.org/CSPNI)

Chai Folk Arts Council (1979). C147-123 Doncaster Street, Winnipeg, MB R3N 2B2. (204) 477-7497. The Chai Folk Arts Council exists to preserve, to promote and to

develop Jewish and Israeli culture through performance and education in music, song and dance for the benefit of Canadian youth and community. (www.chai.mb.ca)

Chai Lifeline Canada (2006). 258 Wilson Avenue, Toronto, ON M3H 1S6. (647) 430-5933. See Jewish Organizations for People with Disabilities or Special Needs. (www.chailifelinecanada.org)

Friends of Simon Wiesenthal Center for Holocaust Studies. 5075 Yonge Street, Suite 902, Toronto, ON M2N 6C6. (416) 864-9735. Friends of Simon Wiesenthal Center for Holocaust Studies is a human rights organization that works to improve Canadian society and is committed to countering racism and anti-Semitism, and to promoting the principles of tolerance, social justice and Canadian democratic values through advocacy and education. It carries out the work of the Wiesenthal Center in Canada by bringing anti-Semitism, bigotry, racial hatred, and ethnic intolerance to the attention of the Canadian government, the public and the media. Friends has established itself as a leader in the field of social awareness and public education throughout Canada. (www.fswc.ca)

Gesher Canada. c/o The Canadian Jewish Education Fund, 110 Eglinton Avenue W, Suite 401, Toronto, ON M4R 1A3. (416) 955-0607, ext. 233. Gesher Canada's mission is to monitor and intercede on behalf of causes important to the Canadian Orthodox Jewish community. It takes advocacy positions before federal, provincial and local governmental or quasi-governmental bodies and agencies. In so doing, Gesher seeks to protect the rights and advance the interests of Orthodox Jews and their growing network of educational and religious institutions, and to offer a uniquely Orthodox Jewish perspective on contemporary issues of public concern. These goals include: (a) protecting and advancing religious and civil rights; (b) promoting the interests of religiously affiliated schools and their parent and student bodies; (c) providing assistance to and facilitating the needs and goals of religiously affiliated organizations; and (d) commenting on contemporary social, moral and family issues. (www.geshercanada.ca)

Hadassah-WIZO Organization of Canada (1917). 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8. (514) 937-9431. See Jewish Israel-Related Humanitarian Organizations above. (www.chw.ca)

Hashomer Hatzair (1923). 4700 Bathurst Street, Suite 2, Toronto, ON M2R 1W8. (416) 736-1339. See Jewish Youth Groups and Youth-Related Organizations above. (www.hashomerhatzair.ca)

Hillel Canada (formerly **National Jewish Campus Life**) (2003). 4600 Bathurst Street, Suite 315, Toronto, ON M2R 3V2. (416) 398-6931, ext. 5721. See Jewish Youth Groups and Youth-Related Organizations above. (www.jewishcanada.org/page.aspx?id=233851)

Independent Jewish Voices-Canada (2008). PO Box 23088, Ottawa, ON K2A 4E2. A national human rights organization whose mandate is to promote a just resolution to the dispute in Israel and Palestine through the application of international

law and respect for the human rights of all parties. It is composed of a group of Jews in Canada from diverse backgrounds, occupations and affiliations who have in common a strong commitment to social justice and universal human rights. They come together in the belief that the broad spectrum of opinion among the Jewish population of Canada is not reflected by those institutions which claim authority to represent the Jewish community as a whole. They further believe that individuals and groups within all communities should feel free to express their views on any issue of public concern without incurring accusations of disloyalty. Independent Jewish Voices-Canada opposes Israel's continued occupation of Palestine. It works actively with other organizations nationally and internationally to challenge Israeli policies of racial and ethnic segregation, discrimination and military aggression against Palestinians. (www.ijvcanada.org)

International Fellowship of Christians and Jews of Canada. 218-449 The Queensway South, Keswick, ON L4P 2C9. (888) 988-4325 or (416) 596-9307. See Jewish Community Relations Organizations. (www.ifcj.ca)

Jewish Federations of Canada-UIA (JFC-UIA) (formerly United Israel Appeal of Canada and UIA Federations Canada) (1967). 4600 Bathurst Street, Suite 315, Toronto, ON M2R 3V3. (416) 636-7655. Serves Jewish federated and non-federated communities in Canada with programs and services that strengthen Jewish life. JFC-UIA represents ten Canadian Federations and four regional councils, each of which raises and distributes funds annually for social welfare, social services and educational needs. JFC-UIA's mission is to support Canadian Jewish federations and communities by increasing its philanthropic capabilities, national and international influence, connection to Israel and each other, and capacity for collective thought and action. In Canada, core efforts include: (1) Israel experience programs; (2) leadership development initiatives; (3) Jewish identity programming on university campuses; (4) fundraising and programming in regional communities; and (5) advocacy for Israel and the Jewish people. (www.jewishcanada.org)

Jewish Immigrant Aid Services of Canada (JIAS Canada) (1922). 4600 Bathurst Street, Suite 309, Toronto, ON M2R 3V3. (613) 722-2225. The oldest chartered nonprofit settlement organization in Canada, JIAS Canada has been a critical force in shaping and building the Jewish communities of Canada. It continues to serve as the voice of the Canadian Jewish community on issues of integration and re-settlement. JIAS Canada champions the cause of all new immigrants and refugees by positively influencing Canadian immigration laws, policies and practices, and by ensuring that they are humane in nature and responsive to the needs of potential newcomers. (www.jias.org)

The Jewish Manuscript Preservation Society (JMPS) (2007). 181 Bay Street, Suite 250, Toronto, ON M6A 1Y7. (416) 595-8174. JMPS was established to educate the public by translating, transcribing, cataloging, preserving and making available to the public Jewish manuscripts and other Jewish books and documents. JMPS carries out many of its activities in a joint venture with The Friedberg Genizah Project to digitize manuscripts and other books and documents primarily relating

to Judaism and make them and all related data available to the general public. (www.jewishmanuscripts.org)

Jewish National Fund of Canada (1901). 5757 Cavendish, Suite 550, Montreal, QC H4W 2W8. (514) 934-0313. See Jewish Environmental Organizations above. (www.jnf.ca)

Jews for Judaism (1983) 2795 Bathurst, Toronto, ON M6B 4J6. (416) 789-0020. See Jewish Outreach Organizations above. (www.jewsforjudaism.ca)

Kashruth Council of Canada (1952). 3200 Dufferin Street, Suite 308, Toronto, ON M6A 3B2. (416) 635-9550. The largest kosher certification agency in Canada. It is best known for its kosher supervision service, with the COR symbol found on the labels of many commercial and consumer food products. (www.cor.ca)

Keren Hayeled (1962). 561 Glengrove Road, Toronto, ON M6B 2H5. (416) 782-1659. Provides a warm home to orphans and children from dysfunctional families throughout Israel. Its programs include rehabilitative care, Big Brother, educational center and after-school activities. (www.kerenhayeled.org)

Labour Zionist Alliance of Canada (1909). 272 Codsell Avenue, Toronto, ON M3H 3×2. (416) 630-9444. See Jewish Israel-Related Political and Advocacy Organizations above. (No website)

Maccabi Canada. (416) 398-0515. See Jewish Sports Organizations above. (www.maccabicanada.com)

March of the Living Canada 4600 Bathurst Street, Suite 220, Toronto, ON M2R 3V3. (416) 398-6931. See Jewish Children's Education Organizations above. (www.marchoftheliving.org)

MAZON Canada (1986). 788 Marlee Avenue, Suite 301, Toronto, ON M6B 3K1. (416) 783-7554. See Jewish Social Welfare Organizations above. (www.mazoncanada.ca)

Mizrachi Organization of Canada (1941). 296 Wilson Avenue, North York, ON M3H IS8. (416) 630-9266. Promotes religious Zionism aimed at making Israel a state based on Torah. Bnei Akiva is its youth movement. It supports Mizrachi-Hapoel Hamizrachi and other religious Zionist institutions in Israel which strengthen traditional Judaism. In order to serve our University age youth, Mizrachi has established Yavneh Olami as an international Religious Zionist student organization that utilizes innovative educational resources to inspire, educate and empower Jewish students from the Diaspora to strengthen their connection to Israel and the Jewish People. (www.mizrachi.ca)

National Council of Jewish Women of Canada (1897). 1588 Main Street, Suite 118, Winnipeg, MB R2V 1Y3. (204) 339-9700. See Jewish Social Welfare Organizations above. (www.ncjwc.org)

Ne'eman Foundation (2011). 5 Lisa Crescent, Thornhill, ON L4J 2N2. (647) 955-1820. A Canadian organization dedicated to providing a secure financial link between

Israel and Canada, in addition to helping Israeli nonprofit organizations build a new donor base in Canada or strengthen an existing one. It supports projects that reduce or eliminate poverty, advance education, religion, and quality of life, and promote charitable initiatives for community development in Israeli communities. (www.neemanfoundation.com)

New Israel Fund of Canada (NIFC) 801 Eglinton Avenue West, #401, Toronto, ON M5N 1E3. (416) 781-4322. See Jewish Philanthropic Foundations and Organizations above. (www.nif.org/canada)

Ometz (2008). 1 Cummings Square (5151 Cote Ste-Catherine Road), Montreal, QC H3W 1M6. (514) 342-0000. Ometz is a community-based human services agency that supports and strengthens individuals and families by offering employment, immigration, and social services. It was created by the merger of Jewish Employment Montreal, Jewish Family Services and Jewish Immigrant Aid Services. (www.ometz.ca)

One Family Fund Canada (2004). 36 Eglinton Avenue West, Suite 601, Toronto, ON M4R 1A1. (416) 489-9687. One Family empowers Israel's thousands of victims of terror attacks to rebuild their lives, rehabilitate and reintegrate through emotional, legal and financial assistance programs. It helps orphans, bereaved parents, widows and widowers, bereaved siblings, wounded victims, and those suffering from post-trauma as a result of terrorist attacks. (www.onefamilyfund.ca)

ORT Canada (1942). 3101 Bathurst Street, Suite 604, Toronto, ON M6A 2A6. (416) 787-0339. See Jewish Overseas Aid Organizations above. (www.ortcanada.com)

The Polish-Jewish Heritage Foundation of Canada (1988). Montreal Chapter: Station Cote St. Luc, C 284, Montreal QC H4V 2Y4; Toronto Chapter: 195 Waterloo Avenue, Toronto, ON M3H 3Z3. (416) 630-1099. Its objectives are to: (1) foster a better understanding of Polish-Jewish history and culture; (2) encourage an honest, open-minded dialogue between Poles and Jews, which will contribute to mutual understanding and help shed old prejudices and stereotypes destructive to both Poles and Jews; (3) preserve the unique heritage of Polish Jewry; and (4) foster research. The Foundation presents programs on Jewish life in Poland, Polish-Jewish relations, and the impact of Polish-Jewish thought and creativity. Its programs include lectures, seminars, films, publications, concerts, exhibitions, commemorative events, and book launches. While open to the broader public, the Foundation's membership is comprised mainly of Christians and Jews of Polish origin. The Foundation has chapters in Toronto and Montreal. (www.polish-jewish-heritage.org, www.pjhftoronto.ca)

Rabbinical Assembly of Canada (Conservative) Institute for Jewish Liturgy and School for Shamashim (2004). c/o Rav Roy D. Tanenbaum, Dean, 81 St. Mary Street, Toronto, ON M5S 1J4. (416) 900-4796. This 2-month program (1-month sessions over consecutive summers) focuses on learning the skills to lead traditional davenning. It is one of the few opportunities for lay people to immerse themselves in the study and practice of daily prayer over a significant period of time. (www.shamashim.org)

Rabbinical College of Canada (also known as **Yeshivas Tomchei Temimim Lubavitch**) (1941). 6405 Westbury Avenue, Montreal, QC H3W 2x5. (514) 735-

2201. Rabbinical College of Canada is a Chabad-Lubavitch rabbinical institution of higher education. The college provides rabbinical ordinations for its students in the Chabad Hasidic community. (www.chabad.org/centers/default_cdo/aid/117808/jewish/Rabbinical-College-of-Canada-TTL.htm)

Sar-El Canada (1982). 788 Marlee Avenue, Suite 315, Toronto ON M6B 3K1. (416) 781-6089. Sar-El Canada (sometimes known as Canadian Volunteers for Israel) is the representative in Canada of the Sar-El program in Israel, which was founded as a nonprofit, non-political organization and is represented in some 30 countries worldwide. Sar-El Canada has traditionally been the third largest source of volunteers, after Volunteers for Israel (VF I) in the US and Volontariat Civil (UPI) in France. (www.sarelcanada.org)

Southern African Jewish Association of Canada (SAJAC) PO Box 87510, 300 John Street, Thornhill, ON L3T 7R3. (416) 733-8610. SAJAC is a networking organization of Jewish ex-South Africans (including Zimbabwe) helping in the fields of job search, accommodations, seniors, and general information as needed by new immigrants. (www.sajacnews.com)

State of Israel Bonds-Canada (1953). 970 Lawrence Avenue West, Suite 502. Toronto, ON M6A 3B6. (416) 789-3351. See Jewish Israel-Related Humanitarian Organizations above. (www.israelbonds.ca)

Transnistria Survivors' Association (1994). c/o Arnold Buxbaum, 210-500 Glencairn Avenue, Toronto, ON M6B 1Z1. (416) 787-9734. The Transnistria Survivors' Association is an association representing the 6,000-8,000 survivors of the Transnistria Holocaust living in Canada at the time the association was formed. It currently delivering the following programs and services: (1) provides social support services to the survivors their families (members or not members of the association) on a demonstrated need basis; (2). publishes and disseminates information about the Transnistria Holocaust outside and within the organization; (3).educates survivors' children and grandchildren to eliminate all forms of hate and discrimination, some still practiced in Canada, and also teaches tolerance; (4) liaisons with other groups and organizations in the community which have similar scope and objectives, supporting them to eradicate all forms of hatred and discrimination. (No website)

Thank Israeli Soldiers –Canadian Branch (also known as **Fund Israel Tomorrow**) (2013). c/o FIT, 922 Englington Avenue West, PO Box 85614, Toronto, ON M5N 0A2. (416) 787-9302. See Jewish Israel-Related Political Organizations above. (www.fundisraelstomorrow.org)

United Jewish People's Order (1926). 585 Cranbrooke Avenue, Toronto, ON M6A 2x9. (416) 789-5502. The United Jewish People's Order of Canada (UJPO) is an independent socialist-oriented, secular cultural and educational organization with branches in Toronto, Winnipeg and Vancouver, and members in Montreal and other Canadian centers. From its beginnings, the UJPO has always had a socially progressive outlook. It has consistently promoted the unionization of workers, peace, and social justice in Canada and the world. The UJPO develops and perpetuates a progressive secular approach on social and cultural matters, Jewish heritage, the

Yiddish language and holiday and festival celebrations. It sponsors secular Jewish education, musical and cultural groups, concerts, lectures, and public forums, and takes part in social action and related community activities. (www.ujpo.org)

Ve'ahavta (The Canadian Jewish Humanitarian and Relief Committee) (1996). International Tikun Olam Centre, 200 Bridgeland Avenue, Unit D, Toronto, ON M6A 1Z4. (416) 964-7698 or (877) 582-5472. A Canadian humanitarian and relief organization that is motivated by the Jewish value of tzedakah – the obligation to do justice – by assisting the needy locally and abroad through volunteerism, education, and acts of kindness, while building bridges between Jews and other peoples, worldwide. (www.veahavta.org)

Yaldeinu (Our Children)/The Marcos Soberano Society for Jewish Education and Camping (2007). 196 Citation Drive, Condord, ON L4K 2V2. (905) 482-3374. An international charitable organization dedicated to preserving the traditions and ideals of Judaism by providing formal and informal education to a myriad of Jewish children in various parts of the world. Headquartered in Toronto, Canada, Yaldeinu's activities are divided into two categories: Jewish day school education and Jewish camping. With a strong sense of Zionism fueling Yaldeinu's mandate, the organization raises funds for distribution in the form of scholarships and camperships. Scholarships are granted to underprivileged children in conjunction with the most reputable Jewish educational institutions in such parts of the world as the Former Soviet Union and Central/Latin America. These scholarships are distributed to children whose parents cannot afford day school tuition in their countries of residence. (www.yaldeinu.org)

20.5 Synagogues, College Hillels, and Jewish Day Schools

Orthodox Union (www.ou.org/synagogue_support/synagogues)

A list of Orthodox synagogues by state

Chabad Centers (www.chabad.org/centers/default_cdo/jewish/Centers.htm)

A list of Chabad Centers

Young Israel (www.youngisrael.org/content)

A list of Young Israel synagogues by state

United Synagogue of Conservative Judaism (www.uscj.org/Kehilla.aspx)

A list of Conservative synagogues by state

Union for Reform Judaism (<http://congregations.urj.org/>)

A list of Reform synagogues by state

Jewish Reconstructionist Movement (www.jewishrecon.org)

A list of Reconstructionist synagogues by state

Sephardic Synagogues (www.americansephardifederation.org/sub/store/synagogues_US.asp)

A list of Sephardic synagogues by state

Society for Humanistic Judaism (<http://www.shj.org/communities/find-a-community/>)

A list of Humanist communities by region

Alliance for Jewish Renewal (www.aleph.org/locate.htm)

A list of Jewish Renewal synagogues by state

LGBT Synagogues and Havurot (<http://huc.edu/ijsa/SynOrg/LGBT/list/>)

A list of LGBT synagogues by state

Hillel Foundations on College Campuses (<http://www.hillel.org/index>)

Provides a guide to Jewish life on college campuses

Jewish Day Schools (www.Jewishdayschools.net)

A list of Jewish day schools

20.6 Jewish Overnight Camps

Central Coordinating Body for Jewish Overnight Camps

The Foundation for Jewish Camp

253 West 35th Street, 4th Floor

New York, NY 10001

(646) 278-4500

Allison@jewishcamp.org

www.jewishcamp.org

The Foundation for Jewish Camp unifies and galvanizes the field of Jewish overnight camp and significantly increases the number of children participating in transformative summers at Jewish camp, assuring a vibrant North American Jewish community. Children can qualify for scholarships from the Foundation for almost all the camps listed below.

Note: In addition to a year-round office telephone number, some overnight camps have a summer telephone number (S).

United States

Arizona

Camp Charles Pearlstein (Congregation Beth Israel in Scottsdale, AZ)

3400 Camp Pearlstein Road

Prescott, AZ 86303

(928) 778-0091 (S), (480) 951-0323

www.campstein.org

California

Camp Akiba (Temple Akiba)

2400 Highway 154

Santa Barbara, CA 93105

(424) 202-1792 (S), (310) 398-5783

www.templeakiba.net/fellowship.asp?pid=48

Camp Alonim (American Jewish University)

1101 Peppertree Lane

Brandeis, CA 93064

(877) 2-ALONIM

www.alonim.com

Camp Be'chol Lashon (Institute for Jewish and Community Research)

1700 Marshall Petaluma Road

Petaluma, CA 94952

(415) 386-2604

www.bechollashon.org

Camp Gan Israel Running Springs (Chabad – Gan Israel)

3500 Seymour Road

Running Springs, CA 92382

(909) 867-7020 (S), (310) 622-8030

www.cgirunningsprings.blogspot.com

Camp Hess Kramer (Wilshire Boulevard Temple)

11495 East Pacific Coast Highway

Malibu, CA 90265

(310) 457-7861 (S), (213) 388-2401

www.wbtcamps.org

Camp JCA Shalom (Independent affiliated with JCC Association)

34342 Mullholland Highway

Malibu, CA 90265

(818) 889-5500

www.campjcashalom.com

Camp Mountain Chai

42900 Jenks Lane Road

Angelus Oaks, CA 92305

(909) 794-3800 (S), (858) 499-1330

www.campmountainchai.com

Camp Ramah in California (National Ramah Commission)

PO Box 158

Ojai, CA 93024

(805) 646-4301 (S), (888) 226-7726

www.ramah.org

Camp Tawonga (Independent)

31201 Mather Road
Groveland, CA 95321
(415) 543-2267
www.tawonga.org

Camp Yofi (Merage Jewish Community Center of Orange County)

PO Box 277
Angelus Oaks, CA 92305
(909) 794-2693 (S), (949) 435-3400
www.jccoc.org

Gan Israel Ranch Camp (Machaneh Mamosh Incorporated)

39285 Highway 70
Quincy, CA 95971
(310) 567-9912 (S), (310) 910-1770
www.ganisraelranchcamp.org

Gan Yisroel West

Manzanita Lake
North Fork, CA
(310) 910-1770
<http://www.Ganyisroelwest.com>

Grinding Hilltop Camp (Wilshire Boulevard Temple)

11495 East Pacific Coast Highway
Malibu, CA 90265
(310) 457-9617 (S), (213) 388-2401
www.wbtamps.org

Habonim Dror Camp Gilboa (Habonim Dror Youth Movement)

38200 Bluff Lake Road
Big Bear, CA 92315
(909) 866-1407 (S), (323) 653-6772
www.campgilboa.org

JCC Maccabi Sports Camp

1000 El Camino Real
Atherton, CA 94027
(415) 997-8844
<http://www.maccabisportscamp.org/about-camp/>

Moshava Malibu

34342 Mulholland Highway
Malibu, CA 90265
(818) 889-5500 (S), (855) 667-4282
<http://moshavamalibu.org/>

URJ Camp Newman (Union for Reform Judaism)

4088 Porter Creek Road
Santa Rosa, CA 95404
(707) 571-7657 (S), (415) 392-7080, ext. 11
www.campnewmanswig.org

Colorado

Camp Inc.
3800 Kalmia Ave
Boulder, CO 80301
(303) 500-3020
<http://www.campinc.com/experience/>
(Specializes in entrepreneurial skills)

JCC Ranch Camp (Robert E. Loup Jewish Community Center)

21441 North Elbert Road
Elbert, CO 80106
(303) 648-3800 (S), (303) 316-6384
www.ranchcamp.org

Ramah Outdoor Adventure (National Ramah Commission)

26601 Stoney Pass Road
Sedalia, CO 80135
(303) 261-8214
www.ramahoutdoors.org

Schwayder Camp (Congregation Emanuel)

9118 State Highway 103
Idaho Springs, CO 80452
(303) 567-2722 (S), (303) 388-4013
www.shwayder.com

Connecticut**Camp Chomeish of New England (Independent)**

11 Johnsonville Road
Moodus, CT 06469
(203) 243-7765
www.campchomeish.com

Camp Laurelwood (Independent)

463 Summerhill Road
Madison, CT 06443
(203) 421-3736
www.camplaurelwood.org

District of Columbia

BBYO Chapter Leadership Training Conference (CLTC)

2020 K Street NW, 7th Floor

Washington, DC 20006

(202) 507-7301

<http://bbyo.org/cltc>

BBYO International Kallah

2020 K Street NW, 7th Floor

Washington, DC 20006

(408) 357-7426

<http://bbyo.org/teens/experiences/kallah/>

BBYO Passport

5185 MacArthur Blvd, #640

Washington, DC 20016

(202) 537-8091

<http://bbyopassport.org>

Florida

Camp Gan Israel Florida (Chabad – Gan Israel)

7495 Park Lane Road

Lake Worth, FL 33449

TBA (S), (954) 796-7330

www.cgiflorida.com

Camp Shalom (Independent)

168 Camp Shalom Trail

Orange Springs, FL 32182

(352) 546-2223 (S), (305) 279-0401

www.CampShalom.net

Georgia

Adamah Adventures (Independent)

1440 Spring Street NW

Atlanta, GA 30309

(404) 297-4914

www.adamahadventures.org

Camp Barney Medintz (Marcus Jewish Community Center of Atlanta)

4165 Highway 129 North

Cleveland, GA 30528

(706) 865-2715 (S), (678) 812-3844

www.campbarney.org

Camp Judaea

1440 Spring Street NW

Atlanta, GA 30309

(404) 634-7883

<http://www.campjudaea.org>

Camp Ramah Darom (National Ramah Commission)

70 Carom Lane
Clayton, GA 30525
(706) 782-9300 (S), (404) 531-0801
www.ramahdarom.org

Etgar 36
PO Box 2212
Decatur, GA 30031
(404) 456-6605
www.etgar.org

URJ Camp Coleman (Union for Reform Judaism)

201 Camp Coleman Drive
Cleveland, GA 30528
(706) 865-4111 (S), (770) 671-8971
www.campcoleman.com

Illinois

BBYO Impact Chicago: University of Chicago
2020 K Street NW, 7th Floor
Washington, DC 20006
(202) 507-7301
<http://bbyo.org/summer/summerofimpact/>

Camp Agudah Midwest
3542 West Peterson Avenue
Chicago IL, 60659
(773) 279-8400
<http://campagudah.net/>

Camp Ben Frankel (Jewish Federation of Southern Illinois, Southeastern Missouri, and Western Kentucky)

1206 Touch of Nature Road
Makanda, IL 62958
(618) 453-1121 (S), (618) 975-2416
www.campbenfrankel.com

Camp Bnos Maarava (Agudath Israel of Illinois)

1889 Cary Road
Algonquin, IL 60102
(847) 854-8974 (S), (773) 279-8400
(No website)

Camp Henry Horner (Jewish Council for Youth Services)

26710 West Nippersink Road
Ingleside, IL 60041
(847) 740-5010 (S), 312-726-8891
www.jcys.org/chh/index.html

Camp Moshava of Wild Rose, WI
3740 West Dempster
Skokie, IL 60076
(847) 674-9733
<http://www.moshavawildrose.org>

Camp Nageela Midwest
3542 West Peterson Avenue
Chicago, IL 60659
(773) 604-4400
<http://www.campnageelamidwest.org>

Camp Red Leaf (Jewish Council for Youth Services)
(for children and adults with developmental disabilities)
26710 West Nippersink Road
Ingleside, IL 60041
(847) 740-5010 (S), (312) 726-8891
www.jcys.org/chh/index.html

Camp Young Judaea Midwest
60 Revere Drive #800
Northbrook, IL 60062
(224) 235-4665
<http://www.cyjmid.org>

Chavayah Overnight Camp for Girls
Bernard Horwich JCC
3003 West Touchy
Chicago, IL 60645
(773) 516-5883
<http://www.gojcc.org>

JCC Camp Chi
5050 Church Street
Skokie, IL 60077
(847) 763-3551
<http://www.campchi.com>

URJ Olin-Sang-Ruby Union Institute (OSRUI)
1121 Lake Cook Road, Suite D
Deerfield, IL 60015
(847) 509-0990
<http://www.osrui.org>

Yeshivas HaKayitz (Chicago) (Hebrew Theological College)
7135 North Carpenter Road
Skokie, IL 60077
(847) 982-2500
www.yeshivashakayitz.com

Indiana

Camp Livingston (Jewish Community Centers of America)

4998 Nell Lee Road

Bennington, IN 47011

(812) 427-2202 (S), (513) 793-5554

www.camplivingston.com

Camp Nageela Midwest (Nageela Jewish Experience)

4215 East Landry Lane

Marshall, IN 47859

(765) 597-2272 (S), (773) 604-4400

www.CampNageellaMidwest.org

URJ Goldman Union Camp Institute (GUCI) (Union for Reform Judaism)

9349 Moore Road

Zionsville, IN 46077

(317) 873-3361

www.guci.urjcamp.org

Iowa

Bais Chana Jewish Un-Camp (Bais Chana Women International)

Dorchester, Iowa

(718) 604-0088

www.jewishuncamp.org

Maine

Camp Micah

156 Moose Cove Lodge Road

Bridgton, ME 04009

(207) 647-8999 (S), (617) 244-6540

www.campmicah.com

Camp Modin

51 Modin Way

Belgrade ME 14917

(207) 465-4444

www.modin.com

JCC Maccabi Camp Kingswood (Jewish Community Centers of Greater Boston)

104 Wildwood Road

Bridgton, ME 04009

(207) 647-3969 (S), (617) 558-6528

www.kingswood.org

Maryland

American Jewish Society for Service (AJSS)

10319 Westlake Drive, Suite 193

Bethesda, MD 20817

(301) 664-6400

<http://www.ajss.org>

BBYO Impact DC: University of Maryland
2020 K Street NW, 7th Floor
Washington, DC 20006
(202) 507-7301
<http://bbyo.org/summer/summerofimpact/>

Camp Airy (The Camp Airy and Camp Louise Foundation, Inc.)
14938 Old Camp Airy Road
Thurmont, MD 21788
(301) 271-4636 (S), (410) 466-9010
www.airylouise.org

Camp Louise (The Camp Airy and Camp Louise Foundation, Inc.)
24959 Pen Mar Road
Cascade, MD 21719
(305) 241-3661 (S), (410) 466-9010
www.airylouise.org

Capital Camps
11300 Rockville Pike, Suite 407
Rockville, MD 20852
(301) 468-2267
<http://www.capitalcamps.org>

Habonim Dror Camp Moshava (Habonim Dror North America)
615 Cherry Hill Road
Street, MD 21154
(410) 893-7079 (S), (800) 454-2205
www.campmosh.org

NCSY Camp Sports (NCSY)
9141 Reisterstown Road #54
Baltimore, MD
(212) 613-8193 (S), (888) TOUR-4-YOU
www.ncsysummer.com

Massachusetts

6 Points Sci-Tech Academy
The Governor's Academy
1 Elm Street
Byfield, MA 01922
(857) 246-8677
www.scitech.urjcamps.org/about-us/6-points-sci-tech-experience/

BBYO Impact Boston: Brandeis University
2020 K Street NW, 7th Floor
Washington, DC 20006
(202) 507-7301
<http://bbyo.org/summer/summerofimpact/>

BIMA at Brandeis University (Brandeis University)

415 South Street MS 065

Waltham, MA 02454

(781) 736-8416

www.brandeis.edu/highschool/bima**Camp Avoda (Independent)**

23 Gibbs Road

Middleboro, MA 02346

(508) 947-3800 (S), (781) 334-6275

www.campavoda.org**Camp Bauercrest (Independent)**

17 Old Country Road

Amesbury, MA 01913

(978) 388-4732 (S), (978) 443-0582

www.bauercrest.org**Camp Kinderland (Friends of Camp Kinderland)**

1543 Colebrook River Road

Tolland, MA 01034

(413) 258-4463 (S), (718) 643-0771

www.campkinderland.org**Camp Pembroke (Eli and Bessie Cohen Foundation)**

306 Oldham Street

Pembroke, MA 02359

(781) 294-8006 (S), (781) 489-2070

www.camppembroke.org**Camp Ramah in New England (National Ramah Commission)**

39 Bennett Street

Palmer, MA 01069

(413) 283-9771 (S), (781) 702-5290

www.campramahne.org**Camp Tel Noar**

888 Worcester Street, Suite 350

Wellesley, MA 02482

(508) 881-1002

<http://www.camptelnoar.org>**Camp Tevya**

888 Worcester Street, Suite 350

Wellesley, MA 02482

(508) 881-1002

<http://www.camptevyva.org>

Camp Yavneh
160 Herrick Road Newton, MA 02459
(617) 559-8860
<http://www.campyavneh.org>

Camp Young Judaea
22 Priscilla Circle
Wellesley, MA 02481
(781) 237-9410
<http://www.cyj.org>

Genesis at Brandeis University (Brandeis University)
415 South Street
Waltham, MA 02454
(781) 736-8416
www.brandeis.edu/highschool/genesis

JCC Camp Kingswood
333 Nahanton Street
Newton Centre, MA 02459
(617) 558-6531
<http://www.kingswood.org>

URJ Crane Lake Camp (Union for Reform Judaism)
46 State Line Road
West Stockbridge, MA 01266
(413) 232-4257 (S), (201) 722-0400
www.cranelakecamp.com

URJ Joseph Eisner Camp (Union for Reform Judaism)
53 Brookside Road
Great Barrington, MA 01230
(413) 528-1652 (S), (201) 722-0400
www.eisner.urjcamp.org

Michigan

Camp Agudah Midwest (Agudath Israel)
68299 County Road 388
South Haven, MI 49090
(269) 637-4048 (S), (773) 279-8400
(No website)

Camp Gan Israel Michigan (Chabad – Gan Israel)
1450 Lake Valley Road Northeast
Kalkaska, MI 49646
(248) 376-0210 (S), (248) 242-5348
www.cgidetroit.com

Habonim Dror Camp Tavor (Habonim Dror North America)

59884 Arthur L. Jones Road
Three Rivers, MI 49093
(269) 244-8563 (S), (262) 334-0399
www.camptavor.com

Tamarack Camps

6735 Telegraph Road, Suite 380
Bloomfield Hills, MI 48301
(248) 647-1100
<http://www.tamarackcamps.com>

Tamarack Camps -Camp Maas (Fresh Air Society)

4361 Perryville Road
Ortonville, MI 48462
(248) 627-2821 (S), (248) 647-1100
www.tamarackcamps.com

Minnesota

Camp Teko (Temple Israel)
645 Tonkawa Road
Long Lake, MN 55356
(952) 471-8216 (S), (612) 374-0365
www.templeisrael.com

Herzl Camp

7204 West 27th Street, Suite 226
St. Louis Park, MN 55426
(952) 927-4002
<http://www.herzlcamp.org>

Mississippi

URJ Henry S. Jacobs Camp (Union for Reform Judaism)
3863 Morrison Road
Utica, MS 39175
(601) 885-6042
www.jacobs.urjcamps.org

Missouri

Camp Sabra (St. Louis Jewish Community Center)
30750 Camp Sabra Road
Rocky Mount, MO 65072
(573) 365-1591 (S), (314) 442-3151
www.campsabra.com

New Hampshire

Camp Tel Noar (Eli and Bessie Cohen Foundation)
Sunset Lake, 167 Main Street
Hampstead, NH 03841
(603) 329-6931 (S), (781) 489-2070
www.camptelnoar.org

Camp Tevya (Eli and Bessie Cohen Foundation)

1 Mason Road
Brookline, NH 03033
(603) 673-4010 (S), (781) 489-2070
www.camptevyva.org

Camp Yavneh (Hebrew College)

18 Lucas Pond Road
Northwood, NH 03261
(603) 942-5593 (S), (617) 559-8860
www.campyavneh.org

Camp Young Judaea (Friends of Young Judaea)

9 Camp Road
Amherst, NH 03031
(603) 673-3710 (S), (781) 237-9410
www.cyj.org

New Jersey

Camp Louemma
43 Louemma Lane
Sussex, NJ 07461
(973) 875-4403 (S), (973) 287-7264
www.camplouemma.com

New York**Berkshire Hills Eisenberg Camps (UJA Federation of New York)**

159 Empire Road
Copake, NY 12516
(518) 329-3303 (S), (914) 693-8952
www.bhecamps.com

Camp B'Yachad

7802 Bay Pkwy
Brooklyn, NY 11214
(718) 943-6332
<http://www.jchb.org/camp-b-yachad>

Camp Emunah (Bnos Yaakov Yehudah)

Route 52 and Old Greenfield Road, PO Box 266
Greenfield Park, NY 12435
(845) 647-8742 (S), (718) 735-0200
www.campemunah.com

Camp Gan Israel (Chabad – Gan Israel)

487 Parksville Road
Parksville, NY 12768
(845) 292-9307
www.campganisrael.com

Camp Gan Israel in the Poconos (Formerly CGI Bat-Mitzvah Experience)

10 Hidden Glen Lane

Airmont, NY 10952

(845) 425-0903

<http://cgibme.org/>**Camp HASC (Hebrew Academy for Special Children)**

361 Parksville Road

Parksville, NY 12768

(845) 292- 6821 (S), (718) 686-5930

<http://www.hasc.net>**Camp Kaylie**

400 Mount Vernon Road

Wurtsboro, NY 12790

(845) 888-5008 (S), (718) 686-3261

<http://www.campkaylie.org/index.php>**Camp Kinder Ring (Workmen's Circle)**

335 Sylvan Lake Road

Hopewell Junction, NY 12533

(845) 221-2771 (S), (516) 280-3157

www.campkr.com**Camp L'man Achai (Independent)**

1590 Perch Lake Road

Andes, NY 13731

(845) 676-3996 (S), (718) 436-8255

www.campلمانachai.com**Camp Nageela East (Jewish Education Program of Long Island)**

5755 State Route 42

Fallsburg, NY 12733

(845) 434-5257 (S), (516) 374-1528

www.campnageela.org**Camp Ramah in the Berkshires (National Ramah Commission)**

PO Box 515

Wingdale, NY 12594

(845) 832-6622 (S), (201) 871-7262

www.ramahberkshires.org**Camp Seneca Lake (JCC of Greater Rochester)**

200 Camp Road

Penn Yan, NY 14527

(315) 536-9981 (S), (585) 461-2000, ext. 218

www.campsenecalake.com

Camp Shomria (Hashomer Hatzair)
52 Lake Marie Road
Liberty, NY 12754
(845) 292-6241 (S), (212) 627-2830
www.campshomria.com

Camp Simcha (Chai Lifeline)
430 White Road
Glen Spey, NY 12737
(845) 856-1432 (S), (212) 699-6672
www.campsimcha.org

Camp Tel Yehudah (Hadassah)
PO Box 69
Barryville, NY 12719
(845) 557-8311 (S), (800) 970-2267
www.campty.com

Camp Young Judaea Sprout Lake (Hadassah)
6 Sprout Lake Camp, Route 82
Verbank, NY 12585
(845) 677-3411 (S), (917) 595-1500
www.cyjsl.org

Drisha High School Summer Program (Drisha Institute for Jewish Education)
37 West 65th Street, 5th floor
New York, NY 10023
(212) 595-0307
www.drisha.org

Eden Village Camp (Independent)
392 Dennytown Road
Putnam Valley, NY 10579
(877) 397-3336
www.edenvillagecamp.org

Habonim Dror Camp Na'aleh (Habonim Dror North America)
368 County Highway 1
Bainbridge, NY 13733
(607) 563-8900 (S), (212) 229-2700
www.naaleh.org

Jewish Girls Retreat (Chabad Lubavitch of S. Rensselaer County, YALDAH Magazine)
2155 13th Street
Troy, NY 12180
(614) 547-2267
www.jewishgirlsretreat.net

NCSY Camp Sports

11 Broadway, 14th Floor

New York, NY 10004

(888) 868-7968

<http://www.ncsysummer.com>**Passport NYC at 92Y**

1395 Lexington Avenue

New York, NY 10128

(212) 415-5641

<http://www.92Y.org/passportnyc>**Passport NYC Specialty Camps (92nd Street Y)**

1395 Lexington Avenue

New York, NY 10128

(212) 415-5573

www.92YPassportNYC.org**Surprise Lake Camp (UJA Federation of NY)**

382 Lake Surprise Road

Cold Spring, NY 10516

(845) 265-3616 (S), (212) 924-3131

www.surpriselake.org**The Zone Camp (Boy's Division)**

123 Scotch Valley Road

Stamford, NY 12167

(866) 843-9663

www.thezone.org**The Zone Camp (Girl's Division)**

964 South Gilboa Road

Gilboa, NY 12076

(866) 843-9663

www.thezone.org**URJ Kutz Camp (Union for Reform Judaism)**

46 Bowen Road

Warwick, NY 10990

(845) 987-6300 (S), (212) 650-4164

www.kutz.urjcamp.org**USY on Wheels**

820 2nd Avenue, 10th Floor

New York, NY 10017

(212) 533-7800, ext. 1146

<http://www.usy.org/escape>

YACHAD Camp Programs
11 Broadway, 13th Floor
New York, NY 10004
<http://www.njcd.org>

North Carolina

6 Points Sports Academy (Union for Reform Judaism)
4344 Hobbs Road
Greensboro, NC 27410
(561) 208-1650
www.6pointsacademy.org

Blue Star Camps (Independent)
179 Blue Star Way
Hendersonville, NC 28739
(828) 692-3591 (S), (954) 963-4494
www.bluestarcamps.com

Camp Judaea (Hadassah)
48 Camp Judea Lane, Box 395
Hendersonville, NC 28792
(828) 685-8841 (S), (404) 634-7883
www.campjudaea.org

Ohio

Camp Livingston
8401 Montgomery Road
Cincinnati, OH 45236
(513) 793-5554
<http://www.camplivingston.com>

Camp Stone
2463 South Green Road
Cleveland, OH 44122
(216) 382-8062
<http://www.campstone.org>

Camp Wise (JCC of Cleveland)
13164 Taylor Wells Road
Chardon, OH 44024
(440) 635-5444 (S), (216) 593-6250
www.campwise.org

Oregon

B'nai B'rith Camp (B'nai B'rith Men's Camp Association)
PO Box 110
Neotsu, OR 97364
(541) 994-2218 (S), (503) 452-3444
www.bbcamp.org

Pennsylvania

BBYO's International Kallah (B'nai B'rith)

661 Rosehill Road

Lake Como, PA 18437

(570) 798-2400 (S), (202) 857-6633

www.bbyo.org

B'nai B'rith Perlman Camp (B'nai B'rith)

661 Rosehill Road

Lake Como, PA 18437

(570) 635-9200

www.perlmancamp.org

Camp Chayolei Hamelech (Chayolei Hamelech Inc.)

445 Masthope Plank Road

Lackawaxen, PA 18435

(570) 949-4433 (S), (718) 221-0770

www.chayol.com

Camp Dina for Girls (UJA Federation)

355 Bangor Mountain Road

Stroudsburg, PA 18360

(570) 992-2267 (S), (718) 437-7117

www.campdina.com

Camp Dora Golding for Boys (UJA Federation)

418 Craigs Meadow Road

East Stroudsburg, PA 18301

(570) 223-0417 (S), (718) 437-7117

www.campdoragolding.com

Camp Gan Israel B-ME (Chabad – Gan Israel)

PO Box 26576

Collegeville, PA 19426

(845) 425-0903

www.cgibme.org

Camp JRF (Jewish Reconstructionist Federation)

1 Pine Grove Road

South Sterling, PA 18460

(570) 676-9291 (S), (215) 885-5601

www.campjrf.org

Camp Morasha

274 Highlake Road

Lakewood, PA 18439

(570) 798-2781 (S), (718) 252-9696

www.campmorasha.com

Camp Moshava (Bnei Akiva of the United States and Canada)

245 Navajo Road
Honesdale, PA 18431
(570) 253-4271 (S), (212) 465-9021
www.moshava.org

Camp Nah-Jee-Wah (New Jersey YMHA-YWHA Camps)

570 Sawkill Road
Milford, PA 18337
(570) 296-8596 (S), (973) 575-3333
www.njycamps.org

Camp Neshet (New Jersey YMHA-YWHA Camps)

90 Woods Road
Lakewood, PA 18439
(570) 798-2373 (S), (973) 575-3333, ext. 111
www.campneshet.org

Camp Poyntelle Lewis Village (Samuel Field YMHA, UJA Federation)

PO Box 66 (Pyntelle)
PO Box 47 (Lewis Village)
Poyntelle, PA 18454
(570) 448-2161 (S), (718) 279-0690
www.poyntelle.com

Camp Ramah in the Poconos (National Ramah Commission)

2618 Upper Woods Road
Lakewood, PA 18439
(570) 798-2504 (S), (215) 885-8556
www.ramahpoconos.org

Camp Shoshanim/Kislak

119 Woods Road
Lakewood, PA 18439
(570) 798-2551 (S), (973) 575-3333
www.campshoshanim.org

Camp Stone (Young Israel, Bnei Akiva)

2145 Deer Run Road
Sugar Grove, PA 16350
(814) 489-7841 (S), (216) 382-8062
www.campstone.org

Camp Zeke

31 Barry Watson Way
Lakewood, PA 18439
(212) 913-9783
<http://www.campzeke.org/about-camp-zeke/>

Capital Camps

12750 Buchanan Trail East
Waynesboro, PA 17268
(717) 794-2177 (S), (301) 468-2267
www.capitalcamps.org

Cedar Lake Camp (New Jersey YMHA-YWHA Camps)
570 Sawkill Road
Milford, PA 18337
(570) 296-8596 ext. 147 (S), (973) 575-3333, ext. 124
www.njycamps.org

Emma Kaufmann Camp
Jewish Community Center of Greater Pittsburgh
5738 Forbes Avenue
Pittsburgh, PA 15217
(412) 521-8010
<http://www.emmakaufmanncamp.com>

Golden Slipper Camp (Golden Slipper Club & Charities)
164 Reeders Run Road
Stroudsburg, PA 18360
(570) 629-1654 (S), (610) 660-0520
www.goldenslippercamp.org

Habonim Dror Camp Galil
2100 Arch Street
Philadelphia, PA 19103
(215) 832-0676
<http://www.campgalil.org>

Habonim Dror Camp Galil (Habonim Dror North America)
146 Red Hill Road
Ottsville, PA 18942
(610) 847-2213 (S), (215) 968-2013
www.campgalil.org

Pinemere Camp (Jewish Community Center Association)
8100 Bartonsville Woods Road
Stroudsburg, PA 18360
(570) 629-0266 (S), (215) 487-2267
www.pinemere.com

Round Lake Camp (New Jersey YMHA-YWHA Camps)
(for children with learning differences and social communication disorders)
119 Woods Road
Lakewood, PA 18439
(570) 798-2551, ext. 21, (973) 575-3333, ext. 145
www.roundlakecamp.org

Teen Age Camp (New Jersey YMHA-YWHA Camps)

570 Sawkill Road
Milford, PA 18337
(570) 296-8596 (S), (973) 575-3333
www.njycamps.org

URJ Camp Harlam (Union for Reform Judaism)

575 Smith Road
Kunkletown, PA 18058
(570) 629-1390 (S), (610) 668-0423
www.harlam.urjcamp.org

Yesh Shabbat

Julian Krinsky Camps and Programs
610 South Henderson Road
King of Prussia, PA 19406
(866) 879-5527
<http://www.jkjewishsummercamps.com/#>

Yeshivas Kayitz of Pittsburgh

1400 Summit Street
White Oak, PA
(913) 710-1771
(No website)

Rhode Island

Camp Jori (Independent)
1065 Wordens Pond Road
Wakefield, RI 02879
(401) 783-7000 (S), (401) 463-3170
www.campjori.com

Tennessee

Camp Darom (Baron Hirsch Congregation)
24845 Natchez Trace Road
Wildersville, TN 38388
(901) 683-7485
www.campdarom.com

Texas

Camp Gan Israel-South Padre Island (Chabad – Gan Israel)
904 Padre Boulevard
South Padre Island, TX 78597
(877) 290-1338
www.cgispi.com

Camp Young Judaea Texas (Hadassah)

121 Camp Young Judaea Drive
Kimberley, TX 78676
(512) 847-9564 (S), (713) 723-8354
www.cyjtxas.org

URJ Greene Family Camp (Union for Reform Judaism)

1192 Smith Lane, PO Box 1468
Bruceville, TX 76630
(254) 859-5411
www.greene.urjcamp.org

Utah**Camp Nageela West (Community Kollel of Greater Las Vegas)**

6460 Manhead Road
Randolph, UT 84064
(435) 793-6222 (S), (801) 613-1539
www.nageelawest.org

Washington**Camp Solomon Schechter (Independent)**

1627A 73rd Avenue SE
Olympia, WA 98501
(360) 352-1019 (S), (206) 447-1967
www.campschechter.org

Sephardic Adventure Camp

(Congregation Ezra Bessaroth and Sephardic Bikur Holim Congregation)

1476 West Lost Lake Road
Shelton, WA 98584
(206) 257-2225
www.sephardicadventurecamp.org

URJ Camp Kalsman (Union for Reform Judaism)

14724 184th Street NE
Arlington, WA 98223
(360) 435-9302 (S), (425) 284-4484
www.kalsman.urjcamp.org

West Virginia**Emma Kaufmann Camp (JCC of Greater Pittsburgh)**

297 Emma Kaufmann Camp Road
Morgantown, WV 26508
(304) 599-4435 (S), (412) 521-8010
www.emmakaufmanncamp.com

Wisconsin

B'nai B'rith Beber Camp (B'nai B'rith)
W 1741 Highway J
Mukwonago, WI 53149
(262) 363-6800 (S), (847) 677-7130
www.bebercamp.com

Camp Interlaken JCC
6255 North Santa Monica
Milwaukee, WI 53217
(414) 967-8240
<http://www.campinterlaken.org>

Camp Moshava Wild Rose (Bnei Akiva)
W 8256 County Road P
Wild Rose, WA 54984
(920) 622-3379 (S), (847) 674-9733
www.moshavawildrose.org

Camp Ramah in Wisconsin (National Ramah Commission)
6150 East Buckatabon Road
Conover, WI 54519
(715) 479-4400 (S), (312) 606-9316, ext. 221
www.ramahwisconsin.com

Camp Young Judaea Midwest (Hadassah)
East 989 Stratton Lake Road
Waupaca, WI 54981
(715) 258-2288 (S), (847) 675-6790
www.cyjmid.org

Habonim Dror Camp Tavor
2755 Wingate Lane East
West Bend, WI 53090
(262) 334-0399
<http://www.camptavor.org>

Herzl Camp
7260 Mickey Smith Parkway
Webster, WI 54893
(715) 866-8177 (S), (952) 927-4002
www.herzlcamp.org

JCC Camp Chicago (JCC of Chicago)
443 Munroe
Lake Delton, WI 53940
(847) 763-3551
www.campchi.com

JCC Machaneh Chavayah at Perlstein (JCC of Chicago)
443 Munroe
Lake Delton, WI 53940
(773) 761-9100
www.gojcc.org

Steve and Shari Sadek Family Camp Interlaken JCC
(Harry & Rose Samson Family JCC)
7050 Old Highway 70
Eagle River, WI 54521
(715) 479-8030 (S), (414) 967-8240
www.campinterlaken.org

URJ Olin-Sang-Ruby Union Institute (OSRUI) (Union for Reform Judaism)
600 Lac La Belle Drive
Oconomowoc, WI 53066
(262) 567-6277 (S), (847) 509-0990
www.osrui.org

Canada

Alberta

Camp BB Riback
Box 242
Pine Lake, AB TOM 1S0
(403) 886-4512 (S), (587) 988-9771
www.campbb.com

British Columbia

Camp Hatikvah (Camp Hatikvah Foundation)
1-5763 Oak Street
Vancouver, BC V6M 2V7
(604) 263-1200
www.camphatikvah.com

Habonim Dror Camp Miriam (Habonim Dror North America)
835 Berry Point Road
Gabriola Island, BC VOR 1X1
(604) 266-2825
www.campmiriam.org

Manitoba

B'nai Brith Camp (Manitoba)
C128-123 Doncaster Street
Winnipeg, MB R3N 2B2
(204) 477-7512
<http://www.bbcamp.ca>

Camp Massad of Manitoba
(Jewish Foundation of Manitoba, The Jewish Federation of Winnipeg)
General Delivery
Winnipeg Beach, MB R0C 3G0
(204) 389-5300 (S), (204) 477-7487
www.campmassad.ca

Nova Scotia

Camp Kadimah (Atlantic Jewish Council)
1681 Barss Corner Road
Barss Corner, NS B0R 1A0
(902) 644-2313 (S), (866) 523-4624
www.campkadimah.com

Ontario

B'nai Brith Camp (Jewish Community Center Association)
Box 559
Kenora, ON P9N 3X5
(807) 548-4178 (S), (204) 477-7512
www.bbcamp.ca

Camp Agudah Toronto (Agudath Israel)
129 McGillivray
North York, ON M5M 2Y7
(416) 781-7101
(No website)

Camp Gan Israel Toronto
770 Chabad Gate
Thornhill, ON L4J 2R4
(905) 731-7000
<http://www.ganisraeltoronto.com>

Camp Kadimah
4600 Bathurst Street, Suite 220
Toronto, ON M2R3V3
(416) 634-3089
<http://www.campkadimah.com>

Camp Moshava (Bnei Akiva)
1485 Murphy Road RR#1
Ennismore, ON K0L 1T0
(705) 292-8143 (S), (416) 630-7578
www.campmoshava.org

Camp Northland-B'nai Brith (The Jewish Camp Council of Toronto)
4250 Haliburton Lake Road
Haliburton, ON K0M 1S0
(705) 754-2374 (S), (905) 881-0018
www.campnbb.com

Camp Ramah in Canada (National Ramah Commission)

1104 Fish Hacherty Road

Utterson, ON P0B 1M0

(416) 789-2193

www.campramah.com**Camp Shalom (Toronto Zionist Council)**

PO Box 790

Gravenhurst, ON P1P 1V1

(705) 687-4244 (S), (416) 783-6744

www.camp-shalom.com**Camp Shomria (Hashomer Hatzair)**

RR#3 Ottylake

Perth, ON K7H 3C5

(613) 267-4396 (S), (416) 736-1339

www.campshomria.ca**Camp Solelim (Canadian Young Judaea)**

6490 Tilton Lake Road

Sudbury, ON P3G 1L5

(705) 522-1480 (S), (416) 781-5156

www.solelim.ca**Camp Walden**

RR#2 (38483 Hwy-28)

Palmer Rapids, ON K0J 2E0

(613) 758-2365 (S), (416) 736-9971

www.jewish-sleepover-camp.com**Habonim Dror Camp Gesher (Habonim Dror North America)**

General Delivery

Cloyne, ON K0H 1K0

(613) 336-2583 (S), (416) 633-2511

www.campgesher.com**J Academy**

Schwartz/Reisman Centre

9600 Bathurst Street, Suite 240

Vaughn, ON L6A 3Z8

(905) 303-1821, ext. 3042

<https://www.facebook.com/pages/J-Academy-Camp/132489790112671>**URJ Camp George (Union for Reform Judaism)**

45 Good Fellowship Road

Seguin, ON P2A 0B2

(705) 732-6964 (S), (416) 638-2635

www.campgeorge.org

Quebec

Camp B'nai Brith of Montreal (Federation CJA of Montreal)

5445 Route 329 North

Sainte-Agathe-des-Monts, Quebec J8C 0M7

(819) 326-4824 (S), (514) 735-3669

www.cbbmtl.org

Camp B'nai Brith of Ottawa (Independent)

7861 Chemin River

Quyon, QC J0X 2V0

(819) 458-2660 (S), (613) 244-9210

www.cbboottawa.com

Camp Cabri

290 Rue Newton

Dollard-des-Ormeaux, QC H9A 3G2

(514) 924-8759

(No website)

Camp Gan Israel Montreal (Chabad – Gan Israel)

103 Chemin De La Minerva

La Minerve, QC J0T 1H0

(819) 274-2215 (S), (514) 343-9606

www.cgimontreal.com

Camp Kinneret-Biluim (Canadian Young Judaea)

184 Rue Harisson

Mont Tremblant, QC J8E 1M8

(819) 425-3332 (S), (800) 426-5108 and (800) 804-6661

www.ckb.ca

Camp Massad

1200 Chemin du Lac Quenouille

Sainte Agathe des Monts, QC J8C 0R4

(819) 326-4686 (S), (514) 488-6610

www.campmassad.org

Camp Pardas Chanah

984 Route 117

Val David, QC J0T 2N0

(819) 322-2334 (S), (514) 731-3681

www.camppc.com

Camp Yaldei (The Donald Berman Yaldei Developmental Center)

(for children with developmental disabilities)

2100 Marlowe Avenue, 5th floor

Montreal, QB H4A 3LR

(514) 279-3666, ext. 222

www.yaldei.org

Harry Bronfman Y Country Camp, (Montreal JCC – YM-YWHA)
 130 Chemin Lac Blanc
 Huberdeau, QC J0T 1G0
 (819) 687-3271 (S), (514) 737-6551, ext. 267
www.ycountrycamp.com

20.7 Jewish Museums

Central Coordinating Body for Jewish Museums

Council of American Jewish Museums

Through training of museum staff and volunteers, information exchange, and advocacy on behalf of Jewish museums, CAJM strengthens the Jewish-museum field in North America.

Center for Judaic Studies
 University of Denver
 2000 East Asbury Avenue, Suite 157
 Denver, CO 80208-0911
 (303)-871-3015
www.cajm.net

Note: For Holocaust Museums, see the next section.

United States

Alaska

Alaska Jewish Museum and Cultural Center

Collection of original documents, photographs, visual art, books, and cultural artifacts that tell the story of the Jewish experience in Alaska, showcases untold Jewish contributions to Alaska's history, art, and culture, and celebrates Alaska's heroic humanitarian rescues of Jewish refugees during the establishment of the State of Israel

1221 East 35th Avenue
 Anchorage, AK 99508
 (907) 770-7021
www.alaskajewishmuseum.com

Arizona

Phoenix
 Arizona Jewish Historical Society
 Cutler✶Plotkin Jewish Heritage Center
History of the Jewish community and experience in Arizona
 122 East Culver Street
 Phoenix, AZ 85004
 (602) 241-7870
<https://azjhs.org/Exhibits.html>

Phoenix

Sylvia Plotkin Judaica Museum (Congregation Beth Israel)

Over 1,000 Judaic artifacts from around the world exploring Torah, Jewish holidays, and life cycle events

10460 North 56th Street

Scottsdale, AZ 85253

(480) 951-0323

www.cbiaz.org/about/museum

Tucson

Jewish History Museum

History of the Jewish experience in the Southwest

564 South Stone Avenue

Tucson, AZ 85701

(520) 670-9073

www.jewishhistorymuseum.org/home

California

East Bay (Oakland)

Jewish Heritage Museum (The Reutlinger Community for Jewish Living)

Judaica from Europe, the Middle East, and North Africa documenting the history of the Jewish people around the world

4000 Camino Tassajara

Danville, CA 94506

(925) 932-0396

www.rcjl.org/museum

East Bay (Oakland)

The Magnes Collection of Jewish Art and Life

Cultures of the Jews in the global diaspora and the American West

University of California, Berkeley

2121 Allston Way

Berkeley, CA 94720

(510) 643-2526

www.magnes.org

Los Angeles

Aliyah Bet and Machal Museum

Exhibit documenting the history of the American and Canadian men and women who served on the ships to smuggle Holocaust survivors through the British blockade into Palestine (Aliyah Bet) or as volunteers with the Israeli armed forces (Machal) during Israel's war of independence

American Jewish University

15600 Mulholland Drive

Bel Air, CA 90077

(888) 853-6763/(310) 476-9777

www.israelvets.com/two_museums.html

Los Angeles

American Jewish University

Platt and Borstein Galleries (exhibitions in the visual arts) and Marvin and Sondra

Smalley Sculpture Garden

15600 Mulholland Drive

Bel Air, CA 90077

(310) 476-9777

<http://culture.ajula.edu>

Los Angeles

Gotthelf Art Gallery (Lawrence Family JCC)

Contemporary artists and a wide variety of visual media

4126 Executive Drive

La Jolla, CA 92037

(858) 362-1154

www.sdcjc.org/gag

Los Angeles

Skirball Cultural Center

Experiences and accomplishments of the Jewish people over 4,000 years from antiquity to America

2701 North Sepulveda Boulevard

Los Angeles, CA 90049

(310) 440-4500

www.skirball.org

Los Angeles

Milken Archive of Jewish Music

Largest collection of American Jewish music, with more than 700 recorded works and, in addition, oral histories, photographs, historical documents, video footage from recording sessions, interviews, and live performances, and an extensive collection of program notes and essays

1250 Fourth Street

Santa Monica, CA 90401

(310) 570-4770

www.milkenarchive.org

Los Angeles

Zimmer Children's Museum

Hands-on exhibits for children ages 0–8, some of which have Jewish themes

6505 Wilshire Boulevard, #100

Los Angeles, CA 90048

(323) 761-8984

www.zimmermuseum.org

San Francisco

Contemporary Jewish Museum

Contemporary perspectives on Jewish culture, history, art, and ideas

736 Mission Street

San Francisco, CA 94103

(415) 655-7800

www.thecjm.org

San Francisco

Elizabeth S. & Alvin I. Fine Museum (Congregation Emanu-El)

Jewish art and history

2 Lake Street

San Francisco, CA 94118

(415) 751-2535

www.emanuelsf.org/page.aspx?pid=372

Colorado

Denver

Mizel Museum

Artifacts, fine art, video, and photography exploring the diversity of Jewish life, culture, and history

400 South Kearney Street

Denver, CO 80224

(303) 394-9993

www.mizelmuseum.org

Denver

Singer Gallery (Mizel Arts and Culture Center at Robert E. Loup JCC)

Exhibits of visual art by Jewish artists of historical and contemporary significance, exploring intersections of art and popular culture where Jews have been defining or central figures

350 South Dahlia Street

Denver, CO 80246

(303) 316-6360

www.maccjcc.org/singer-gallery

Connecticut

Hartford

Chase Family Gallery (Mandell JCC)

Art in all forms-painting, sculpture, photography, glass and ceramics-ranging from contemporary to classical to avant garde from local, national and worldwide artists and craftspeople

335 Bloomfield Avenue

West Hartford, CT 06117

(860) 236-4571

www.mandelljcc.org

Hartford

Jewish Historical Society of Greater Hartford

Exhibitions about the Jewish community of Greater Hartford

333 Bloomfield Avenue

West Hartford, CT 06117

(860) 727-6171

www.jhsg.org/about.htm

Hartford

The Museum of Jewish Civilization (University of Hartford)

Story of Jewish civilization told through exhibits highlighting the history of Jewish interactions with Muslims and Christians, the lives of Jews worldwide and in ancient Israel, and the Holocaust

Maurice Greenberg Center for Judaic Studies

Mortensen Library (Harry Jack Gray Center)

200 Bloomfield Avenue

West Hartford, CT 06117

(860) 768-4963

www.hartford.edu/greenberg/museum.asp

District of Columbia

Ann Loeb Bronfman Gallery (Washington DCJCC)

Artwork and artifacts that address themes of social consciousness and cultural awareness while enhancing Jewish identity

1529 16th Street NW

Washington, DC 20036

(202) 777-3208

www.washingtondcjcc.org/center-for-arts/gallery

B'nai B'rith Klutznick National Jewish Museum

Art and artifacts on Jewish life and culture, including ceremonial and folk art, coins, maps, photographs, and painting and sculpture. Includes the American Jewish Sports Hall of Fame, a group of unique plaques dedicated to noted athletes, sports writers, and coaches

2020 K Street NW

Washington, DC 20006

(202) 518-9400

<http://www.bnaibrith.org/bnai-brith-klutznick-national-jewish-museumreg---virtual-gallery.html>

Lillian and Albert Small Jewish Museum

History of the Jewish community in the Greater Washington DC area from the mid-1800s to the present

701 Fourth Street NW

Washington, DC 20001

(202) 789-0900

www.jhsgw.org

National Museum of American Jewish Military History
Contributions of Jewish Americans who served in the US Armed Forces
1811 R Street NW
Washington, DC 20009
(202) 265-6280
www.nmajmh.org

The Dennis and Phillip Ratner Museum
Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage
10001 Old Georgetown Road
Bethesda, MD 20814
(301) 897-1518
www.ratnermuseum.com

Florida

Gainesville

Aliyah Bet and Machal Museum (Museum of American and Canadian Volunteers in Israel's War of Independence)

Exhibit documenting the history of the American and Canadian men and women who served on the ships to smuggle Holocaust survivors through the British blockade into Palestine (Aliyah Bet) or as volunteers with the Israeli armed forces (Machal) during Israel's war of independence

Norman H. Lipoff Hall

Hillel Building

University of Florida

2020 West University Avenue

Gainesville, FL 32603

(532) 372-2900

www.israelvets.com/two_museums.html

Miami

Harold and Vivian Beck Museum of Judaica (Beth David Congregation)

Sephardic and Ashkenazi artifacts depicting Jewish life cycle events, festivals, and Shabbat

2625 SW Third Avenue

Miami, FL 33129

(305) 854-3911

www.bethdavidmiami.org/our-spaces.php

Miami

Jewish Museum of Florida

Florida Jewish experience exploring the diversity of Jewish life and the influence of Florida Jews on Florida, the nation, and the world

301 Washington Avenue

Miami Beach, FL 33139

(305) 672-5044

www.jewishmuseum.com

Sarasota**Judaica Museum of Temple Beth Sholom**

Jewish arts, culture, and lifestyle, including Jewish life cycle, Holocaust, and holidays.

1050 South Tuttle Avenue

Sarasota, FL 34237

(941) 955-8121

www.templebethsholomfl.org/Programs/JudaicaMuseum.aspx

Georgia**Atlanta****The Breman Jewish Heritage & Holocaust Museum**

Jewish life in Georgia, Atlanta's Jewish history, and history of the Holocaust

1440 Spring Street NW

Atlanta, GA 30309

(678) 222-3700

www.thebreman.org

Savannah**Nancy and Lawrence Gutstein Museum (Congregation Mickve Israel)**

Jewish history of the Jews of Savannah, Georgia

20 East Gordon Street

Savannah, GA 31401

(912) 233-1547

www.mickveisrael.org

Illinois**Chicago****Frank Rosenthal Memorial Collection (Temple Anshe Sholom)**

Extensive private collection of Judaica gathered by Rabbi Frank F. Rosenthal

20820 South Western Avenue

Olympia Fields, IL 60461

(708) 748-6010

www.templeanshesholom.org

Chicago**KAM Isaiah Israel Congregation**

A small museum of Jewish artifacts

1100 East Hyde Park Boulevard

Chicago, IL 60615

(773) 924-1234

www.kamii.org

Chicago

Rosengard Museum (Congregation Beth Shalom)

Judaic ritual and ceremonial objects, Megillot Esther, items for Jewish life cycle events, and Jewish artwork

3433 Walters Avenue

Northbrook, IL 60062

(847) 498-4100

www.bethshalomnb.org/article.aspx?id=12884902018

Chicago

Museum at Spertus Institute of Jewish Learning and Leadership

The Chicago Jewish experience and aspects of Jewish culture

610 South Michigan Avenue

Chicago, IL 60605

(312) 322-1700

www.spertus.edu/library

Indiana

Goldman Memorial Museum (Congregation Achduth Vesholom)

Museum established in 1928 at oldest Jewish congregation in Indiana containing large collection of Judaica

5200 Old Mill Road

Fort Wayne, IN 46807

(260) 744-4245

www.templecav.org/About/Artwork/tabid/3876/Default.aspx

Kansas

Kansas City

Kansas City Jewish Museum of Contemporary Art/The Epsten Gallery/Museum Without Walls (Village Shalom)

Jewish culture and experience through traditional and contemporary art, celebrating the common humanity within our diverse society

5500 West 123rd Street

Overland Park, KS 66209

(913) 266-8413

www.kcjmca.org/home

Maine

Portland

Maine Jewish Museum

Jewish history, art, and culture of Maine, reflecting the contributions and accomplishments of Maine's original Jewish immigrants and their families

267 Congress Street

Portland, ME 04101

(207) 329-9854

www.mainejewishmuseum.org

Maryland**Baltimore**

The Goldsmith Museum and Hendler Learning Center (Chizuk Amuno Congregation)
Judaica depicting the history of Jewish Baltimore and Chizuk Amuno Congregation;
The Learning Center features a time line of Jewish history from the Biblical period
to the present against a backdrop of world civilization

8100 Stevenson Road

Baltimore, MD 21208

(410) 486-6400 ext. 291

www.chizukamuno.org/about/the-goldsmith-museum

Baltimore

The Jewish Museum of Maryland

The Jewish experience in America with special attention to Jewish life in Maryland

15 Lloyd Street

Baltimore, MD 21202

(410) 732-6400

www.jewishmuseummd.org

Baltimore

Norman & Sarah Brown Art Gallery (JCC of Greater Baltimore)

Fine art exhibits by Jewish artists or with a meaningful Jewish component

5700 Park Heights Avenue

Baltimore, MD 21215

(410) 542-4900

www.jcc.org/artsculture/art-exhibits

Rockville

Goldman Art Gallery (JCC of Greater Washington)

Meaningful exhibits and imagery related to Jewish experience, identity, values, and culture

6125 Montrose Road

Rockville, MD 20852

(301) 881-0100

www.jccgw.org/articlenav.php?id=93

Rockville

Jane L. and Robert H. Weiner Judaic Museum (JCC of Greater Washington)

Collection of about 100 Judaic antiquities, including oil jugs, coins, jewelry, and menorahs

6125 Montrose Road

Rockville, MD 20852

(301) 881-0100

www.shalomdc.org/page.aspx?id=110565

Washington, DC

The Dennis and Phillip Ratner Museum

Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage

10001 Old Georgetown Road

Bethesda, MD 20814

(301) 897-1518

www.ratnermuseum.com

Massachusetts

Amherst

Yiddish Book Center

Yiddish language and culture

Harry and Jeanette Weinberg Building

1021 West Street

Amherst, MA 01002

(413) 256-4900

www.yiddishbookcenter.org

Boston

American Jewish Historical Society, New England Archives

Documentary record of Jewish life in the Greater Boston area and New England communities

101 Newbury Street

Boston, MA 02116

(617) 226-1245

www.ajhsboston.org

Boston

Mayyim Hayyim Art Gallery (Mayyim Hayyim Living Waters Community Mikveh)

Juried exhibits by contemporary artists of all faiths that provide original perspectives about immersion in particular and about ritual in general

1838 Washington Street

Newton, MA 02466

(617) 244-1836 ext. 1

www.mayyimhayyim.org/Gallery

Boston

The Vilna Shul, Boston's Center for Jewish Culture

Boston's oldest surviving immigrant-era synagogue, exploring the Boston Jewish historical, cultural, and spiritual experience

18 Phillips Street

Boston, MA 02114

(617) 523-2324

www.vilnashul.com

Boston

Wyner Museum (Temple Israel of Boston)

Souvenirs of the Holy Land 1880-1915 depicting a carefully constructed view of Palestine over a century ago

477 Longwood Avenue

Boston, MA 02215

(617) 731-3711

<http://tisrael.org/>

Michigan

Detroit

Goodman Family Judaic & Archival Museum at Temple Israel

Artistic works of Judaica that manifest the ongoing traditions of Judaism and the historical expression of the Jewish people

5725 Walnut Lake Road

West Bloomfield, MI 48323

(248) 661-5700

www.temple-israel.org

Detroit

Janice Charach Gallery (JCC of Metropolitan Detroit)

Exhibitions of Jewish art and works by Jewish artists

6600 West Maple Road

West Bloomfield, MI 48322

(248) 432-5579

www.jccdet.org

Detroit

Shalom Street (JCC of Metropolitan Detroit)

More than 30 interactive, hands-on exhibits depicting Jewish traditions and values, our relationship with and responsibility to nature, Jewish arts, and the diversity of the Jewish people

6600 West Maple Road

West Bloomfield, MI 48322

(248) 432-5451

www.jccdet.org

Minnesota

Minneapolis

Tychman Shapiro Gallery (Sabes JCC)

Artwork related to Jewish traditions and culture as well as artwork of Jewish artists on themes outside their faith system

4330 South Cedar Lake Road

Minneapolis, MN 55416

(952) 381-3416

www.sabesjcc.org/arts_gallery.htm

Mississippi

Natchez

Museum of the Southern Jewish Experience (Temple B'nai Israel)

History of the Southern Jewish experience

213 South Commerce Street

Natchez, MS 39120

(601) 362-6357

www.msje.org/museum**New Jersey**

Cape May County

The Sam Azeez Museum of Woodbine Heritage (Woodbine Brotherhood Synagogue)

History and heritage of the Russian Jews who settled in Woodbine, New Jersey, the experimental agricultural industrial colony envisioned by Baron de Hirsch, in the 1890s

610 Washington Avenue

Woodbine, NJ 08270

(609) 861-5355

www.thesam.org

Greater MetroWest

The Jewish Museum of New Jersey (Congregation Ahavas Sholom)

400 years of Jewish history in New Jersey with an emphasis on tolerance and diversity

145 Broadway

Newark, NJ 07104

(973) 485-2609

www.jewishmuseumnj.org

Monmouth County

Jewish Heritage Museum of Monmouth County

History of the Jewish residents of Monmouth County, New Jersey

310 Mounts Corner Drive

Freehold, NJ 07728

(732) 252-6990

www.jhmomc.org**New York (Outside New York Metropolitan Area)**

Binghamton

Hanukkah House Museum (Temple Concord)

Seasonal teaching museum and exhibition housed in historic Kilmer Mansion, depicting the Jewish religious and cultural experience and featuring hundreds of different Hanukkah menorahs and dreidles on loan from community members

9 Riverside Drive

Binghamton, NY 13905

(607) 723-7355

www.templeconcord.com/community/hannukah

Buffalo

Benjamin and Dr. Edgar R. Cofeld Judaic Museum (Temple Beth Zion)

Collection of Judaica artifacts rotated for viewing according to the holidays

805 Delaware Avenue

Buffalo, NY 14209

(716) 836-6565

www.tbz.org/Facilities/facilities.html

Kingston (Ulster County)

Gomez Mill House

Experiential tours of the oldest extant Jewish dwelling in North America continuously lived in for nearly three centuries, focusing on the contributions of former Mill House owners to the multi-cultural history of the Hudson River Valley and the role of American Jews as pioneers

11 Millhouse Road

Marlboro, NY 12542

(845) 236-3126

www.gomez.org

New York Metropolitan Area**Brooklyn**

Jewish Children's Museum

Hands-on exhibits for children and their families focusing on Jewish holidays, biblical history, Israel, contemporary Jewish life, Jewish values and traditions, and other aspects of Jewish culture

792 Eastern Parkway

Brooklyn, NY 11213

(718) 467-0600

www.jewishchildrens.museum

Bronx

Derfner Judaica Museum (The Hebrew Home at Riverdale)

Collection of Jewish ceremonial art donated by Riverdale residents Ralph and Leuba Baum, the majority of which were used primarily by European Jews before the Holocaust, and rotating exhibits relating to Jewish history and contemporary Jewish culture

Jacob Reingold Pavilion

5901 Palisade Avenue

Riverdale, NY 10471

(718) 581-1000

www.m.hebrewhome.org/derfnerjudaicamuseum.asp

Manhattan

American Jewish Historical Society

Oldest national ethnic historical organization in the nation, documenting the history of the Jewish presence in the US from 1654 to the present and reflecting the variety of American Jewish culture as expressed in the synagogue, ritual practice, the home, entertainment, and sports

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 294-6160

www.ajhs.org

Manhattan

Hebrew Union College-Jewish Institute of Religion Museum

Contemporary artists exploring Jewish identity, history, culture, spirituality, and experience

The Brookdale Center

One West 4th Street

New York, NY 10012

(212) 824-2298

www.huc.edu/museums

Manhattan

Herbert & Eileen Bernard Museum of Judaica (Temple Emanu-El)

Judaica exploring Jewish national identity, history, and material culture as well as the history of Temple Emanu-El

One East 65th Street

New York, NY 10065

(212) 744-1400 ext. 259

www.emanuelnyc.org/museum.php

Hineni Heritage Center-Interactive Museum

Multi-media museum in which music, photographs, words, and design combine to let the visitor experience the continuity of Judaism through the ages, as depicted in 3 themed rooms: the Jewish Way of Life, the Holocaust, and Israel

232 West End Avenue

New York, NY 10023

(212) 496-1660

www.hineni.org/museum.asp

Manhattan

Kehila Kedosha Janina Synagogue and Museum

History and customs of Kehila Kedosha Janina Synagogue, built in 1927 on New York City's Lower East Side by Romaniote Jews from Janina, Greece, and the story of this tiny and obscure Jewish community from their entry into Greece in the first century to their current life in America

280 Broome Street

New York, NY 10002

(212) 431-1619

www.kkjsm.org

Manhattan

Leo Baeck Institute

History and culture of German-speaking Jewry

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 744-6400

www.lbi.org

Manhattan

Museum at Eldridge Street

Located within the historic Eldridge Street Synagogue, displaying the culture, history, and traditions of Eastern European Jewish immigrants who settled in New York City's Lower East Side

12 Eldridge Street

New York, NY 10002

(212) 219-0888

www.eldridgestreet.org

Manhattan

Tenement Museum

America's immigrant history and experience, Jewish and non-Jewish, related through viewing restored apartments of past residents of New York City's Lower East Side from different time periods, including the restored apartment of the German-Jewish Gumpertz family

103 Orchard Street

New York, NY 10002

(212) 982-8420

www.tenement.org

Manhattan

The Jewish Museum

Collections comprise 27,000 items, ranging from archaeological artifacts to works by today's cutting-edge artists, exploring the essence of Jewish identity; permanent exhibition tells the story of the Jewish people through diverse works of art, antiquities, and media

1109 Fifth Avenue

New York, NY 10128

(212) 423-3200

www.thejewishmuseum.org

Manhattan

The Laurie M. Tisch Gallery (The JCC in Manhattan)

Multi-disciplinary exhibits that offer new perspectives on the rich history and values of the community

The Samuel Priest Rose Building
334 Amsterdam Avenue
New York, NY 10023
(646) 505-5708
www.jccmanhattan.org/the-laurie-m-tisch-gallery

Manhattan

The Library of the Jewish Theological Seminary
One of the greatest collections of Judaica in the world, including books, manuscripts, archival documents, recordings, and Jewish art, exploring the literary and cultural heritage of the Jewish people
3080 Broadway
New York, NY 10027
(212) 678-8082
www.jtsa.edu/The_Library/About.xml

Manhattan

Yeshiva University Museum
More than 8,000 artifacts depicting Jewish culture around the world and throughout history, and exhibits of emerging or contemporary artists working on Jewish themes
Center for Jewish History
15 West 16th Street
New York, NY 10011
(212) 294-8330
www.yumuseum.org

Manhattan

YIVO Institute for Jewish Research
History of 1,000 years of Jewish life throughout Eastern Europe, Germany, and Russia and its continuing influence in America, including largest collection of Yiddish-language materials in the world
Center for Jewish History
15 West 16th Street
New York, NY 10011
(212) 246-6080
www.yivo.org

Nassau

Elsie K. Rudin Judaica Museum (Temple Beth-El of Great Neck)
Judaica artifacts, including a collection of antique Judaica used in family religious observances, and contemporary Judaica art, including one of the finest collections of Ilya Schor's work in the world
5 Old Mill Road
Great Neck, NY 11023
(516) 487-0900
www.tbegreatneck.org/aboutus/tbe/art_and_architecture/elsie_k_rudin_judaica_museum

Queens

Bukharian Jewish Museum

Collection of more than 3,000 artifacts that tells the 2,500-year history of the Bukharian Jews of Central Asia and paints an interactive picture of the life and culture of the region

Jewish Institute of Queens/Queens Gymnasia

60-05 Woodhaven Boulevard

Elmhurst, NY 11373

(718) 897-4124/(718) 426-9369

www.YouTube.com/watch?v=N8E0WdGV5D4

Suffolk

Alan & Helene Rosenberg Discovery Museum (Suffolk Y JCC)

Hands-on museum where children and their families experience learning about Jewish life, history, values, traditions, and heroes as well as Israel and the Hebrew language

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

www.suffolkjcc.org/html/discoverymuseum.shtml

Suffolk

George Kopp Jewish Military Hall of Heroes (Suffolk Y JCC)

Contributions to the peace and freedom of the US of Jewish men and women who served in the US Armed Forces

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

www.suffolkjcc.org/html/georgekopphallofheroes.shtml

Suffolk

The National Jewish Sports Hall of Fame and Museum (Suffolk Y JCC)

Plaques honoring Jewish individuals who have distinguished themselves in the field of sports, fostering Jewish identity through athletics

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

www.jewishsports.org/jewishsports/index.shtml

Westchester

Gladys & Murray Goldstein Cultural Center (Temple Israel of New Rochelle)

Judaic art, archaeological artifacts, contemporary Israeli art, commemorative photographs, and storied objects illustrating the Jewish people's contributions to art and culture

1000 Pinebrook Boulevard

New Rochelle, NY 10804

(914) 235-1800

www.tinr.org/community/committees/culturalcenter

Westchester

Rabbi Irving and Marly Koslowe Judaica Gallery (Westchester Jewish Center)
Revolving exhibitions of fine art, folk art, and photography that mirror the Jewish world, in microcosm
 175 Rockland Avenue
 Mamaroneck, NY 10543
 (914) 698-2960
www.wjcenter.org/Our_Community/Committees/Judaica_Gallery

North Carolina**Durham**

Rosenzweig Gallery (Judea Reform Congregation)
Jewish religious and creative arts and crafts, as well as original programs of Judaica, religious prints and books, and exhibits of highly acclaimed Israeli and regional artists
 1933 West Cornwallis Road
 Durham, NC 27705
 (919) 489-7062
www.judeareform.org/aboutus/facilities

Raleigh

Judaic Art Gallery of the North Carolina Museum of Art
One of the finest collections of Jewish ceremonial art in the US, celebrating the spiritual life and ceremonies of the Jewish people
 2110 Blue Ridge Road
 Raleigh, NC 27607
 (919) 839-6262
www.ncartmuseum.org/collection/judaic

Traveling Exhibits throughout North Carolina

Down Home Museum Exhibit at Jewish Heritage Foundation of North Carolina
Traveling exhibition that tells the narrative of Jewish life in North Carolina
 Duke University
 Trent Hall
 Room 253
 Durham, NC 27708
 (919) 660-3504
www.jhfn.org/programs/down-home-museum-exhibit

Ohio**Cincinnati**

Skirball Museum (Hebrew Union College-Jewish Institute of Religion, Cincinnati)
Permanent exhibit of Jewish archaeological artifacts and Jewish ceremonial and ritual objects portraying the cultural, historical, and religious heritage of the Jewish people, including such themes as Torah study, American Judaism with emphasis on Cincinnati and HUC-JIR, the Holocaust, and modern Israel

3101 Clifton Avenue
 Cincinnati, OH 45220
 (513) 281-6260
www.huc.edu/museums

Cleveland

Maltz Museum of Jewish Heritage (The Museum of Diversity & Tolerance)
History of the Jewish immigrant experience in Cleveland and the growth and evolution of Cleveland's Jewish community, focusing on tolerance and diversity; The Temple-Tifereth Israel Gallery features an important collection of Judaic art and artifacts; special exhibitions of national and international acclaim
 2929 Richmond Road
 Beachwood, OH 44122
 (216) 593-0575
www.maltzmuseum.org

Cleveland

The Temple Museum of Religious Art (The Temple-Tifereth Israel)
One of the top three synagogue museums in North America and one of the oldest museums of Judaica in the US containing one of the country's most comprehensive collections of Judaica and Jewish art; Hanauer-Myers Memorial Gallery displays Holocaust wall hangings and biblical history wall hangings by artist Judith Weinshall Liberman
 University Circle at Silver Park
 Cleveland, OH 44106
 (216) 831-3233
www.ttti.org

Oklahoma

Tulsa

The Sherwin Miller Museum of Jewish Art
Largest collection of Judaica in the American Southwest, including art and artifacts showing the history of the Jewish people from the pre-Canaanite era through the settling of the Jewish community in Tulsa and the Southwest, as well as a Holocaust exhibition containing objects donated by Oklahoma veterans who helped liberate the German concentration camps and artifacts brought to Oklahoma by Jewish refugees from Nazi Germany
 2021 East 71st Street
 Tulsa, OK 74136
 (918) 492-1818
www.jewishmuseum.net

Oregon

Portland

Oregon Jewish Museum

The Pacific Northwest's only Jewish museum and largest collection of the documented and visual history of Oregon's Jews, examining the history of the Jewish experience in Oregon from 1850 to the present

1953 Northwest Kearney Street
Portland, OR 97209
(503) 226-3600
www.ojm.org

Pennsylvania

Philadelphia

Leon J. and Julia S. Obermayer Collection of Jewish Ritual Art (Congregation Rodeph Shalom)

More than 500 works of Jewish ceremonial art demonstrating the unique relationship between the Jews' quest for beauty in articles used in religious rites and art of the countries in which they lived

615 North Broad Street
Philadelphia, PA 19123
(215) 627-6747
www.rodephshalom.org/obermayer

Philadelphia

National Museum of American Jewish History

History of Jewish life in America depicted through original artifacts, telling moments, and state-of-the art interactive media, exploring the religious, social, political, and economic lives of American Jews

101 South Independence Mall East
Philadelphia, PA 19106
(215) 923-3811
www.nmajh.org

Philadelphia

Philadelphia Museum of Jewish Art (Congregation Rodeph Shalom)

Contemporary art that illuminates the Jewish experience, including a permanent collection of important works by accomplished artists

615 North Broad Street
Philadelphia, PA 19123
(215) 627-6747
www.rodephshalom.org/pmja

Philadelphia

The Temple Judea Museum (Reform Congregation Keneseth Israel)

More than 1,000 Judaica artifacts from around the world, including antiquities from ancient Israel, a comprehensive textile collection, ceremonial objects, books, paintings, prints, photographs, and a variety of ephemera, and special exhibitions

8339 Old York Road
Elkins Park, PA 19027
(215) 887-8700
www.kenesethisrael.org/mus.htm

Pittsburgh

American Jewish Museum (JCC of Greater Pittsburgh)

Contemporary Jewish art from throughout the country, traveling exhibitions from world-class museums, and progressive regional artists

Squirrel Hill Facility

5738 Forbes Avenue

Pittsburgh, PA 15217

(412) 521-8010

www.jccpgh.org/page/ajm

Rhode Island

Newport

Touro Synagogue Foundation

History of Touro Synagogue and the Jews of Newport, Rhode Island

85 Touro Street

Newport, RI 02840

(401) 847-4794

www.tourosynagogue.org

South Carolina

Charleston

Kahal Kadosh Beth Elohim Museum

History of the historic Kahal Kadosh Beth Elohim congregation in Charleston, South Carolina, the first Reform Jewish congregation in the US and now the fourth oldest Jewish congregation in the continental US, depicted through documents, photographs, ceremonial objects, and other memorabilia

90 Hasell Street

Charleston, SC 29401

(843) 723-1090

www.kkbe.org/index.php?page=archives

Tennessee

Memphis

Belz Museum of Asian & Judaic Art

Modern Judaica and contemporary Israeli art reflecting the artistic journey of some of Israel's most celebrated contemporary artists, including the largest displayed collection of Daniel Kafri's work outside of Israel

119 South Main Street

Concourse Level

Memphis, TN 38103

(901) 523-2787

www.belzmuseum.org

Texas

Houston

The Mollie & Louis Kaplan Judaica Museum of Congregation Beth Yeshurun
Judaica depicting the history, religion, culture, and customs of the Jewish people

4525 Beechnut Street

Houston, TX 77096

(713) 666-1881

www.bethyeshurun.org/kaplanmuseum.php**Virginia**

Richmond

Beth Ahabah Museum and Archives (Congregation Beth Ahabah)

Original documents and personal, sacred, and secular artifacts from the 18th to 21st centuries depicting the Richmond Jewish community and the significant roles Beth Ahabah congregation members played in building the city

1109 West Franklin Street

Richmond, VA 23220

(804) 353-2668

www.bethahabah.org/bama/index.htm

Tidewater

Jewish Museum & Cultural Center

Artifacts and exhibits that reflect the history of Virginia's Hampton Roads (Tidewater) Jewish community housed in the restored historic Chevra T'helim Synagogue, a rare surviving example of Eastern European Jewish Orthodoxy

607 Effingham Street

Portsmouth, VA 23707

(757) 391-9266

www.jewishmuseumportsmouth.org**Wisconsin**

Milwaukee

Jewish Museum Milwaukee

History and culture of the Jewish community of Milwaukee and southeastern Wisconsin

1360 North Prospect Avenue

Milwaukee, WI 53202

(414) 390-5730

www.jewishmuseummilwaukee.org/index.php**Canada****British Columbia**

Jewish Museum & Archives of British Columbia

History of the Jewish people in British Columbia

Peretz Centre for Secular Jewish Culture

6184 Ash Street
 Vancouver, BC, V5Z 3G9
 (604) 257-5199
www.jewishmuseum.ca

Manitoba

Marion and Ed Vickar Jewish Museum of Western Canada
History of the Jewish people in Western Canada
 123 Doncaster Street, Suite C140
 Winnipeg, MB, R3N 2B2
 (204) 477-7460
www.jhcwc.org/mevjm.php

New Brunswick

Saint John Jewish Historical Museum

History of the Jewish community of Saint John, New Brunswick
 91 Leinster Street
 Saint John, NB, E2L 1J2
 (506) 633-1833
www3.nbnet.nb.ca/sjjhm

Ontario

Beth Tzedec Reuben and Helene Dennis Museum (Beth Tzedec Congregation)
Fifth largest Judaica collection in North America with more than 1,800 artifacts representing Jewish art and history from ancient times to the present
 1700 Bathurst Street
 Toronto, ON, M5P 3K3
 (416) 781-3514
www.beth-tzedec.org/contact-info.html

Jacob M. Lowy Collection—Incunabula, Hebraica & Judaica Exhibition
Rare Hebraica and Judaica and Hebrew incunables
 Library and Archives Canada
 395 Wellington Street
 Ottawa, ON, K1A 0N4
 (613) 995-7960
www.collectionscanada.gc.ca/lowy-collection/index-e.html

Koffler Centre of the Arts

A Jewish cultural institution with a broad mandate to serve all, and to present a wide range of artistic programs through a global lens in a specifically Canadian context. The Koffler's mission is to bring people together through arts and culture to create a more civil and global society. Our unique mix examines the arts across different disciplines and cultures in a way that strengthens identity while encouraging an appreciation of difference.
 4588 Bathurst Street
 Toronto, ON M2R 1W6
 (416) 638-1881
www.kofflerarts.org

The Morris and Sally Justein Jewish Heritage Museum

Collection of Judaic artifacts

Baycrest

3560 Bathurst Street

Toronto, ON, M6A 2E1

(416) 785-2500 ext. 2802

www.baycrest.org/culture-arts-innovation-15.php

The Rare Book Collection

One of largest collections of rare Canadiana in the world

Library and Archives Canada

395 Wellington Street

Ottawa, ON, K1A 0N4

(866) 578-7777

www.collectionscanada.gc.ca/rare-books/index-e.html

Quebec

Aron Museum (Temple Emanu-El-Beth Sholom)

Canada's first museum of Jewish ceremonial art objects and one of the most important collections of Judaica in Canada, containing over 300 examples of ceremonial art from around the world

4100 Sherbrooke Street West

Westmount, QC, H3Z 1A5

(514) 937-3575

www.templemontreal.ca/about-us/museum-and-gallery

The Edward Bronfman Museum (Congregation Shaar Hashomayim)

Permanent exhibit reflects the rituals of Jewish life, including ceremonial objects that are an integral part of the Jewish life cycle and ornaments of the Torah

450 Kensington Avenue

Westmount, QC, H3Y 3A2

(514) 937-9471

www.shaarhashomayim.org/index.php?option=com_content&task=view&id=147

Online/Virtual Museums

United States

American Jewish Heroes & Heroines

Twelve online exhibits with more than 450 articles documenting the contributions and sacrifices that American Jews have made to help make the US a leader in the world

www.fau.edu/library/depts/judaica9.htm

Jewish-American Hall of Fame

Virtual tour through 500 years of Jewish-American history, featuring people, places, and events that are recognized by the Jewish-American Hall of Fame and have significantly influenced future generations, illustrated by the commemorative medals issued

www.amuseum.org/jahf

Jewish Heritage Foundation of North Carolina

Dedicated to preserving, sharing and celebrating Jewish culture and artistry. The Foundation collects, preserves and presents the history of Jews in North Carolina; collects and redistributes Jewish ritual objects; preserves Jewish historical sites; and operates the Rosenzweig Gallery at Judea Reform Congregation as a venue for Jewish art

www.jhfn.org

Jewish Museum of the American West

Tells the story of the Third Golden Age of Judaism when early Jewish pioneers were a major factor in creating the basic foundations of the American Wild West, explaining how and why they were so successful

www.jmaw.org

Jewish Women's Archive

Most extensive collection of material anywhere on American Jewish women

www.jwa.org

The Kabbalah Museum

The original writings of Rav Ashlag, Rav Brandwein, and the Rav are available for close review and study online,

www.kabbalahmuseum.org

Museum of Family History

Collection of photographs and documents depicting modern Jewish history and the stories of Jewish families, honoring the Jewish people and the Jewish family unit in particular

www.museumoffamilyhistory.com

Virtual Museum: North American Volunteers in Israel's War of Independence

Relates the history and most of the names of the approximately 1,500 American and Canadian men and women, including Jews and Christians, who risked their lives in the service of the Jewish people from 1946 to 1949, serving on the ships to smuggle Holocaust survivors through the British blockade into Palestine or as volunteers with the Israeli armed forces

www.israelvets.com

The Virtual Museum of the Milken Archive of Jewish Music

Virtual museum presenting the largest collection of American Jewish music, with more than 700 recorded works and, in addition, oral histories, photographs, historical documents, video footage from recording sessions, interviews, and life performances, and an extensive collection of program notes and essays

www.milkenarchive.org

Yale University Library Judaica Collection

One of the major collections of Judaica in the country, reflecting the social, religious, and cultural lives of the Jewish people as examined through religious law, rabbinics, Jewish philosophy and modern thought, talmudica, language and literature

www.library.yale.edu/judaica

Canada

Interactive Museum of Jewish Montreal

Maps Jewish Montreal from its origins in the 1760s until today, provides written descriptions for the sites on the map and links them to images from archives from around the world, connects exhibits to personal stories, narrations, songs, poems, and films, and allows the viewer to interact with the community's history

www.imjm.ca

Jewish Canadian Military Museum

History and contributions of Jews in the Canadian Armed Forces

www.jcmm.ca

20.8 Holocaust Museums, Memorials, and Monuments

Central Coordinating Body for Jewish Museums

Council of American Jewish Museums (1977) Center for Judaic Studies, University of Denver, 2000 East Asbury Avenue, Suite 157, Denver, CO 80208-0911. (303)-871-3015.

Through training of museum staff and volunteers, information exchange, and advocacy on behalf of Jewish museums, CAJM strengthens the Jewish-museum field in North America. (www.cajm.net)

United States

Arizona

Phoenix

Holocaust Memorial

Beth El Cemetery

2300 West Van Buren Street

Phoenix, AZ 85009

(602) 254-8491

www.waymarking.com/waymarks/WMBQF1_Holocaust_Memorial_Beth_El_Cemetery

Phoenix

Holocaust Memorial

Beth Israel Memorial Cemetery

305 South 35th Avenue

Phoenix, AZ 85009

(480) 951-0323

www.waymarking.com/waymarks/WMBJKH_Beth_Israel_Cemetery_Holocaust_Memorial_Phoenix_Arizona**Phoenix**

Holocaust Memorial

Temple Beth El

1118 West Glendale Avenue

Phoenix, AZ 85021

(602) 944-2464

www.waymarking.com/waymarks/WM94A2_Holocaust_Memorial_Phoenix_Arizona**Phoenix**

Holocaust Memorial

Sunland Memorial Park

15826 Del Webb Boulevard

Sun City, AZ 85351

(623) 933-0161

www.waymarking.com/waymarks/WMBQ09_Sunland_Memorial_Park_Holocaust_Memorial_Sun_City_Arizona**Tucson**

Holocaust Memorial

Tucson Jewish Community Center

3800 East River Road

Tucson, AZ 85718

(520) 299-3000

www.touchwind.blogspot.com/2009/11/tucson-jewish-community-center.html**California**

East Bay (Oakland)

Holocaust Memorial

Beth Jacob Congregation

3778 Park Boulevard

Oakland, CA 94610

(510) 482-1147

www.bethjacoboakland.org/facilities.htm

East Bay (Oakland)
Holocaust Memorial
Temple Sinai
2808 Summit Street
Oakland, CA 94609
(510) 451-3263
www.chgs.umn.edu/museum/memorials/boiger

Los Angeles
Chiune Sugihara Memorial, Hero of the Holocaust
South Central Ave and East 3rd Street in Little Tokyo (1 block from Japanese American National Museum)
Los Angeles, CA 90013
www.publicartinla.com/Downtown/Little_Tokyo/sugihara.html

Los Angeles
Holocaust Memorial Garden
Lawrence Family JCC
4126 Executive Drive
La Jolla, CA 92037
(858) 457-3030
www.lfjcc.org/tours/default.aspx

Los Angeles
Los Angeles Holocaust Monument
Pan Pacific Park (Beverly Boulevard side)
Los Angeles, CA 90036
(323) 939-8874
www.publicartinla.com/sculptures/young_holocaust.html

Los Angeles
Los Angeles Museum of the Holocaust
Holocaust Monument/Martyrs Memorial
100 South The Grove Drive
Los Angeles, CA 90036
(323) 651-3704
www.lamoth.org

Los Angeles
Memorial to the Six Million
Mount Sinai Memorial Park-Hollywood Hills
5950 Forest Lawn Drive
Los Angeles, CA 90068
(323) 469-6000
www.waymarking.com/waymarks/WM7FQZ_Memorial_to_the_Six_Million_Mt_Sinai_Memorial_Park_Los_Angeles_CA

Los Angeles

“Never Again” Holocaust Memorial
Gloria and Ken Levy Family Campus

14855 Oka Road

Los Gatos, CA 95113

(408) 358-3033

www.waymarking.com/waymarks/WM7FV5_Never_Again_Holocaust_Memorial_Los_Gatos_CA

Los Angeles

The Grove of the Righteous Rescuers
Mount Sinai Memorial Park-Simi Valley

6150 Mount Sinai Drive

Simi Valley, CA 93063

(800) 600-0076

www.jewishjournal.com/nation/article/righteous_rescuers_honored_20010518

Los Angeles

The Museum of Tolerance

Simon Wiesenthal Plaza

9786 West Pico Boulevard

Los Angeles, CA 90035

(310) 553-8403

www.museumoftolerance.com

Orange County

Holocaust Memorial

Temple Beth Tikvah

1600 North Acacia Avenue

Fullerton, CA 92831

(714) 871-3535

www.templebethtikvah.com/Home/holocaust-memorial

Palm Springs

Desert Holocaust Memorial

Civic Center Park

Fred Waring Drive and San Pablo Avenue

Palm Desert, CA 92255

(760) 324-4737

www.palmsprings.com/points/holocaust

San Francisco

Erna and Arthur Salm Holocaust and Genocide Memorial Grove

Sonoma State University (by the lake)

1801 East Cotati Avenue

Rohnert Park, CA 94928

707) 664-2293

www.sonoma.edu/holocaust/grove

http://www.waymarking.com/waymarks/WMAR4K_Martin_Luther_King_Jr_Erna_and_Arthur_Salm_Holocaust_and_Genocide_Memorial_Grove_Rohnert_Park_CA

San Francisco
 The Holocaust Memorial at Legion of Honor
 Lincoln Park
 34th Avenue and Clement Street
 San Francisco, CA 94121
www.flickr.com/photos/wallyg/6971049189

San Francisco
 Wallenberg Lives-Holocaust Memorial to Raoul Wallenberg
 Menlo Park Civic Center
 Laurel Street
 Menlo Park, CA 94025
www.waymarking.com/waymarks/WM58G0_Wallenberg_Lives_Menlo_Park_California

Santa Barbara
 Bronfman Family Jewish Community Center Holocaust Museum
 524 Chapala Street
 Santa Barbara, CA 93103
 (805) 957-1115
www.jewishsantabarbara.org

Colorado

Denver
 Babi Yar Park
 10269-10461 East Yale Avenue
 Denver, CO 80231
 (303) 749-5019/(303) 394-9993
www.mizelmuseum.org/honor-3/babiyarpark

Denver
 Holocaust Memorial Social Action Site
 University of Denver
 2306 East Evans Avenue (west of Margery Reed Hall)
 Denver, CO 80208
 (303) 871-3020
www.du.edu/cjs/HMSAS.html

Pueblo
 Holocaust Memorial
 Mineral Palace Park
 Pueblo, CO 81003
<http://digitaldu.coalition.org/fedora/repository/codu:60366>

Connecticut

New Haven
 The New Haven Memorial Tribute to the Six Million
 Edgewood Park (corner of Whalley and West Park Avenues)

New Haven, CT 06515

(203) 946-8028

www.ctmonuments.net/2010/03/holocaust-memorial-new-haven

Hartford

Child Victims of the Holocaust Memorial Garden

Illing Middle School

227 Middle Turnpike East

Manchester, CT 06040

(860) 647-3400

(No website)

Hartford

Holocaust Memorial

Mandell JCC

335 Bloomfield Avenue

West Hartford, CT 06117

(860) 236-4571

www.waymarking.com/waymarks/WMD6WJ_Holocaust_Memorial_West_Hartford_CT

Delaware

Wilmington

Children's Memorial

Garden of the Righteous Gentiles

Bernard and Ruth Siegel Jewish Community Center

101 Garden of Eden Road

Wilmington, DE 19803

(302) 478-5660

www.shalomdelaware.org/page.aspx?id=220293

Wilmington

Holocaust Memorial

Freedom Plaza

Wilmington, DE 19801

www.elbertweinberg.com/pub_wilmington.html

District of Columbia

Holocaust Memorial

Judean Memorial Gardens

16225 Batchellors Forest Road (corner of Georgia Avenue and Batchellors Forest)

Olney, MD 20832

(301) 384-1000

www.judeangardens.com

United States Holocaust Memorial Museum
100 Raoul Wallenberg Place SW
Washington, DC 20024
(202) 488-0400
www.ushmm.org

Florida

Broward
Holocaust Documentation and Education Center
2031 Harrison Street
Hollywood, FL 33020
(954) 929-5690

Broward
The Holocaust Documentation & Education Center
2031 Harrison Street
Hollywood, Florida 33020
(954) 929-5690
www.hdec.org

Broward
Holocaust Memorial
Chabad Lubavitch of Fort Lauderdale
3500 North Ocean Boulevard
Fort Lauderdale, FL 33308
(954) 568-1190
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Broward
Holocaust Memorial
Young Israel of Deerfield Beach
202 Century Boulevard
Deerfield Beach, FL 33442
(954) 571-3904
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Broward
Holocaust Memorial
David Posnack Jewish Community Center
5850 South Pine Island Road
Davie, FL 33328
(954) 434-0499 Ext. 368
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Broward

Mania Nudel Holocaust Learning Center
David Posnack Jewish Community Center
5850 South Pine Island Road
Davie, FL 33328
(954) 434-0499 Ext. 314

www.dpjcc.org/index.php?submenu=HLC&src=gendocs&ref=Holocaust%20Learning%20Center&category=About

Gainesville

Gainesville Holocaust Memorial
B'nai Israel Cemetery
Corner of Williston Road and Southeast First Avenue
Gainesville, FL 32605
(352) 376-1508

www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Miami

Holocaust Memorial of the Greater Miami Jewish Federation
1933-1945 Meridian Avenue
Miami Beach, FL 33139
(305) 538-1663

www.holocaustmmb.org

Naples

The Holocaust Museum & Education Center of Southwest Florida
4760 Tamiami Trail North, Suite 7
Naples, FL 34103
(239) 263-9200

www.holocaustmuseumsfwl.org

Orlando

Holocaust Memorial Resource & Education Center of Florida
851 North Maitland Avenue
Maitland, FL 32751
(407) 628-0555

www.holocaustedu.org

South Palm Beach

Holocaust Memorial
Temple Anshei Shalom
7099 West Atlantic Avenue
Delray Beach, FL 33446
(561) 495-1300

www.templeansheishalom.org/holocaustmemorial.html

<http://www.jewish-american-society-for-historic-preservation.org/americanholocaustmem.html>

South Palm Beach
Holocaust Memorial Garden
Congregation Torah Ohr at Century Village of Boca Raton
19146 Lyons Road
Boca Raton, FL 33434
(561) 479-4049
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

South Palm Beach
K.A.D.I.S.H. Holocaust Memorial
Boca Raton Synagogue
7900 Montoya Circle
Boca Raton, FL 33433
(561) 394-0394
www.brsonline.org/community/kaddish

St. Petersburg
Florida Holocaust Museum
55 Fifth Street South
St. Petersburg, FL 33701
(727) 820-0100
www.fholocaustmuseum.org

St. Petersburg
Holocaust Memorial
Temple B'Nai Israel
1685 South Belcher Road
Clearwater, FL 33764
(727) 531-5829
<https://www.facebook.com/TBIClearwater>

West Palm Beach
Holocaust Memorial
Palm Beach Memorial Gardens
3691 Seacrest Boulevard
Lantana, FL 33462
(561) 586-1237
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

West Palm Beach
Holocaust Memorial Garden
Temple Beth El
2815 North Flagler Drive
West Palm Beach, FL 33407
(561) 833-0339
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

West Palm Beach
Memorial Garden
Temple Shaare Shalom
9085 Hagen Ranch Road
Boynton Beach, FL 33472
(561) 364-9054
www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html

Georgia

Atlanta
Besser Holocaust Memorial Garden
Marcus Jewish Community Center of Atlanta
Zaban Park
5342 Tilly Mill Road
Dunwoody, GA 30338
(678) 812-4000
www.atlantajcc.org/interior-pages/jewish-life-and-learning-besser-memorial-garden

Atlanta
Memorial to the Six Million
Greenwood Cemetery
1173 Cascade Circle SW
Atlanta, GA 30311
(404) 753-2128
www.waymarking.com/waymarks/WME6PG_Memorial_to_the_Six_Million_Atlanta_GA

Atlanta
Museum of History and Holocaust Education
Kennesaw State University
KSU Center
333 Busbee Drive
Kennesaw, GA 30144
(678) 797-2083
www.kennesaw.edu/historymuseum

Atlanta
The Breman Jewish Heritage & Holocaust Museum
1440 Spring Street NW
Atlanta, GA 30309
(678) 222-3700
www.thebreman.org
Fitzgerald
Holocaust Memorial
Evergreen Cemetery

175 Evergreen Road
 Fitzgerald, GA 31750
 (478) 751-9119
www.vanishingsouthgeorgia.com/2008/06/08/jewish-monument-evergreen-cemetery

Idaho

Boise
 Anne Frank Human Rights Memorial
 Idaho Human Rights Education Center
 777 South 8th Street
 Boise, ID 83702
 (208) 345-0304
<http://idaho-humanrights.org/>

Illinois

Chicago
 Bernard and Rochelle Zell Holocaust Memorial
 Spertus Institute for Jewish Learning and Leadership
 610 South Michigan Avenue
 Chicago, IL 60605
 (312) 322-1747
www.tmexhibits.com/portfolio/zell.html

Chicago
 Holocaust Memorial
 Shalom Memorial Park
 1700 West Rand Road
 Arlington Heights, IL 60004
 (847) 255-3520
www.shalom2.com/about-us/our-cemetery

Chicago
 Holocaust Monument
 Village Green
 Oakton Street (between Skokie Village Hall and Skokie Public Library)
 Skokie, IL 60077
www.skokie.org/downtown/art.cfm

Chicago
 Illinois Holocaust Museum & Education Center
 9603 Woods Drive
 Skokie, IL 60077
 (847) 967-4800
www.ilholocaustmuseum.org

Indiana

Indianapolis
 Albert and Sara Reuben Holocaust Memorial Garden

Jewish Community Campus

6701 Hoover Road

Indianapolis, IN 46260

(317) 255-3124/(317) 251-9467

www.ratioarchitects.com/assets/uploads/JCC_Memorial.pdf**Terra Haute**

CANDLES Holocaust Museum and Education Center

1532 South Third Street

Terre Haute, IN 47802

(812) 234-7881

www.candleholocaustmuseum.org**Iowa**

Des Moines

Iowa Capital Building

East Grand Avenue and East 7th Street

(515) 987-0899, ext 212

www.iowaholocaustmemorial.com**Kansas**

Kansas City

Holocaust Memorial

Jewish Community Center of Greater Kansas City

5801 West 115th Street

Overland Park, KS 6621

(913) 327-8000

www.jewish-american-society-for-historic-preservation.org/americanholocaust-mem.html**Louisiana**

New Orleans

New Orleans Holocaust Memorial

Woldenberg Park (at Canal Street, adjacent to the Aquarium of the Americas)

New Orleans, LA 70130

www.holocaustmemorial.us**Maine**

Augusta

Holocaust & Human Rights Center of Maine

University of Maine at Augusta

Michael Klahr Center

46 University Drive

Augusta, ME 04330

(207) 621-3530

www.hhrc.uma.edu

Maryland

Baltimore

Baltimore Holocaust Memorial

Lombard and Gay Streets (adjacent to Baltimore City Community College)

Baltimore, MD

(410) 542-4850

www.josephsheppard.com/Holocaust/NewMemorial.htm

Washington

Holocaust Memorial

Judean Memorial Gardens

16225 Batchellors Forest Road (corner of Georgia Avenue and Batchellors Forest)

Olney, MD 20832

(301) 384-1000

www.judeangardens.com**Massachusetts**

Boston

New England Holocaust Memorial

98 Union Street

Boston, MA 02129

(617) 457-8755

www.nehm.org/intro.html

Boston

Sugihara Memorial Garden

Temple Emeth

194 Grove Street

Chestnut Hill, MA 02467

(617) 469-9400

www.templemeth.org

Groton

Million Penny Project Memorial

Groton-Dunstable Regional Middle School

344 Main Street

Groton, MA 01450

(978) 448-6155

www.penny-project.org/index.html

New Bedford

New Bedford Holocaust Memorial

Veteran's Memorial Buttonwood Park

US-6 and Newton Street (Rockdale Avenue and Maple Street)

New Bedford, MA 02740

(508) 991-6175

<http://buttonwoodpark.org/wp-content/uploads/friends-brochure.pdf>

Michigan

Detroit

Holocaust Memorial

Oakview Cemetery

1032 North Main Street

Royal Oak, MI 48067

(248) 541-0139

www.waymarking.com/waymarks/WM6KV6_Holocaust_Memorial_Oakview_Cemetery_Royal_Oak_MI

Detroit

Holocaust Memorial

Workmen's Cemetery

33550 South Gratiot Avenue

Clinton Township, MI 48035

(586) 791-2297

www.waymarking.com/waymarks/WM54YP_Holocaust_Memorial_Workmens_Cemetery_Clinton_Township_Michigan

Detroit

Holocaust Memorial Center Zekelman Family Campus

28123 Orchard Lake Road

Farmington Hills, MI 48334

(248) 553-2400

www.holocaustcenter.org**Missouri**

St. Louis

Holocaust Museum & Learning Center

12 Millstone Campus Drive

St. Louis, MO 63146

(314) 432-0020

www.hmlc.org**Nebraska**

Lincoln

Nebraska Holocaust Memorial

Wyuka Cemetery

3600 O Street

Lincoln, NE 68510

(402) 474-3600

www.holocausteducationfund.org/NE-Holocaust-Memorial.html

Omaha

Institute for Holocaust Education

Jewish Community Center of Omaha

Pennie Z. Davis Gallery for Holocaust Education

333 South 132nd Street

Omaha, NE 68154
 (402) 334-6575
www.ihene.org/exhibitions

Nevada

Las Vegas
 Warsaw Ghetto Remembrance Garden
 Temple Beth Sholom
 10700 Havenwood Lane
 Las Vegas, NV 89135
 (702) 804-1333
www.bethsholomlv.org/give/remembrance-garden

New Hampshire

Nashua
 Holocaust Memorial
 Rotary Common Park
 315 Main Street
 Nashua, NH 03060.
www.nhholocaustmemorial.org

New Jersey

Greater MetroWest
 Holocaust Memorial
 Synagogue of the Suburban Torah Center
 85 West Mount Pleasant Avenue
 Livingston, NJ 07039
 (973) 994-2620
www.panoramio.com/photo/37703221

Greater MetroWest
 Holocaust Memorial
 Temple Beth Ahm of West Essex
 56 Grove Avenue
 Verona, NJ 07044
 (973) 239-0754
www.nj.com/news/local/index.ssf/2010/05/neighbors_upset_about_verona_s.html

Greater MetroWest
 Holocaust Remembrance Garden
 Brookside Place School
 700 Brookside Place
 Cranford, NJ 07016
 (908) 709-6244
www.cranfordschools.org/bps/garden.htm

Jersey City
 Liberation Monument

Liberty State Park
 Morris Pesin Drive (South Overlook Field)
 Jersey City, NJ 07305
 (201) 915-3440
www.libertystatepark.com/liberation_monument_photos.htm

Northern New Jersey
 Gan Hazikaron, The Avrum and Yocheved Holocaust Memorial Garden
 Kaplen Jewish Community Center on the Palisades
 411 East Clinton Avenue
 Tenafly, NJ 07670
 (201) 569-7900
www.state.nj.us/education/holocaust/stawards/031513Oster.pdf

Southern New Jersey
 Goodwin Holocaust Museum and Education Center of the Delaware Valley
 Betty and Milton Katz Jewish Community Center
 1301 Springdale Road
 Cherry Hill, NJ 08003
 (856) 751-9500 ext. 1249
<http://www.jewishsouthjersey.org/page.aspx?id=183109>

Southern New Jersey
 Holocaust Memorial
 Cooper River Park – Memorial Grove
 203-299 North Park Boulevard
 Cherry Hill, NJ 08002
 (856) 216-2117
www.waymarking.com/waymarks/WM4EK6_Holocaust_Memorial_Memorial_Grove_Cherry_Hill_NJ

Vineland
 Wall of Remembrance
 Alliance Cemetery
 970 Gershall Avenue
 Norma, NJ 08347
 (856) 696-1520
www.jewishcumberland.org/page.aspx?id=205050

New Mexico
 Albuquerque
 Holocaust & Intolerance Museum of New Mexico
 616 Central Avenue SW
 Albuquerque, NM 87102
 (505) 247-0606
www.nmholocaustmuseum.org

Albuquerque
The Holocaust Memorial
One Civic Plaza NW
Albuquerque, NM 87102
www.waymarking.com/waymarks/WM5JJ6_The_Holocaust_Memorial_Albuquerque_NM

New York (Outside New York Metropolitan Area)

Binghamton
Holocaust Memorial
Temple Israel
4737 Deerfield Place
Binghamton, NY 13850
(607) 723-7461
www.facebook.com/media/set/?set=a.112072211417.127037.112065161417&type=3

Buffalo
Holocaust Memorial
Temple Beth Tzedek
621 Getzville Road
Amherst, NY 14226
(716) 838-3232
www.btzbuffalo.org/index.php?option=com_content&view=section&id=59&Itemid=152

Buffalo
Holocaust Memorial Sculpture
Jewish Community Center of Greater Buffalo
Benderson Family Building
2640 North Forest Road
Getzville, NY 14068
(716) 688-4033
www.holocaustcenterbuff.com/about_us.htm

Ithaca
Goldsworthy Holocaust Memorial Garden of Stones
F. R. Newman Arboretum (at Southeast Corner)
Cornell Plantations, Cornell University
1 Plantations Road
Ithaca, NY 14850
(607) 255-2400
www.cornellplantations.org/our-gardens/arboretum/goldsworthy

Rockland County
Holocaust Museum & Study Center
17 South Madison Avenue
Spring Valley, NY 10977
(845) 356-2700
www.holocauststudies.org

New York Metropolitan Area

Bronx

The Holocaust Museum & Study Center of the Bronx High School of Science

75 West 205th Street

Bronx, NY 10468

(718) 367-5252

www.bxscience.edu/holocaust/Holocaust.htm

Brooklyn

Holocaust Memorial Park

Emmons Avenue and Shore Boulevard

Brooklyn, NY 11235

(718) 743-3636

www.thmc.org

Manhattan

Anne Frank Center USA

44 Park Place

New York, NY 10007

(212) 431-7993

www.annefrank.com

Manhattan

Holocaust Memorial

Park Avenue Synagogue

50 East 87th Street

New York, NY 10128

(212) 369-2600

<http://en.tracesofwar.com/article/11151/Holocaust-Memorial-Park-Avenue-Synagogue.htm>

Manhattan

Hope-Raoul Wallenberg Memorial

Corner of First Avenue and 47th Street

New York, NY 10017

(212) 737-3275

www.raoulwallenberg.net/news/monument-dedicated-raoul

Manhattan

Memorial to Victims of the Injustice of the Holocaust

Appellate Division Courthouse of New York State

27 Madison Avenue

New York, NY 10010

(212) 340-0400

www.courts.state.ny.us/courts/ad1/centennial/memorial.shtml<http://www.nyc.gov/html/dcla/html/panyc/feigenbaum.shtml>

Manhattan
Monument of the Holocaust
Hebrew Union College-Jewish Institute of Religion Museum
The Brookdale Center
One West 4th Street
New York, NY 10012
(212) 824-2205
www.huc.edu

Manhattan
Museum of Jewish Heritage-A Living Memorial to the Holocaust
Edmond J. Safra Plaza
36 Battery Place
New York, NY 10280
(646) 437-4202
www.mjhnyc.org

Manhattan
Museum of Tolerance New York
226 East 42nd Street
New York, NY 10017
(212) 697-1180
www.museumoftolerancenewyork.com

Nassau County
Holocaust Memorial & Tolerance Center of Nassau County
100 Crescent Beach Road
Glen Cove, NY 11542
(516) 571-8040
www.holocaust-nassau.org/museum

Nassau County
Holocaust Memorial Garden
The Jericho Jewish Center
430 North Broadway
Jericho, NY 11753
(516) 938-2540
www.jerichojc.com

Nassau County
Holocaust Resource Center
Temple Judea of Manhasset
333 Seasingtown Road
Manhasset, NY 11030
(516) 621-8049
<http://www.temple-judea.com/neverforget.html>

Queens

The Harriet and Kenneth Kupferberg Holocaust Resource Center and Archives
Queensborough Community College

222-05 56th Avenue

Bayside, NY 11364

(718) 281-5770

www.qcc.cuny.edu/khrca

Suffolk County

Anne Frank Memorial Garden

Arboretum Park (Threepence and Wilmington Drives)

Melville, NY 11747

(631) 351-3000

www.huntington.patch.com/articles/anne-frank-memorial-garden-unveiled

Suffolk County

Suffolk Center on the Holocaust, Diversity & Human Understanding

Suffolk County Community College, Ammerman Campus

Huntington Library-Second Floor

533 College Road

Selden, NY 11784

(631) 451-4700

www.chdhu.org/index.asp

Westchester

Garden of Remembrance

Michaelian Office Building

148 Martine Avenue

White Plains, NY 10601

(914) 696-0738

www.holocausteducationctr.org

North Carolina

Margaret & Lou Schwartz Butterfly Garden Holocaust Memorial

Sandra and Leon Levine Jewish Community Center

5007 Providence Road

Charlotte, NC 28226

(704) 366-5007

www.charlottejcc.org/webpage-directory/butterfly-project/butterfly-project

Ohio

Akron

Holocaust Memorial

Workmen's Circle Cemetery (south side of Swartz Road just east of junction with
Glenmount Avenue)

Akron, OH 44320

www.acorn.net/gen/workmenscirclecem.html

Cincinnati
The Center for Holocaust Humanity Education
Rockwern Academy
8401 Montgomery Road
Cincinnati, OH 45236
(513) 487-3055
www.holocaustandhumanity.org

Cleveland
Cleveland Holocaust Memorial
Zion Memorial Park
5461 Northfield Road
Cleveland, OH 44146
(216) 662-4260
www.clevelandjewishhistory.net/ins/holocaust-memorial.html

Columbus
City of Columbus Holocaust Memorial: Celebration of Life
Battelle Riverfront Park (next to City Hall)
25 Marconi Boulevard
Columbus, OH 43215
(614) 645-3350
www.docstoc.com/docs/127346004/HOLOCAUST_EDUCATION_RESOURCES_IN_OHIO

Columbus
Holocaust Memorial Statue: To Life
Ohio Governor's Residence and Heritage Garden
358 North Parkview Avenue
Columbus, OH 43209
(614) 644-7644
www.en.wikipedia.org/wiki/File:To_Life.jpg

Columbus
"Zahor" Holocaust Memorial
Agudas Achim Synagogue
2467 East Broad Street
Columbus, OH 43209
(614) 237-2747
www.twitpic.com/7fjaq1

Columbus
Ohio State House
<http://ohiojc.org/statehouseholocaustmemorial.html>

Youngstown
Holocaust Memorial Statue
Jewish Community Center of Youngstown

505 Gypsy Lane
 Youngstown, OH 44504
 (330) 746-3251
www.flickr.com/photos/68929290@N05/sets/72157629606975377/detail

Oregon

Portland
 Oregon Holocaust Memorial
 Washington Park, (near east entrance by Washington Way)
 Portland, OR 97205
www.ohronline.org/memorial

Pennsylvania

Harrisburg
 Holocaust Memorial for the Commonwealth of Pennsylvania
 Riverfront Park
 Front and Sayford Streets
 Harrisburg, PA 17101
 (717) 236-9555
www.jewishharrisburg.org/page.aspx?id=118776

Lehigh Valley
 Holocaust Memorial
 Temple Covenant of Peace
 1451 Northampton Street
 Easton, PA 18042
 (610) 253-2031
www.tcopeace.org/aboutus/history

Philadelphia
 Holocaust Awareness Museum and Education Center
 Klein JCC
 10100 Jamison Avenue, Suite 210
 Philadelphia, PA 19116
 (215) 464-4701
www.holocaustawarenessmuseum.org

Philadelphia
 Monument to the Six Million Jewish Martyrs
 16th and Arch Streets (on Benjamin Franklin Parkway)
 Philadelphia, PA 19103
 (215) 832-0536
www.holocaust-ed-phila.org/members/remembrancel.html

Pittsburgh
 Holocaust Memorial Garden
 Temple Emanuel of South Hills
 1250 Bower Hill Road

(At Covenant Drive)
Mt. Lebanon, PA 15243
(412) 279-7600
www.templemanuelpgh.org/community/photos/garden

Pittsburgh
Holocaust Memorial Garden
Temple Ohav Shalom
8400 Thompson Run Road
Allison Park, PA 15101
(412) 369-0900
www.templeohavshalom.org/about-temple-ohav-shalom/holocaust-memorial-garden

Pittsburgh
Holocaust Monument
New Light Cemetery
750 Soose Road
Pittsburgh, PA 15209
(412) 821-2885
www.cylex-usa.com/company/new-light-cemetery-8486990.html

York
Holocaust Memorial Sculpture, The Six Million
York Jewish Community Center
2000 Hollywood Drive
York, PA 17403
(717) 843-0918
www.yorkjcc.org/page.asp?id=41

Rhode Island

Providence
The Holocaust Education and Resource Center of Rhode Island Memorial Garden
401 Elmgrove Avenue
Providence, RI 02906
(401) 452-7860
www.hercrri.org/garden.html

South Carolina

Charleston
Charleston Holocaust Memorial
Marion Square
Calhoun and Meeting Streets
Charleston, SC 29402
www.designworkslc.com/pdf/holocaust_memorial.pdf

Columbia

Columbia Holocaust Memorial Monument

Memorial Park

Hampton and Gadsden Streets

Columbia, SC 29201

www.columbiaholocausteducation.org/memorial.php

Florence

Holocaust Memorial

Beth Israel Congregation

316 Park Avenue

Florence, SC 29501

(843) 669-9724

www.sc001.urj.net/memorial.html

Tennessee

Chattanooga

Children's Holocaust Memorial

Whitwell Middle School

1 Butterfly Lane

Whitwell, TN 37397

(423) 658-5631

www.whitwellmiddleschool.org/?PageName=bc&n=69259

Knoxville

Holocaust Memorial

West Hills/John Bynon Park

7624 Sheffield Drive

Knoxville, TN 37909

(865) 300-7406

www.peace.maripo.com/p_holocaust.htm

Nashville

Holocaust Memorial

Charlotte Avenue and 6th Avenue North (on the grounds of the State Capitol)

Nashville, TN 37219

(615) 343-2563

www.markeroni.com/catalog/display.php?code=TN_MSM_00034

Nashville

Nashville Holocaust Memorial

Gordon Jewish Community Center

801 Percy Warner Boulevard

Nashville, TN 37205

(615) 356-7170

www.nashvilleholocaustmemorial.org

Texas

Dallas

Dallas Holocaust Museum-Center for Education and Tolerance

211 North Record Street, Suite 100

Dallas, TX 75202

(214) 741-7500

www.dallasholocaustmuseum.org

El Paso

El Paso Holocaust Museum

715 North Oregon Street

El Paso, TX 79902

(915) 351-0048

www.elpasoholocaustmuseum.org

Forth Worth

Holocaust Memorial

Ahavath Sholom Hebrew Cemetery

415 North University Drive

Fort Worth, TX 76107

(817) 285-7777

www.waymarking.com/waymarks/WM6271_Holocaust_Memorial_Fort_Worth_Texas

Houston

Holocaust Museum Houston

5401 Caroline Street

Houston, TX 77004

(713) 942-8000

www.hmh.org

San Antonio

Holocaust Memorial Museum of San Antonio

12500 NW Military Highway

San Antonio, TX 78231

(210) 302-6807

www.hmmsa.org**Utah**

Salt Lake City

Price Family Holocaust Memorial

IJ & Jeanné Wagner Jewish Community Center

2 North Medical Drive

Salt Lake City, UT 84113

(801) 581-0098

www.slccjcc.org/price-family-holocaust-memorial-garden

Virginia

Richmond

Emek Sholom Holocaust Memorial Cemetery

Forest Lawn Cemetery

4000 Pilots Lane

Richmond, VA 23222

(804) 321-7655

www.emeksholomcemeteryrichmond.org

Richmond

Virginia Holocaust Museum

2000 East Cary Street

Richmond, VA 23223

(804) 257-5400

www.va-holocaust.com**Washington**

Seattle

Holocaust Memorial

Samuel and Althea Stroum JCC of Greater Seattle

Mercer Island Campus

3801 East Mercer Way

Mercer Island, WA 98040

(206) 232-7115

www.wsherc.org/teaching/commemoration/names.aspx

Seattle

Replica of Rhodes Holocaust Memorial

Congregation Ezra Bessaroth

5217 South Brandon Street

Seattle, WA 98118

(206) 722-5500

www.rhodesjewishmuseum.org/rhodesli-diaspora-news/seattle

Spokane

Holocaust Memorial

Temple Beth Shalom

1322 East 30th Avenue

Spokane, WA 99203

(509) 747-3304

www.simonkogan.com/collection/HolocaustMemorial.htm**Wisconsin**

Milwaukee

Holocaust Memorial

Jewish Museum Milwaukee

1360 North Prospect Avenue

Milwaukee, WI 53202

(414) 390-5730

www.jewishmuseummilwaukee.org/museum/building/holocaust-memorial.php

Canada

Alberta

Calgary

Holocaust Memorial

Calgary Jewish Community Center

1607 90th Avenue SW

Calgary, AB T2V 4V7

(403) 253-8600

www.waymarking.com/waymarks/WMBZCT_Calgary_JCC_Holocaust_Memorial_Calgary_Alberta

Edmonton

Holocaust Memorial

10800 97th Avenue (southeast corner of the grounds of the Edmonton Legislature)

Edmonton, AB T5K 2B6

(780) 427-7362

www.waymarking.com/waymarks/WM5JZF_Holocaust_Memorial_Edmonton_Alberta

British Columbia

Vancouver

Schara Tzedek Cemetery

2345 Marine Drive

New Westminster, BC, V3M 6R8

(604) 522-1754

www.jewishmuseum.ca/node/922

Vancouver

Vancouver Holocaust Education Centre

50-950 West 41st Avenue

Vancouver, BC, V5Z 2N7

(604) 264-0499

www.vhec.org

Victoria

Congregation Emanu-El Cemetery

Cedar Hill Road (near Hillside Avenue)

Victoria, BC

(604) 382-0615

www.museumoffamilyhistory.com/hmc-03.htm

Manitoba

Winnipeg

Freeman Family Foundation Holocaust Education Centre of the Jewish Heritage Centre of Western Canada

123 Doncaster Street, Suite C140

Winnipeg, MB, R3N 2B2

(204) 477-7460

www.ffhec.org

Winnipeg
Holocaust Memorial
Manitoba Legislative Building
450 Broadway
Winnipeg, MB, R3C 0V8
www.mhs.mb.ca/docs/sites/holocaust.shtml

New Brunswick

Minto
New Brunswick Internment Camp Museum
420 Pleasant Drive
Minto, NB, E2E 2K2
(506) 327-3573
www.nbinternmentcampmuseum.ca

Ontario

Ottawa
Jewish Community Cemetery
Bank Street
Ottawa, ON
www.museumoffamilyhistory.com/hmc-03.htm

Toronto
Bathurst Lawn Memorial Park
10 Dewlane Drive
North York, ON, M2R 3G5
(416) 223-1373
www.kehilalinks.jewishgen.org/belchatow/bathurst_lawn_monument.htm

Toronto
Grand Order of Israel Cemetery
Snake Road (south side of Highway 403)
Burlington, ON
www.museumoffamilyhistory.com/hmc-03.htm

Toronto
Holocaust Memorial Flame and Wall of Remembrance at Earl Bales Park
4169 Bathurst Street
North York, ON, M3H 3P7
(416) 785-1333
www.yadvashem.ca/pages/wall_of_inscription

Toronto
Lambton Mills Cemetery
1293 Royal York Road
Toronto, ON, M9A 5E6
(416) 398-0563
www.museumoffamilyhistory.com/hmc-03.htm

Toronto

Maxwell and Ruth Leroy Holocaust Remembrance Garden

UJA Federation of Greater Toronto

Joseph & Wolf Lebovic Jewish Community Campus

Reena Community Residence

927 Clark Avenue West

Thornhill, ON L4J 8G6

(905) 889-6484

www.reena.org/news/trillium-grant-maxwell-and-ruth-leroy-holocaust-remembrance-garden

Toronto

Mount Sinai Memorial Park

986 Wilson Avenue

Toronto, ON, M3K 1G5

(416) 633-2200

www.museumoffamilyhistory.com/hmc-03.htm

Toronto

Sarah and Chaim Neuberger Holocaust Education Centre

UJA Federation of Greater Toronto

Lipa Green Centre, Sherman Campus

4600 Bathurst Street, 4th Floor

Toronto, ON, M2R 3V2

(416) 635-2883 ext. 5259

www.holocaustcentre.com/Museum

Quebec

Montreal

Baron de Hirsch Cemetery

5015 De La Savane

Montreal, QC, H4P 1V1

(514) 735-4696

www.barondehirsch.com/holocaust_memorials.php

Montreal

Eternal Gardens Cemetery

30 Avenue Elm

Beaconsfield, QC, H9W 2C8

(514) 695-1751

www.axishistory.com/index.php?id=12181

Montreal

Holocaust Memorial

Arthur Zygielbaum Park

Avenue Edgemore and Chemin Wavell

Cote-Saint-Luc, QC

www.museumoffamilyhistory.com/hmc-02.htm

Montreal
Holocaust Memorial
Beth Zion Congregation
5740 Hudson Avenue
Cote-Saint-Luc, QC, H4W 2K5
(514) 489-8411
www.museumoffamilyhistory.com/hmc-02.htm

Montreal
Kehal Israel Memorial Park
4189 Boulevard des Sources
Dollard-des-Ormeaux, QC, H9B 2A6
(514) 684-3441
www.museumoffamilyhistory.com/hmc-02.htm

Montreal
Montreal Holocaust Memorial Centre
5151 Chemin de la Cote-Sainte-Catherine
Montreal, QC, H3W 1M6
(514) 345-2605
www.mhmc.ca/en

Montreal
Mount Pleasant Cemetery (Laval Cemetery)
Beth Israel Memorial Park
5505 Rang Du Bas St. Francois
Laval, QC, H7E 4P2
(450) 661-7017
www.museumoffamilyhistory.com/hmc-02.htm

Montreal
Shaar Hashomayim Cemetery
1250 Chemin de la Foret
Outremont, QC, H2V 4T6
(514) 937-9474 ext. 171
www.museumoffamilyhistory.com/hmc-02.htm

Montreal
Shoah Memorial Gallery
Temple Emanu-El-Beth Sholom
4100 Sherbrooke Street West
Westmount, QC, H3Z 1A5
(514) 937-3575
www.templemontreal.ca/about-us/museum-and-gallery

Online/Virtual Holocaust Museums

A Cybrary of the Holocaust

www.remember.org

Living Museum

www.living-museum.org

Museum of Family History

www.museumoffamilyhistory.com

University of Minnesota Center for Holocaust & Genocide Studies

www.chgs.umn.edu/museum

Museum of Tolerance

<http://www.museumoftolerance.com/site/c.tmL6KfNVLtH/b.9052747/k.2DD0/HomeMOTNew.htm>

United States Holocaust Memorial Museum

www.ushmm.org/museum/exhibit/online/phistories

For information on other Holocaust resources, see:

www.remember-us.org/pdfs/holocaust-centers.pdf

www.ahoinfo.org

Chapter 21

Jewish Press: National Jewish Periodicals, Broadcast Media, Local Jewish Periodicals

Ira Sheskin and Arnold Dashefsky

This chapter provides lists with contact information (name, address, phone number, website) for 144 national Jewish periodicals and 4 broadcast media and 186 local Jewish periodicals.

The purpose of this chapter is to document the Jewish media of the North American Jewish community and to preserve this information for historical purposes. We expect that historians 100 years from now will look back at the *Year Book* in researching the history of North American Jewry. In a sense, we are “freezing” the information in time. The information on the Internet, of course, changes as frequently as the webmasters update that information, meaning that without this freezing, historians in the future will not have a record of the media of the community.

Each list is carefully updated each year, but the authors appreciate any corrections noted by our readers.

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e-mail: arnold.dashefsky@uconn.edu

21.1 National Jewish Periodicals and Broadcast Media

Central Coordinating Body for the Jewish Press

American Jewish Press Association (1944). 107 South Southgate Drive, Chandler, AZ 85226. (480) 403–4602. Seeks the advancement of Jewish journalism and the maintenance of a strong Jewish press in the US and Canada; encourages the attainment of the highest editorial and business standards; sponsors workshops, services for members; sponsors annual competition for Simon Rockower Awards for excellence in Jewish journalism. (www.ajpa.org)

United States

614: *The HBI eZine* (2007). The Hadassah-Brandeis Institute, Mailstop 079, Brandeis University, Waltham, MA 02454. (781) 736–2064. Bi-monthly. Online only. Sparking conversation among Jewish women. (www.brandeis.edu/hbi/614)

Achshav!. 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533–7800, ext. 1150. 3x/year. Published by United Synagogue Youth, The United Synagogue of Conservative Judaism (www.usy.org/yourusy/communications/achshav)

ADL on the Frontline (1991). 823 United Nations Plaza, New York, NY 10017. (212) 490–2525. Newsletter of the Anti-Defamation League. (<http://store.adl.org/adl-on-the-frontline>)

Afn Shvel (1941). 64 Fulton Street, Suite 1101, New York, NY 10038. (212) 889–0380. 3x/year. Yiddish. (www.leagueforyiddish.org)

The Algemeiner (1972). 508 Montgomery Street, Brooklyn, NY 11225. (718) 771–0400. Weekly. The fastest growing Jewish newspaper in America. It includes investigative reporting, lively features, and opinions. (www.algemeiner.com)

American Jewish Life Magazine (2006). PO Box 95355 Atlanta, GA 30347. (404) 636–4659. 6x/year. (www.atlantajewish.com)

Ami Magazine (2010). 1575 50th Street, New York, NY 11219. (718) 534–8800. Weekly. Timely news and opinion. A Haredi publication. (www.amimagazine.org)

AMIT Magazine (1925). 817 Broadway, New York, NY 10003. (212) 792–5027. Quarterly. Published by AMIT, an American Jewish Zionist volunteer organization dedicated to education in Israel. (www.amitchildren.org)

Avotaynu (1985). 155 North Washington Avenue, Bergenfield, NJ 07621. (201) 387–7200. Quarterly. Magazine for people researching Jewish genealogy, Jewish family trees, or Jewish roots. (www.avotaynu.com)

Beis Moshiach (1994). 744 Eastern Parkway, Brooklyn, NY 11213. (718) 778–8000. Weekly. Dedicated to spreading the Lubavitcher Rebbe message that the coming of the Moshiach and our ultimate redemption is imminent. (www.beismoshiachmagazine.org)

Binah, the weekly magazine for the Jewish woman (2006). 207 Foster Avenue, Brooklyn, NY 11230. (718) 305 5200. Weekly. (www.binahmagazine.com)

B'nai B'rith Magazine (1886). 2020 K Street, NW. 7th Floor, Washington, DC 20006. (202) 857-6881. Quarterly. (www.bnaibrith.org)

B'Yachad: The Newsletter of Jewish National Fund (Together). 42 East 69th Street, New York, NY 10021. (888) 563-0099. (www.jnf.org)

CCAR Journal: The Reform Jewish Quarterly (formerly *Journal of Reform Judaism*) (1953). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. Quarterly. (www.ccarnet.org)

Chabad.org Magazine (1999). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. (www.chabad.org/magazine)

Chabad World.Net Magazine. 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. (www.chabadworld.net/articleMenu.asp?deptID=64)

Chutzpah. PO Box 682, New Hope, PA 18938. (215) 862-2319. Quarterly. Cover stories and features that define the issues important to this generation of Jews, as influential as ever, yet at times more assimilated than ever and wondering if that's OK. Chutzpah explores how to stay connected to your roots without letting them hold you back. (www.chutzpahmag.com)

CJ: Voices of Conservative/Masorti Judaism (1943). 820 2nd Avenue, 11th Floor, New York, NY 10017. (212) 533-7800. Quarterly. (www.uscj.org)

Commentary (1945). 165 East 56 Street, New York, NY 10022. (212) 751-4000. Monthly. Articles on public affairs and culture, some fiction and poetry. (www.commentarymagazine.com)

Community Magazine (formerly *Aram Soba* newsletter) (2001). 1616 Ocean Parkway, Brooklyn, NY 11223. (718) 645-4460. Monthly. (www.communitym.com)

Conservative Judaism Journal (1945). 3080 Broadway, New York, NY 10027. (212) 280-6065. Quarterly. (www.rabbinicalassembly.org/resources-ideas/cj-journal)

Conversations (2008). 8 West 70th Street, New York, NY 10023. (212) 724-4145. 3x/year. The print journal of the Institute for Jewish Ideas and Ideals. Discusses major issues in contemporary Orthodox and general Jewish life. (www.jewishideas.org/conversations)

Country Yossi Family Magazine (1988). 1310 48th Street, 3rd Floor, Brooklyn, NY 11219. (718) 851-2010. Monthly. Orthodox Jewish magazine promoting singers and entertainers catering to the Orthodox Jewish market. (www.countryyossi.com)

Cross-Currents (1998; reorganized online in 2004). Project Genesis-Torah.org, 122 Slade Avenue, Suite 250, Baltimore, MD 21208. (410) 602-1350. Monthly. Online only. A journal of thought and reflections, from an array of Orthodox Jewish writers. (www.cross-currents.com)

The Daf HaKashrus (1992). 11 Broadway, New York, NY 10004. (212) 563-4000. Monthly. Provides readers with the latest, in-depth information about the world of kashrut. (www.oukosher.org/index.php/learn/daf_ha-kashrus)

Dateline: Middle East (1988). PO Box 175, Station H, Montreal, Quebec H3G 2K7. (514) 486-5544. 2x/year. (www.isranet.org/publications)

Die Zukunft (The Future) (1892). 1133 Broadway, Suite 1019, New York, NY 10010. (212) 505-8040. 2x/year. Congress for Jewish Culture. (www.congressforjewishculture.org)

Dos Yiddishe Vort Magazine (1953). 42 Broadway, New York, NY 10004. (212) 797–9000. 6x/year. (No website)

Emunah Magazine. 7 Penn Plaza, New York, NY 10001. (212) 564–9045. Monthly. Published by Emunah of America, women's religious Zionist organization. (www.emunah.org)

Forward (Forvertz) (1897 for the Yiddish version, 1990 for the English version). 125 Maiden Lane, New York, NY 10038. (212) 889–8200. English version is weekly and daily online. Yiddish version is bi-weekly and daily online. National Jewish newspaper. (www.forward.com)

Habitus: A Diaspora Journal (2006). 232 3rd Street, Suite A111, Brooklyn, NY 11215. (www.habitusmag.com)

Hadassah Magazine (1914). 50 West 58 Street, New York, NY 10019. (212) 451–6289. Monthly. (www.hadassahmagazine.org)

HaYidion: The RAVSAK Journal (2003). 120 West 97th Street, New York, NY 10025. (212) 665–1320. Quarterly. Published by RAVSAK: The Jewish Community Day School Network. (www.ravsak.org/hayidion)

Heeb Magazine (2002). PO Box 687, New York, NY 10012. Quarterly. Covers arts, culture and politics in a voice all its own. It has become a multi-media magnet to the young, urban, and influential. (www.iieebmagazine.com)

Hamodia: The Daily Newspaper of Torah Jewry (1998). 207 Foster Avenue, Brooklyn, NY 11230. (718) 853–9094. Daily. The newspaper featuring daily local, national, and world news, as well as sports, entertainment, business, travel news. Also includes jobs, real estate, cars, and shopping. (www.hamodia.com)

HORIZONS: The Jewish Family Monthly (1999). Horizons/Targum Press, Inc., 250 44th Street, Suite #B2, Brooklyn, NY 11232. (718) 232–0856. Monthly. Includes feature articles, fiction, advice columns, and more that focuses on the interests, lifestyles, and needs of the Orthodox Jewish family. (www.targum.com/section.php/2/1/horizons-jewish-magazine)

Humanistic Judaism (1969). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478–7610. Quarterly. A voice for Jews who value their Jewish identity and who seek an alternative to conventional Judaism that is independent of supernatural authority. (www.shj.org/bookJournalSub.htm)

Ignite. 11 Broadway, New York, NY 10004. (212) 613–8233. Semi-annually. Ignite is the magazine of NCSY, the Orthodox Union's international youth movement. (www.ncsy.org/ignite)

inFOCUS Quarterly (2007). 50 F Street NW, Suite 100, Washington, DC 20001. (202) 638–2411. Quarterly. Journal of the Jewish Policy Center. (www.jewishpolicycenter.org/infocus)

InterfaithFamily.com (1998). 90 Oak Street, PO Box 428, Newton, MA 02464. (617) 581–6860. Daily. Online only. The leading producer of Jewish resources and content, either online or in print, that reaches out directly to interfaith families. (www.interfaithfamily.com)

ISRAEL21c (2001). 44 Montgomery Street, 41st Floor, San Francisco, CA 94104. Daily. Online only. Offers topical and timely reports on how Israelis from all

walks of life and religion, innovate, improve, and add value to the world. (www.israel21c.org)

Israel Horizons Magazine (1952). 114 West 26th Street, Suite 1002, New York, NY 10001. (212) 242–4500. Quarterly. Meretz USA For Israeli Civil Rights and Peace. (www.meretzusa.org)

Issues of the American Council for Judaism. PO Box 862188 Marietta, GA 30062. (904) 280–3131. Quarterly. Offers a distinctive alternative vision of identity and commitment for the American Jewish community, interpreting Judaism as a universal religious faith, rather than an ethnic or nationalist identity. (www.acjna.org)

JBI Voice Magazine (1978). 110 East 30th Street, New York, NY 10016. (212) 889–2525. Monthly. Jewish Braille Institute of America. (www.jbilibrary.org)

JCC Association Circle (1943). 520 Eighth Avenue, New York, NY 10018. (212) 532–4949. Quarterly. (www.jcca.org)

Jewcy (2006). c/o Nextbook, 37 West 28th Street, 8th Floor, New York, NY 10001. (212) 920–3660. Daily. Online only. A platform for ideas that matter to young Jews today, dedicated to presenting a spectrum of voices, content, and discussion. (www.jewcy.com)

Jewish Action—The Magazine of the Orthodox Union (1950). 11 Broadway, Suite 1301, New York, NY 10004. (212) 563–4000. Quarterly. (www.ou.org/jewish_action)

Jewish Book World Magazine (1982). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 532–4952. Quarterly. Reviews books of Jewish content. Published by the Jewish Book Council. (www.jewishbookcouncil.org)

Jewish Braille Review (1931). 110 East 30th Street, New York, NY 10016. (212) 889–2525. Jewish Braille Institute of America. (www.jbilibrary.org)

Jewish Currents (formerly *Jewish Life*) (1946). PO Box 111, Accord, NY 12404. (845) 626–2427. 2x/month. Progressive magazine that carries on the insurgent tradition of the Jewish left through independent journalism, political commentary and a “counter cultural” approach to Jewish arts and literature. (www.jewishcurrents.org)

Jewish Heritage Online Magazine (1995). Monthly. Online only. Devoted to the study of classic and modern Jewish texts, culture, and heritage. (www.jhom.com)

The Jewish Magazine (1997). Monthly. Online only. Largest and most popular independent Jewish resource guide on the Internet. (www.jewishmag.com)

Jewish News Today. Daily. Online only. Dissemination of current events and their impact on the Jewish community. (www.jewishnews2day.com)

The Jewish Post and Opinion (National Edition) (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405-8084. 2x/month. Presents a broad spectrum of Jewish news and opinions. (www.jewishpostopinion.com)

The Jewish Press (1960). 4915 16th Avenue, Brooklyn, NY 11204. (718) 330–1100. Weekly, daily online. (www.thejewishpress.com)

The Jewish Proclaimer (1995). 1109 Ruppert Road, Silver Spring, MD 20903. (301) 593–2319. Semi-annual. Published by the National Center to Encourage Judaism which reaches out to Jews and non-Jews to spread Judaism. (www.ncejudaism.org)

Jewish Review of Books. (2010) 3091 Mayfield Road, Suite 412, Cleveland Heights, OH 44118. (216) 397–1073. (www.jewishreviewofbooks.com)

Jewish Russian Telegraph. Online only. News and talk of interest to Russian Jews. (www.jrtelegraph.com)

Jewish Sports Review (1997) 1702 South Robertson Boulevard, PMB #174, Los Angeles, CA 90035. (800) 510–9003. 6x/year. (www.jewishsportsreview.com)

Jewish Student Weekly (2006). Daily. Online only. For Jewish college students. (www.jewishstudentweekly.com)

Jewish Times (2002). Mesora of New York, Inc., PO Box 153, Cedarhurst, NY 11516. (516) 569–8888. Weekly. Online only. Original articles on Judaism, Torah, science, Israel, and politics. A weekly journal on Jewish thought. (www.mesora.org)

The Jewish Veteran (1896). 1811 R Street NW, Washington, 20009. (202) 265–6280. Quarterly. (www.jvw.org)

Jewish Woman Magazine (1998) 2000 M Street NW, Suite 720, Washington, DC 20036. Quarterly. (www.jwmag.org)

Jewish World Review. 5x/week. Online. Carries informational articles related to Judaism, dozens of syndicated columns written mostly by politically conservative writers, advice columns, and cartoons. (www.jewishworldreview.com)

The JOFA Journal. 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 679–8500. 2x/year. Published by the Jewish Orthodox Feminist Alliance. (www.jofa.org)

Joy of Kosher with Jamie Geller Magazine (2011, merged with Bitayavon). Kosher Media Network, 1575 50th Street, Brooklyn, NY 11219. (646) 543–1555/ (855) 569–6356. 6x/year. (www.joyofkosher.com)

The Journal of International Security Affairs (2001). 1307 New York Avenue, NW, Suite 200, Washington, DC 20005. (202) 667–3900. 2x/year. (www.securityaffairs.org)

JNS.org (Joint Media News Service) (2011). Boston, MA. International news agency serving Jewish community newspapers and media around the world. (www.jns.org)

JTA (Jewish Telegraphic Agency) (1962). 330 Seventh Avenue, 17th Floor, New York, NY 10001. (212) 643–1890. Online only. International news agency serving Jewish community newspapers and media around the world. (www.jta.org)

Kashrus Magazine (1980), PO Box 204, Brooklyn, NY 11204. (718) 336–8544. Monthly. (www.kashrusmagazine.com)

Kehila Magazine: An Online Magazine for Jews of Color (2010). PO Box 520392, Longwood, FL 32752. Several times/year. Online only. A voice for the Jews of Color community while educating and informing the Jewish and non-Jewish community as a whole. (www.kehilamagazineofficial.wordpress.com)

Kol Hamevaser: The Jewish Thought Magazine of the Yeshiva University Student Body (2007). 500 West 185th Street, New York, NY 10033. (212) 960–5400. Monthly. (www.kolhamevaser.com)

Kol Hat'nua (Voice of the Movement) (1975). 50 West 58th Street, New York, NY 10019. (212) 303–8014. Monthly. Young Judea. (www.young.org)

Kolmus: The Journal of Torah and Jewish Thought. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686–9339. Monthly. (www.mispacha.com)

Kosher Today. A trade newsletter covering the business of kosher food and beverage. (www.koshertoday.com)

Kulanu Newsletter (1993). 165 West End Avenue 3R, New York, NY 10023. (212) 877-8082. 2-4x/year. News and more about Jews of all races around the world. (www.kulanu.org/newsletters/index.php)

L'Chaim Weekly Newsletter (1988). 305 Kingston Avenue, Brooklyn, NY 11213. (718) 953-1000. Weekly. Online only. Published by the Lubavitch Youth Organization. (www.lchaimweekly.org)

Lifestyles Magazine. (1963). 134s 6th Avenue, New York, NY 10013. (212) 888-6868. Bi-monthly. Chronicles the North American Jewish community. Perpetuates, builds, documents, and encourages the culture of philanthropy. (www.lifestylesmagazine.com)

Lilith-the Independent Jewish Women's Magazine (1976). 250 West 57th Street, Suite 2432, New York, NY 10107. (212) 757-0818. Quarterly. (www.lilith.org)

Living with Moshiach (1992). 602 North Orange Drive, Los Angeles, CA 90036. Weekly. Serving the blind and visually impaired. (www.moshiach.net, www.torah-4blind.org)

The Maccabean Online (1995). PO Box 35661, Houston, TX 77235. Monthly. Political analysis and commentary on Israeli and Jewish Affairs published by the Freeman Center for Strategic Studies. (www.freeman.org/MOL)

Martyrdom and Resistance (formerly *Newsletter for the American Federation of Jewish Fighters, Camp Inmates and Nazi Victims*) (1974). American Society for Yad Vashem, 500 Fifth Avenue, 42nd Floor, New York, NY 10110. (212) 220-4304. 5x/year. (www.yadvashemusa.org/martyrdom_resistance.html)

Meorot: A Forum of Modern Orthodox Discourse (formerly *Edah Journal*) (2007). 3700 Henry Hudson Parkway, 2nd Floor, Bronx, NY 10463. (212) 666-0036. Monthly. Yeshivat Chovevei Torah. (www.yctorah.org)

Midstream (1954). 633 Third Avenue 21st Floor, New York, NY 10017. (212) 339-6020. Quarterly. A journal exploring a range of Jewish affairs, with a focus on Israel and Zionism. Published by the Theodor Herzl Foundation. (www.midstreamthf.com)

Mishpacha Jewish Family Weekly (2004). 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Weekly. (www.mispacha.com)

Mishpacha Family First Jewish Women's Weekly. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Weekly. (www.mispacha.com)

Mishpacha Junior. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339 (www.mispacha.com)

Moment (1975). 4115 Wisconsin NW Avenue, Washington, DC 20016. (202) 363-6422. 6x/year. Articles of general interest on Jewish affairs and culture. (www.momentmag.com)

Mosaic (formerly *Jewish Ideas Daily*) (2013). Daily. Online only. Mosaic is a web magazine advancing ideas, argument, and reasoned judgment in all areas of Jewish endeavor. (www.mosaicmagazine.com)

The Moshiach Times (1980). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467-6630. 6x/year. Jewish children's magazine for children ages 13 designed for the frum community. (www.kids.tzivoshashem.org/kids/article_cdo/aid/354738/jewish/The-Moshiach-Times.htm)

Na'amat Woman (formerly *Pioneer Women*) (1925). 505 8th Avenue, Suite 2302, New York, NY 10118. (212) 563–5222. Quarterly. Published by Na'amat USA, the Movement of Working Women and Volunteers. Organization strives to enhance the quality of life for women, children and families in Israel, the US, and around the world. (www.naamat.org)

Natural Jewish Parenting (1996). PO Box 466, Sharon, MA 02067. Irregular publication schedule. Online only. (Meets the unique needs of Jewish parents. www.natural-jewish-parenting.net/members/njp)

Near East Report (1957). American Israel Public Affairs Committee, 251 H Street, 1084 NW Washington, DC 20001. (202) 393–1999. Bi-weekly. Informs the public about events relating to the Middle East. (www.aipac.org/NearEastReport/index.html)

New Voices Magazine (1991). 125 Maiden Lane, 8th Floor, New York, NY 10038. (212) 674–1168. Weekly, Online only. America's only national magazine written and published by and for Jewish college students. (www.newvoices.org)

N'shei Chabad Newsletter (1982). 1276 President Street, Brooklyn, NY 11213. (718) 774–0797. 5x/year. (www.nsheichabadnewsletter.com)

Olomeinu Our World (1945). 5723 18th Avenue, Brooklyn, NY 11204. (718) 259–1223. Magazine for Yeshiva day school students.

ORT America Times (2007). 75 Maiden Lane, 10th Floor, New York, NY 10038. (800) 519–2678. 2x/year. Published by ORT America, Jewish organization committed to strengthening communities throughout the world by educating people. (www.ORTamerica.org)

Outpost (1970). 1751 Second Avenue, New York, NY 10128. (212) 828–2424. Monthly. Published by Americans For A Safe Israel. (www.afsi.org/Outpost)

Passages. 333 Seventh Avenue, 16th Floor, New York, NY 10001. (212) 967–4100. 2x/year. Hebrew Immigrant Aid Society. (www.hias.org)

PaknTreger (1980). 1021 West Street, Amherst, MA 01002. (413) 256–4900. 2x/year. English language magazine published by the Yiddish Book Center, an organization that rescues, translates, and disseminates Yiddish books and presents innovative educational programs. (www.yiddishbookcenter.org)

Reform Judaism (formerly *Dimensions in American Judaism*) (1972). 633 Third Avenue, New York, NY 10017. (212) 650–4240. Quarterly. (www.reformjudaism-mag.org)

The Scribe. 2519 Connecticut Avenue, NW, Washington, DC 20008. (202) 543–7500. Quarterly. Published by the Association of Jewish Aging Services of North America, central coordinator for homes and residential facilities for Jewish elderly in North America. (www.ajas.org)

The Scroll (formerly *Think Jewish*) (2008). 770 Eastern Parkway, Suite 405, Brooklyn, NY 11213. (718) 735–2000 ext. 267. Weekly. (www.mychabad.org/store/theScroll.asp)

Secular Culture & Ideas (2007). 80 Eighth Avenue, Suite 206, New York, NY 10011. (212) 564–6711 ext. 306. Explores secular Jewish history, cultures, and thought. Supported by the Posen Foundation. (www.secularjewishculture.org)

Sephardic Horizons (2011). Jewish Institute of Pitigliano, 7804 Renoir Court, Potomac, MD 20854. Quarterly. Online only. Provides a forum where Sephardic

Jews, academic or committed, and interested others can come together to read about new ideas in Sephardic studies and creativity in Sephardic culture. (www.sephardi-chorizons.org)

Sh'ma (1970). PO Box 439, Congers, NY 10920. (877) 568–7462. Monthly. A Journal of Jewish ideas published by Sh'ma Institute. (www.shma.com)

Shmais News Service (1997). 832 Winding Oaks Drive, Suite #1A, Palm Harbor, FL 34683. (718) 774–6247. Daily. Online only. A Lubavitcher news service. (www.shmais.com)

Shtetl: Your Alternative Jewish Magazine (2011). Online only. Shtetl is an online, arts and culture magazine. (www.shtetlmontreal.com)

SoulWise (formerly *Farbrenge*) (1998). 10433 Los Alamitos Boulevard, Los Alamitos, CA 90720. (714) 828–1851. 3x/year. For Chabad shluchim who customize it for their local operations. (www.jewishcypress.com/community/generic.asp?ID=186)

Spark: The Kabbalah Centre Report (2011). 1100 South Robertson Boulevard, Los Angeles, CA 90035. (310) 657–5404. Quarterly. (www.kabbalah.com/spark)

Special Interest Report (1972). PO Box 862188, Marietta, GA 30062. (904) 280–3131. 3x/year. Published by the American Council for Judaism. (www.acjna.org)

Tablet (2009). 37 West 28th Street, 8th Floor, New York, NY 10001. (212) 920–3660. Daily. Online only. Jewish news, ideas, and culture published by the not-for-profit Nextbook Inc. (www.tabletmag.com)

theJewishInsights.com (formerly *JEWISH Magazine*) (2006). 1970 52nd Street, Brooklyn, NY 11204. (917) 373–2324. Daily. Online only. Jewish music magazine. (www.thejewishinsights.com)

Tikkun Magazine (1986). 2342 Shattuck Avenue, Suite 1200, Berkeley, CA 94704. (510) 644–1200. Quarterly. Analyzes American and Israeli culture, politics, religion, and history from a leftist-progressive viewpoint. (www.tikkun.org)

Together. 122 West 30th Street, Suite 205. New York, NY 10001. (212) 239–4230. 3–4x/year. The American Gathering of Jewish Holocaust Survivors and Their Descendants. (www.amgathering.org)

Tradition (1958). 305 Seventh Avenue, New York, NY 10001. (212) 807–7888. Quarterly. Semi-scholarly journal from an Orthodox perspective on halakha, religion, and Jewish affairs. Published by Rabbinical Council of America. (www.traditiononline.org)

Tzivos Hashem Kids (2007). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467–6630. 6x/year. Magazine for Jewish children under age 13 from backgrounds spanning the spectrum of levels of Jewish education and commitment to Jewish affiliation. (www.kids.tzivoshashem.org)

Viewpoint Magazine (1952). 111 John Street, New York, NY 10011. (212) 929–1525. Published by National Council of Young Israel, a synagogue-based Orthodox organization. (www.youngisrael.org)

WorldJewishDaily.com (formerly *World Jewish Digest*). Daily. Online only. A news aggregation website that collects the best of Israel and Jewish news from around the world. (www.worldjewishdaily.com)

YALDAH (2004). PO Box 215, Sharon, MA 02067. (888) 492–5324. 10x/year. For girls 8–14 years old. (www.yaldah.com)

Yiddish Naves. Daily. Online only. Online Jewish news source. In English. (www.yiddishnaves.com)

Yiddish Report (2008). Daily. Online only. Provides breaking news, latest headlines, and in-depth stories from local to national, with special emphasis on news from Israel. (www.yiddishreport.com)

Zeek: A Journal of Jewish Culture and Thought (2001). (www.zeek.net)

Zman Magazine (2010). 25 Robert Pitt Road, Suite #107 Monsey, NY 10952. (845) 290–6161. Monthly. Contains articles by gifted, deep-thinking writers from the Torah-observant world. (www.zmanmagazine.com)

ZOA Report. 4 East 34th Street, New York, NY 10016. (212) 451–1500. 2x/year. Zionist Organization of America. (www.zoa.org)

Publications in Yiddish

Der Yid (The Jew): Voice of American Orthodoxy (1953). 84 Broadway, Suite 2, Brooklyn, NY 11249. (718) 797–3900. Weekly. A New York-based Yiddish language newspaper published by Satmar Hasidim, but widely read world-wide within the broader Haredi community. (www.deryid.org)

Der Yiddisher Moment (The Yiddish Moment) (2011). Weekly. A Yiddish language Internet newspaper—the only Yiddish journal entirely in Yiddish on the Internet. A universal, non-political newspaper whose mission is the preservation and furtherance of the Yiddish language and Yiddish culture. (www.yiddishmoment.com)

Der Bay (1991). Webmaster-Philip “Fishl” Kutner, 1128 Tanglewood Way, San Mateo, CA 94403. (650) 349–6946. 10x/year. Newsletter of the International Association of Yiddish Clubs. (www.derbay.org)

Di Tzeitung (The Newspaper) (1988). 1281 49th Street, Brooklyn, NY 11219. (718) 851–6607. Weekly. Hasidic Yiddish language newspaper sold at city newsstands in New York, especially in Brooklyn’s Williamsburg and Borough Hall neighborhoods. (www.ditzeitung.com)

Tzeitshrift (Journal). 46 Main Street, Suite 704, Monsey, NY 10952. (845) 751–9249. Weekly. An ultra-Orthodox publication read mostly by men, but it includes a women’s supplement. (No website)

Vos Iz Neias? (What’s News?) (2005). Daily. Online only. Meets the demanding media needs of the Orthodox Jewish community in New York, across the US, and around the world. (www.vosizneias.com)

Publications in Russian

Alef Magazine (1981). Chamah, 27 William Street, Suite 613, New York, NY 10005. (212) 943–9690. Monthly. General and Jewish information for Russian-speaking Jews. (www.alefmagazine.com)

Publications in Ladino

Erensia Sefardi (Sephardic Heritage) (1993). 46 Benson Place, Fairfield, CT 06430. (203) 255–4432. Quarterly. An American publication for the advancement of Sephardic culture and studies. Published in English and Ladino. (www.esefarad.com/?tag=erenzia-sefardi)

Canada

Canada Jewish Pipeline (2002). (780) 481–8535. Weekly. Free e-mail bulletin sent to Jewish subscribers all across Canada each week that contains useful information, articles, a little learning, Jewish holiday traditions, announcements, event photos, advertising, and more. (www.canadajewishpipeline.ca)

Communique ISRAnet (in French). PO Box 175, Station H, Montreal, QC H3G 2K7. (514) 486–5544. Weekly. Online only. A French-language weekly e-mail briefing, covering Israel, Jewish, and Arab world issues, and the role of France. Published by the Canadian Institute for Jewish Research. (www.isranet.org/publications)

Israzine. PO Box 175, Station H, Montreal, QC H3G 2K7. (514) 486–5544. Monthly. Online only. Israzine is a website journal that focuses on a key Israel- or Middle East-related issue examined in depth. Published by the Canadian Institute for Jewish Research. (www.isranet.org/publications)

ISRAFAX. PO Box 175, Station H, Montreal, QC H3G 2K7. (514) 486–5544. Quarterly. ISRAFAX print magazine deals with Middle East regional conflict and international politics. Published by the Canadian Institute for Jewish Research. (www.isranet.org/publications)

The Jewish Magazine (1995). 2409 Yonge Street, Suite 304, Toronto, ON M4P 2E7. (416) 987–3201. Monthly. Aims to present a lively, original record of Jewish life and culture in Canada. A free publication and the only full-color glossy monthly Jewish magazine in Canada. (www.readingjewish.com)

Jewish Tribune (1950). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633–6224. Weekly. Provides readers with timely news of concern to the Jewish community in Canada, Israel, and around the world. (www.jewishtribune.ca)

Orah Magazine (1960). 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8. (514) 937–9431. 2x/year. Published by Hadassah-WIZO Organization of Canada. (www.chw.ca)

Outlook: Canada's Progressive Jewish Magazine (formerly *Canadian Jewish Outlook*) (1962). 6184 Ash Street, Vancouver, BC V5Z 3G9. (604) 324–5101. 6x/year. Independent, secular Jewish publication with a socialist-humanist perspective. (www.vcn.bc.ca/outlook)

Shalom Life (2010). 1027 Yonge Street, Suite 107, Toronto, ON M4W 2K9. Daily. Online only. Canada's largest independent Jewish news source dedicated to

covering culture, arts, society, technology, business, and general news, both locally and internationally. (<http://us.shalomlife.com>)

UJPO News (1980). 585 Cranbrooke Avenue, Toronto, ON M6A 2X9. (416) 789–5502. 3x–4x/year. Newsletter of United Jewish People's Order, a secular humanist group. (www.ujpo.org/UJPONewsletter)

National Television/Internet Stations

www.shalomtv.com. Shalom TV is America's Jewish television cable network covering the panorama of Jewish life. More than 40 million homes in the United States and Canada now have access to the free Jewish television service.

<http://jn1.tv/>. An international news network which covers world news with a focus on Judaism-related events. Its primary mission is to report Jewish and Israeli current affairs without bias, and according to spokesmen, It's an independent, non-profit organization which does not depend on any nation, government, or political party

<http://jltv.tv>. A 24-h, full-time TV network delivering Jewish-themed programming. Launched in 2007, JLTV offers news, sports, lifestyle and entertainment programming including films, documentaries, music, reviews, interviews and special events. Its spotlight on Israel and Jewish life is facilitated by broadcast studios in Los Angeles, New York City and Toronto as well as bureaus in Jerusalem, Tel Aviv, Washington, DC, Miami, London, and Moscow.

<http://tjctv.com>. The Jewish Channel brings delivers hundreds of five-star movies, original news, and cultural programming.

21.2 Local Jewish Periodicals

Central Coordinating Body for the Jewish Press

American Jewish Press Association (1944). 107 South Southgate Drive, Chandler, AZ 85226. (480) 403–4602. Seeks the advancement of Jewish journalism and the maintenance of a strong Jewish press in the US and Canada; encourages the attainment of the highest editorial and business standards; sponsors workshops, services for members; sponsors annual competition for Simon Rockower Awards for excellence in Jewish journalism. (www.ajpa.org)

United States

Alabama

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870–7889. 2x/month. (www.sjlmag.com)

Arizona

Arizona Jewish Post (1946). 3822 East River Road #300, Tucson, AZ 85718. (520) 319–1112. 2x/Month. Jewish Federation of Southern Arizona. (www.azjewishpost.com)

Jewish News of Greater Phoenix (1948). 1625 East Northern Avenue, Suite 106, Phoenix, AZ 85020. (602) 870–9470. Weekly. (www.jewishaz.com)

Arkansas

Action. 1501 North Pierce Street, Suite 101, Little Rock, AR 72207. (501) 663–3571. Quarterly. Jewish Federation of Arkansas. (www.jewisharkansas.org)

Jewish Scene (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767–7100. 2x/month. (www.jewishscenemagazine.com)

California

Jewish Community Chronicle (1947). 3801 East Willow Street, Long Beach, CA 90815. (562) 426–7601. Monthly. Jewish Federation of Greater Long Beach & West Orange County. (www.jewishlongbeach.org)

Jewish Community News. 69–710 Highway 111, Rancho Mirage, CA 92270. (760) 324–4737. Monthly. Jewish Federation of Palm Springs and Desert Area. (www.jfedps.org)

Jewish Community News. 550 South Second Avenue, Arcadia, CA 91006. (626) 445–0810. Semi-monthly. Jewish Federation of the Greater San Gabriel & Pomona Valley. (www.jewishsgpv.org)

Jewish Journal of Greater Los Angeles (1986). 3580 Wilshire Boulevard, Suite 1510, Los Angeles, CA 90010. (213) 368–1661. Weekly. (www.jewishjournal.com)

J. the Jewish News Weekly of Northern California (formerly *The Jewish Bulletin of Northern California*) (1896). 225 Bush Street, Suite 1480, San Francisco, CA 94104. (415) 263–7200. Weekly. (www.jweekly.com)

JLiving (2012). NCM Media Group, 4924 Balboa Boulevard, #177, Encino, CA 91316. (800) 720–0251. (www.jlivingmag.com)

www.JewishNewsCA.com. An online newspaper dedicated to the most up-to-date and relevant Jewish news on a local and global scale.

JValley.news (1976). 14855 Oka Road, Los Gatos, CA 95032. (408) 358–3033. 6x/year. Jewish Federation of Silicon Valley. (www.jvalley.org)

ma koreh. 300 Grand Avenue, Oakland, CA 94610. (510) 839–2900. Monthly. The Jewish Federation of the East Bay. (www.jfed.org)

New Life (1980). 3200 California Street, San Francisco, CA 94118. (415) 292–1200. Monthly. Jewish Community Center of San Francisco. The Bay Area's Russian-language journal. (www.jccsf.org/news/new-life-russian-newspaper)

Orange County Jewish Life (2004). 5665 Oberlin Drive, Suite 204, San Diego, CA 92121. (949) 734-5574. (www.ocjewishlife.com)

San Diego Jewish Journal. 4950 Murphy Canyon Road, San Diego, CA 92123. (858) 571-3444. Monthly. Jewish Federation of San Diego County. (www.sdjewishjournal.com)

San Diego Jewish Times (1979). 4731 Palm Avenue, La Mesa, CA 91941. (619) 463-5515. 2x/month. (www.sdjewishtimes.com)

San Diego Jewish World (2009). Harrison Enterprises, PO Box 19363, San Diego, CA 92159. (619) 265-0808. Daily. Online only. (www.sdjewishworld.com)

Shofar (1982). 1317 North Crescent Heights Boulevard, West Hollywood, CA 90046. (323) 654-4700. Semi-annual. A publication of the Iranian-American Jewish Federation. (www.iajf.org/shofar)

The Jewish Observer Los Angeles (1999). PO Box 261661, Encino, CA 91426. (818) 996-1220. Weekly. (www.jewishobserver-la.com)

The Voice (2012). 2014 Capitol Avenue, Sacramento, CA 95811. (916) 486-0906. Monthly. The Jewish Federation of the Sacramento Region. (www.jewish-sac.org)

We Are In America (2006). PO Box 570283, Tarzana, CA 91357. (877) 332-0233. Monthly. (www.weinamerica.com)

Colorado

Intermountain Jewish News (1913). 1177 Grant Street, Denver, CO 80203. (303) 861-2234. Weekly. (www.ijn.com)

Connecticut

Connections. 444 Main Street North, Southbury, CT 06488. (203) 267-3177. Quarterly. Jewish Federation of Western Connecticut. (www.jfed.net)

Connecticut Jewish Ledger (1929). 740 North Main Street, West Hartford, CT 06117. (860) 231-2424. Weekly. (www.jewishledger.com)

FedBiz. 333 Bloomfield Avenue, West Hartford, CT 06117. (860) 232-4483. 2x/month. Jewish Federation of Greater Hartford. (www.jewishhartford.org)

Focus (2010) 69 Kenosia Avenue, Danbury, CT 06810. (203) 792-6353. 6x/year. The Jewish Federation of Greater Danbury, CT & Putnam County, NY. (www.thejf.org)

Jewish Leader (1974). 28 Channing Street, New London, CT 06320. (860) 442-8062. 2x/month. Jewish Federation of Eastern Connecticut. (www.jfec.com)

Jewish Ledger Connecticut Edition. 36 Woodland Street, Hartford, CT 06105. (860) 231-2424. Weekly. (www.jewishledger.com)

Jewish News. 1 Holly Hill Lane, Greenwich, CT 06830. (203) 552-1818. Quarterly. UJA/Federation of Greenwich. (www.ujafedgreenwich.org)

New Jewish Voice (formerly *Jewish Voice*) (1975). 1035 Newfield Avenue, Stamford, CT 06905. (203) 321-1373. Monthly. United Jewish Federation of Greater Stamford, New Canaan and Darien. (www.ujf.org)

Shalom New Haven. 360 Amity Road, Woodbridge, CT 06525. (203) 387-2424. 6x/year. Jewish Federation of Greater New Haven. (www.jewishnewhaven.org)

Delaware

Jewish Voice. 101 Garden of Eden Road, Wilmington, DE 19803. (302) 427-2100. Monthly. Jewish Federation of Delaware. (www.shalomdelaware.org)

District of Columbia

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. (www.washingtonjewishweek.com)

Florida

Chai Life (1979). 9901 Donna Klein Boulevard, Boca Raton, FL 33428. (561) 852-3100. Semi-annual. Jewish Federation of South Palm Beach County. (www.jewish-boca.org/index.php?src=gendocs&ref=ChaiLife&category=NewsMediaCenter)

Federation Star (1991). 2500 Vanderbilt Beach Road, Suite 2201, Naples, FL 34109. (239) 263-4205. Monthly. Jewish Federation of Collier County. (www.jewishnaples.org)

Heritage, Florida Jewish News (1976) 207 O'Brien Road, Suite 101, Fern Park, FL 32730. (407) 834-8787. Weekly. (www.heritagefl.com)

IsraPost (1997). 2128 Hollywood Boulevard, Hollywood, FL 33026. (954) 964-0135. Weekly. In Hebrew and English. (www.israpost.com)

Jacksonville Jewish News (1988). 8505 San Jose Boulevard, Jacksonville, FL 32217. (904) 448-5000. Monthly. Jewish Federation of Jacksonville. (www.jewish-jacksonville.org)

Jewish Journal (Broward County) (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. (www.sun-sentinel.com/florida-jewish-journal/news/broward-county-news)

Jewish Journal (Miami-Dade County) (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. (www.sun-sentinel.com/florida-jewish-journal/news/miami-dade-county-news)

Jewish Journal (Palm Beach County) (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. (www.sun-sentinel.com/florida-jewish-journal/news/palm-beach-county-news)

Jewish Press of Pinellas County (1986). 1101 South Belcher Road, Suite H, Largo, FL 33771. (727) 535–4400. 2x/month. Jewish Press Group of Tampa Bay in cooperation with The Jewish Federation of Pinellas & Pasco Counties. (www.jewishpresstampabay.com)

Jewish Press of Tampa (1988). 1101 South Belcher Road, Suite H, Largo, FL 33771. (813) 871–2332. 2x/month. Jewish Press Group of Tampa Bay in cooperation with Tampa Jewish Community Center & Federation. (www.jewishpresstampabay.com)

Jewish Way (JW) (2010). 20900 Northeast 30th Avenue, Suite 200, Aventura, FL 33180. (954) 665–0971. 3x/year. (www.jwmagazine.com)

L'Chayim (2003). 9701 Commerce Center Court, Ft. Myers, FL 33908. (239) 481–4449. Monthly. Jewish Federation of Lee and Charlotte Counties. (www.jewishfederationlcc.org)

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870–7889. 2x/month. (www.sjlmag.com)

The Chronicle. PO Box 14937, Gainesville, FL 32604. (352) 371–3846. 10x/year. Jewish Council of North Central Florida. (www.jcnf.org/chronicle.html)

The Connection (2005). 210 East Hibiscus Boulevard, Melbourne, FL 32901. (321) 951–1836. 8x/year. Jewish Federation of Brevard County. (www.jewishfederationbrevard.com)

The Jewish News of Sarasota-Manatee (formerly *The Chronicle*) (1971). 580 McIntosh Road, Sarasota, FL 34232. (941) 371–4546. Monthly. The Jewish Federation of Sarasota-Manatee. (www.jfedsrq.org)

Georgia

Savannah Jewish News. (1960). 5111 Abercom Street, Savannah, GA 31405. (912) 355–8111. Monthly. Savannah Jewish Federation. (www.savj.org)

The Atlanta Jewish Times (1925). 270 Carpenter Drive NE, Suite 320, Atlanta, GA 30328. (404) 883–2130. Weekly. (www.atljewishtimes.com)

Illinois

The Chicago Jewish News (1994). 5301 West Dempster, Skokie, IL 60077. (847) 966–0606. Weekly. (www.chicagojewishnews.com)

Chicago Jewish Star (1990). PO Box 268, Skokie, IL 60076. (847) 674–7827. 2x/month. (No website)

JUF News. 30 South Wells Street, Chicago, IL 60606 (312) 346–6700. Monthly. Jewish United Fund/Jewish Federation of Metropolitan Chicago. (www.juf.org)

Iowa

The Greater Des Moines Jewish Press. 33158 Ute Avenue, Waukee, IA 50263. (515) 987-0899. 6x/year. (www.jewishdesmoines.org/our-work/jewish-press-1). Jewish Federation of Greater Des Moines.

Indiana

Indiana Jewish Post and Opinion (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405-8084. 2x/month. (www.jewishpostopinion.com)

Kansas

The Kansas City Jewish Chronicle (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951-8425. Weekly. (www.kcjc.com)

Kentucky

Community (1975). 3630 Dutchmans Lane, Louisville, KY 40205. (502) 451-8840. Monthly. Jewish Community Federation of Louisville. (www.jewishlouisville.org)

Shalom (2004). 1050 Chinoe Road, Suite 112, Lexington, KY 40502. (859) 268-0672. Monthly. The Jewish Federation of the Bluegrass. (www.jewishlexington.org)

Louisiana

Crescent City Jewish News (2011). 3810 Nashville Avenue, New Orleans, LA 70125. (504) 865-1248. Online only. (<http://www.crescentcityjewishnews.com/>)

Jewish Civic Press (1965). 924 Valmont Street, New Orleans, LA 70115. (504) 875-8784. Monthly. (No website)

Jewish News (1995). 3747 West Esplanade Avenue, Metairie, LA 70002. (504) 780-5614. Monthly. Jewish Federation of Greater New Orleans. (www.jewishnola.com)

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjlmag.com)

The Jewish Light (formerly *Jewish Community Newspaper*) (1996). PO Box 3270, Covington, LA 70434. (504) 455-8822. Monthly. (www.jewishcommunitynews.org)

Maine

The Voice. 57 Ashmont Street, Portland, ME 04103. (207) 772–1959. Quarterly. Jewish Community Alliance of Southern Maine. (www.mainejewish.org)

Maryland

Baltimore Jewish Times (1919). 1040 Park Avenue, Suite 200, Baltimore, MD 21201. (410) 752–3504. Weekly. (www.jewishtimes.com)

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230–2222. Weekly. (www.washingtonjewishweek.com)

Where What When (1985). 6016 Clover Road, Baltimore, MD 21215. (410) 358–8509. Monthly. (www.wherewhatwhen.com)

Massachusetts

Berkshire Jewish Voice. 196 South Street, Pittsfield, MA 01201. (413) 442 4360. Monthly. Jewish Federation of the Berkshires. (www.jewishberkshires.org)

Jewish Advocate (1902). 15 School Street, Boston, MA 02108. (617) 367–9100. Weekly. (www.thejewishadvocate.com)

Jewish Central Voice. 633 Salisbury Street, Worcester, MA 01609. (508) 756–1543, ext. 29. Jewish Federation of Central Massachusetts. (www.jewishcentral-voice.com)

Jewish Chronicle (1927). 131 Lincoln Street, Worcester, MA 01605. (508) 752–3400. Monthly. (No website)

Jewish Ledger Western Massachusetts Edition. 36 Woodland Street, Hartford, CT 06105. (860) 231–2424. Weekly. (www.wmassjewishledger.com)

Shalom Magazine-Massachusetts (2009) Farber Marketing, 12 Edward Drive, Stoughton, MA 02072. (781) 975–1009. Quarterly. (www.shalomma.com)

The Jewish Journal (North of Boston) (1976). 27 Congress Street, Suite 501, Salem, MA 01970. (978) 745–4111. 2x/month. (www.jewishjournal.org)

The Jewish World (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344–7018. 2x/month. (www.jewishworldnews.org)

Michigan

Detroit Jewish News (1942). 29200 Northwestern Highway, Southfield, MI 48034. (248) 354–6060. Weekly. (www.thejewishnews.com)

Jewish Reporter. 619 Wallenberg Street, Flint MI 48502. (810) 767–5922. Monthly. Flint Jewish Federation. (www.flintfed.org)

Red Thread Magazine (2011). 29200 Northwestern Highway, Suite 110, Southfield, MI 48034. (248) 354–6060. Monthly. (www.redthreadmagazine.com)

Washtenaw Jewish News (1978). 2935 Birch Hollow Drive, Ann Arbor, MI 48108. (734) 971-1800. Monthly. (www.washtenawjewishnews.org)

Minnesota

The American Jewish World (formerly *Jewish Weekly*) (1912). 4509 Minnetonka Boulevard, MN 55416. (952) 259-5280. 2x/month. (www.ajwnews.com)

Mississippi

Jewish Scene (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. (www.jewishscenemagazine.com)

Southern Jewish Life (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. (www.sjlmag.com)

Missouri

St. Louis Jewish Light (1947). 6 Millstone Campus Drive, St. Louis, MO 63146. (314) 743-3600. Weekly. Jewish Federation of St. Louis. (www.stljewishlight.com)

The Kansas City Jewish Chronicle (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951-8425. Weekly. (www.kcjc.com)

Nebraska

The Jewish Press (1920). 333 South 132nd Street, Omaha, NE 68154. (402) 334-6448. Weekly. Jewish Federation of Omaha. (www.jewishomaha.org)

Nevada

Las Vegas Israelite (1965). 1905 Plaza Del Padre, Las Vegas, NV 89102. (702) 876-1255. 2x/month. (No website)

New Hampshire

The New Hampshire Jewish Reporter. 698 Beech Street, Manchester, NH 03104. (603) 627-7679. Monthly. Jewish Federation of New Hampshire. (www.jewishnh.org)

New Jersey

Jewish Chronicle (1982). 1015 East Park Avenue, Suite B, Vineland, NJ 08360. (856) 696-4445. 6x/year. Jewish Federation of Cumberland, Gloucester & Salem Counties. (www.jfedcc.org)

Jewish Journal (1999). 320 Raritan Avenue, Suite 203, Highland Park, NJ 08904. (732) 393-0023. Monthly. Jewish Federation of Ocean County. (www.jewishocean-county.org)

Jewish Times of South Jersey (2008). 21 West Delilah Road, Pleasantville, NJ 08232. (609) 407-0909. Weekly. (www.jewishtimes-sj.com)

New Jersey Jewish News (1947). 901 Route 10, Whippany, NJ 07981. (973) 887-3900. Weekly. Jewish Federation of Greater MetroWest NJ. (www.njjewish-news.com)

The Jewish Community Voice (1941). 1301 Springdale Road, Suite 250, Cherry Hill, NJ 08003. (856) 751-9500, ext. 1217. 2x/month. Jewish Federation of Southern New Jersey. (www.jewishvoicesnj.org)

The Jewish Voice and Opinion (1987). 73 Dana Place, Englewood, NJ 07631. (201) 569-2845. Monthly. (www.jewishvoiceandopinion.com)

The Jewish Standard (1931). 1086 Teaneck Road, Teaneck, NJ 07666. (201) 837-8818. Weekly. (www.jstandard.com)

The Shopper (referred to as *Lakewood Shopper*) (2004). 72B Park Avenue, Lakewood, NJ 08701. (732) 367-6245. Weekly. (www.lakewoodshopper.com)

The Speaker (1999). 775 Talamini Road, Bridgewater, NJ 08807. (908) 725-6994. Quarterly. The Jewish Federation of Somerset, Hunterdon & Warren Counties. (www.jfedshaw.org)

The VOICE of Lakewood (2005). 212 Second Street, Suite 201, Lakewood, NJ 08701. (732) 901-5746. Weekly. Newspaper for the Orthodox community. (www.thevoiceoflakewood.com)

New Mexico

The New Mexico Jewish Link (1971). 5520 Wyoming Boulevard NE, Albuquerque, NM 87109. (502) 821-3214. Monthly. Jewish Federation of New Mexico. (www.jewishnewmexico.org)

New York

5 Towns Jewish Times (2000). PO Box 690, Lawrence, NY 11559. (516) 984-0079. Weekly. (www.5tjt.com)

Buffalo Jewish Review (1918). 964 Kenmore Avenue, Buffalo, NY 14216. (716) 854-2192. Weekly. (No website)

De Voch (The Week). Weekly. Glossy magazine made up primarily of pictures, published in Yiddish by and largely for ultra-Orthodox Jews in Brooklyn, NY. *In Yiddish*. (No website)

Der Blatt (The Page/The Newspaper) (2000). 76 Rutledge Street, Brooklyn, NY 11249. (718) 625–3400. Weekly. Published by Satmar Hasidim. *In Yiddish*. (No website).

Flatbush Jewish Journal. 1314 Avenue J, Brooklyn, NY 11230. (718) 692–1144. Weekly. (www.flatbushjewishjournal.com)

Jewish Image (1990). PO Box 290642, Brooklyn, New York 11229. (718) 627–4624. Monthly. Promotes educational, social and cultural programs to ensure the survival of the Jewish Sephardic heritage and customs. (www.imageusa.com)

Jewish Journal (1969). 11 Sunrise Plaza, Valley Stream, NY 11580. (516) 561–6900. Weekly. (No website)

Jewish Ledger (1924). 2535 Brighton-Henrietta Townline Road, Rochester, NY 14623. (585) 427–2434. Weekly. (www.thejewishledger.com)

Jewish Observer of Central New York (1978). 5655 Thompson Road, DeWitt, NY 13214. (315) 445–2040, ext. 116. 2x/month. Jewish Federation of Central New York. (www.sjfed.org)

Jewish Post (1974). 350 5th Avenue, Suite 2418, New York, NY 10118. (212) 563–9219. Monthly. (www.jewishpost.com)

Jewish Tribune of Rockland and Westchester (1987). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594 4000. Weekly.

Long Island Jewish World (1977). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594–4000. Weekly. (No website)

Manhattan Jewish Sentinel (1992). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594–4000. Weekly. (No website)

The Bukharian Times. 106-16 70th Avenue, Room 111, Forest Hills, NY 11375. (718) 261–1595/(718) 261–2315. Weekly. In Russian. (www.bukhariantimes.org).

The Country Vues (1983). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377–8016. Weekly. Published for the Catskill Mountain area. (www.thevue-online.com)

The Jewish Herald (1984). 1689 46th Street, Brooklyn, NY 11204. (718) 972–4000. Weekly. (No website)

The Jewish Home. PO Box 266, Lawrence, NY 11559. (516) 734–0858. Bi-weekly. (www.fivetownsjewishhome.com)

The Jewish Star (2002). 2 Endo Boulevard, Garden City, NY 11530. (516) 622–7461. Weekly. (www.thejewishstar.com)

The Jewish Voice (formerly Jewish Voice) (2005). 2154 East 4th Street, Brooklyn, NY 11223. (800) 908–0885/(212) 920–6700. Weekly. (www.jewishvoiceny.com)

The Jewish Week (1876; reorganized 1970). 1501 Broadway, Suite 505, New York, NY 10036. (212) 921–7822. Weekly. (www.thejewishweek.com)

The Jewish World (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344–7018. 2x/month. (www.jewishworldnews.org)

The Reporter (1971). 500 Clubhouse Road, Vestal, NY 13850. (607) 724–2360. Weekly. Jewish Federation of Greater Binghamton. (www.jfbcweb.org)

The Vues (1977). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377–8016. Weekly. (www.thevuesonline.com)

Voice of the Dutchess Jewish Community (1990). 110 South Grand Avenue, Poughkeepsie, NY 12603. (845) 471–9811. Monthly. The Jewish Federation of Dutchess County. (www.jewishdutchess.org)

Yated Neeman (1987). 53 Olympia Lane, Monsey, NY 10952. (845) 369–1600. Weekly. (www.yated.com)

Yeshiva World News (2005). 5809 Foster Avenue, Brooklyn, NY 11203. (718) 305–6020. Daily. Online and in print in Brooklyn. (www.theyeshivaworld.com)

North Carolina

Charlotte Jewish News (1978). 5007 Providence Road, Charlotte, NC 28226. (704) 944–6765. Monthly. Jewish Federation of Greater Charlotte. (www.charlottejewishnews.org)

Jewish Federation of Raleigh-Cary News (1987). 8210 Creedmoor Road, Suite 104, Raleigh, NC 27613. (919) 676–2200. Monthly. The Jewish Federation of Raleigh-Cary. (www.shalomraleigh.org)

Ohio

Akron Jewish News (1929). 750 White Pond Drive, Akron, OH 44320. (330) 869–2424. Monthly. Jewish Community Board of Akron. (www.akronjewishnews.com)

Cleveland Jewish News (1964). 23880 Commerce Park, Suite 1, Cleveland, OH 44122. (216) 454–8300. Weekly. (www.clevelandjewishnews.com)

Local Jewish News. Daily. Online only. For the Orthodox Jewish community in Cleveland. (www.localjewishnews.com)

Stark Jewish News (1920). 432 30th Street, NW, Canton, OH 44709. (330) 445–2410. Monthly. Canton Jewish Community Federation. (www.jewishcanton.org)

The American Israelite (1854). 18 West 9th Street, Suite 2, Cincinnati, OH 45202. (513) 621–3145. Weekly. (www.americanisraelite.com)

The Dayton Jewish Observer. 525 Versailles Drive, Dayton, OH 45459. (937) 610–1555. Monthly. Jewish Federation of Greater Dayton. (www.jewishdayton.org/observer)

The Jewish Journal Monthly Magazine (1987). 505 Gypsy Lane, Youngstown, OH 44504. (330) 746–3251. Monthly. Youngstown Area Jewish Federation. (www.jewishjournalplus.com)

The New Standard (2003). PO Box 31244, Independence, OH 44131. (614) 371–2595. Semi-monthly. (www.thenewstandardonline.com)

The Ohio Jewish Chronicle (1922). PO Box 30965, Columbus, OH 43230. (614) 337–2055. 2x/month. (www.ohiojewishchronicle.com)

Toledo Jewish News (1951). 6505 Sylvania Avenue, Sylvania, OH 43560. (419) 724-0363. Monthly. Jewish Federation of Greater Toledo. (www.jewish-toledo.org)

Oklahoma

Tulsa Jewish Review (1930). 2021 East 71st Street, Tulsa, OK 74136. (918) 495-1100. Monthly. Jewish Federation of Tulsa. (www.jewishtulsa.org)

Oregon

Oregon Jewish Life (2012). 6680 SW Capitol Highway, Portland, OR 97219. (503) 858-7242. Monthly. Jewish Federation of Greater Portland. (www.ojlife.com)

Pennsylvania

Community Review (1925). 3301 North Front Street, Harrisburg, PA 17110. (717) 236-9555. 2x/month. Jewish Federation of Greater Harrisburg. (www.jewishharrisburg.org)

Hakol Lehigh Valley. 702 North 22nd Street, Allentown, PA 18104. (610) 821-5500. Monthly. Jewish Federation of the Lehigh Valley. (www.jewishlehighvalley.org)

Jewish Exponent (1887). 2100 Arch Street, Philadelphia, PA 19103. (215) 832-0700. Weekly. Jewish Federation of Greater Philadelphia. (www.jewishexponent.com)

Philadelphia Jewish Voice (2005). 327 Pembroke Road, Bala Cynwyd, PA 19004. Online only. (www.pjvoice.com)

Shalom: The Journal of the Reading Jewish Community. 1100 Berkshire Boulevard, Suite 125, Wyomissing, PA 19610. (610) 921-0624. 10x/year. Jewish Federation of Reading. (www.readingjewishcommunity.org)

The Jewish Chronicle (1962). 5915 Beacon Street, Pittsburgh, PA 15217. (412) 687-1000. Weekly. (www.thejewishchronicle.net)

The Reporter of Scranton and Northeastern Pennsylvania (2000). 601 Jefferson Avenue, Scranton, PA 18541. (570) 961-2300. 2x/month. Jewish Federation of Northeastern Pennsylvania. (www.jewishnepa.org)

Rhode Island

The Jewish Voice and Herald (1973). 130 Sessions Street, Providence, RI 02906. (401) 421-4111. 2x/month. Jewish Alliance of Greater Rhode Island. (www.jvhri.org)

South Carolina

Charleston Jewish Voice (2001). 1645 Wallenberg Boulevard, Charleston, SC 29407. (843) 571–6565. Monthly. Charleston Jewish Federation. (www.charleston-jewishvoice.org)

Columbia Jewish News. PO Box 23257, Columbia, SC 29224 (803) 787–2023. 6x/year. Columbia Jewish Federation. (www.jewishcolumbia.org)

Tennessee

Hebrew Watchman (1925). 4646 Poplar Avenue, Suite 232, Memphis, TN 38117. (901) 763–2215. Weekly. (No website)

Jewish Scene (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. Memphis Jewish Federation. (www.jewishscenemagazine.com)

Shofar. 5461 North Terrace Road, Chattanooga, TN 37411. (423) 493–0270. Monthly. Jewish Federation of Greater Chattanooga. (www.jcfcg.com)

The Jewish Observer (1934). 801 Percy Warner Boulevard, Nashville, TN 37205. (615) 354–1637. 2x/month. (Jewish Federation of Nashville and Middle Tennessee). (www.jewishobservernashville.org)

Texas

Jewish Herald-Voice (formerly *Texas Jewish Herald*) (1908). 5603 South Braeswood Boulevard, Houston, TX 77096. (713) 729–7000. Weekly. Jewish Federation of Greater Houston. (www.houstonjewish.org)

Texas Jewish Post—Dallas (1947). 7920 Belt Line Road, Suite 680, Dallas, TX 75254. (972) 458–7283. Weekly. (www.tjpnews.com)

Texas Jewish Post—Fort Worth (1947). 3120 South Freeway, Fort Worth, TX 76110. (817) 927–2831. Weekly. (www.tjpnews.com)

The Jewish Herald-Voice (1908). 3403 Audley Street, Houston, TX 77098. (713) 630–0391. Weekly. (www.jhvonline.com)

The Jewish Journal of San Antonio (1973). 12500 NW Military Highway, San Antonio, TX 78231. (210) 302–6960. Monthly. Jewish Federation of San Antonio. (www.jfsatx.org)

The Jewish Outlook. 7300 Hart Lane, Austin, TX 78731. (512) 735–8012. Monthly. Jewish Federation of Greater Austin. (www.thejewishoutlook.com)

The Jewish Voice. 405 Wallenberg Drive, El Paso, TX 79912. (915) 584–4437. Monthly. The Jewish Federation of El Paso. (www.jewishelpaso.org)

Vermont

The Jewish World (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344–7018. 2x/month. (www.jewishworldnews.org)

Virginia

Jewish News (1959). 5000 Corporate Woods Drive, Suite 200, Virginia Beach, VA 23462. (757) 671–1600. 2x/month. United Jewish Federation of Tidewater. (www.jewishva.org)

The Reflector. 5403 Monument Avenue, Richmond, VA 23226. (804) 545–8620. Monthly. Jewish Community Federation of Richmond. (www.jewishrichmond.org)

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230–2222. Weekly. (www.washingtonjewishweek.com)

Washington

JTNews (formerly *The Jewish Transcript*) (1924). 2041 Third Avenue, Seattle, WA 98121. (206) 441–4553. 2x/month. Jewish Federation of Greater Seattle. (www.jtnews.net)

West Virginia

The Jewish Chronicle (1962). 5915 Beacon Street, Pittsburgh, PA 15217. (412) 687–1000. Weekly. (www.thejewishchronicle.net)

Wisconsin

Madison Jewish News. 6434 Enterprise Lane, Madison, WI 53719. (608) 278–1808. Monthly. Jewish Federation of Madison. (www.jewishmadison.org)

The Wisconsin Jewish Chronicle (1921). 1360 North Prospect Avenue, Milwaukee, WI 53202. (414) 390–5888. Weekly. Milwaukee Jewish Federation. (www.jewishchronicle.org)

Canada

Alberta

Jewish Free Press (1990). 8411 Elbow Drive, SW Calgary, AB T2V 1K8. (403) 252–9423. 2x/month. (www.jewishfreepress.ca)

British Columbia

Jewish Independent (formerly *Jewish Western Bulletin*) (1930). 291 East Second Avenue, Vancouver, BC V5T 1B8. (604) 689–1520. Weekly. (www.jewishindependent.ca)

Manitoba

The Jewish Post & News (formerly *The Jewish Post*) (1925). 11–395 Berry Street, Winnipeg, MB R3J 1N6. (204) 694–3332. Weekly. (www.jewishpostandnews.com)

Winnipeg Jewish Review (2009). Daily. Online only. (www.winnipegjewishreview.com)

Nova Scotia

Shalom! (1975). 5670 Spring Garden Road, Suite #309, Halifax, NS B3J 2L1. (902) 422–7491, ext. 221. 3x–4x/year. The Atlantic Jewish Council. (www.theajc.ns.ca/category/shalom-magazine)

Ontario

Exodus Magazine (formerly *Exodus Newspaper*) (1983). In Russian. (in 2002 becomes *Exodus Magazine* in English) (1983). 5987 Bathurst Street, Suite 3, Toronto, ON M2R 1Z3. (416) 222–7105. Monthly. Published by the Jewish Russian Community Centre of Ontario (Chabad). (www.tekiyah.com/exodus)

Hamilton Jewish News. 1030 Lower Lions Club Road, Ancaster, ON L9G 4X1. (905) 628–0058. 5x/year. (www.hamiltonjewishnews.com)

London Jewish Community News. 536 Huron Street, London, ON N5Y 4J5. (519) 673–3310. 7x/year. London Jewish Federation. (www.jewishlondon.ca)

News and Views (formerly *Windsor Jewish Federation*) (1942). 1641 Ouellette Avenue, Windsor, ON N8X 1K9. (519) 973–1772. Quarterly. Windsor Jewish Federation. (www.jewishwindsor.org)

Ottawa Jewish Bulletin (1937). 21 Nadolny Sachs Private, Ottawa, ON K2A 1R9. (613) 798–4696. 19x/year. Jewish Federation of Ottawa. (www.ottawajewishbulletin.com)

Shalom Toronto (2004). 361 Connie Crescent, Concord, ON L4K 5R2. (905) 760–1888. Online daily. Print weekly. In both English and Hebrew. (www.shalom-toronto.ca)

The Canadian Jewish News (1971). 1500 Don Mills Road, Suite 205, North York, ON M3B 3K4. (416) 932–5095. Online only. Restarting print edition from Toronto offices in August 2013. (www.cjnews.com)

The Jewish Standard Magazine (1929). 1912A Avenue Road, Suite E5, Toronto. ON M5M 4A1. (416) 537–2696. Monthly. (www.thejewishstandardmag.com)

Quebec

LVS-La Voix Sepharade (1984). 1 Cummings Square, Suite 216, Montreal, QC H3W 1M6. (514) 733–4998. 5x/year. Published by the Communauté Sepharade Unifiée du Québec. (Unified Sephardic Community of Quebec). (www.csuq.org)

The Canadian Jewish News (Montreal) (1971). 6900 Decarie Boulevard, Suite 341, Montreal, QC H3X 2TB. (866) 849-0864. Online only. (www.cjnews.com)

The Jewish Standard Magazine (1929). 4340 Walkley, Montreal, QC H4B 2K5 (514) 489-3124. Monthly. (www.thejewishstandardmag.com)

Chapter 22

Academic Resources: Jewish Studies Programs, Holocaust and Genocide Studies Programs, Jewish Social Work Programs, Major Books, Scholarly Articles, Websites and Jewish Organizations, Judaic and Holocaust Research Libraries

Arnold Dashefsky, Ira Sheskin, and Pamela J. Weathers

This chapter provides lists with city locations, degrees offered, and websites for 257 Jewish Studies Programs, 26 Holocaust and Genocide Studies Programs, 19 Israel Studies Programs, 14 Israel Studies Professorships, and 10 Jewish Social Work Programs. The chapter also includes (1) bibliographic information on 76 books on North American Jewry; (2) names, descriptions, and websites of 42 academic journals covering North American Jewish communities; (3) 108 scholarly articles on the study of North American Jewish communities; (4) names, descriptions, and websites for 45 websites and organizations for North American Jewish community research; (5) names, descriptions, and websites for 46 major Judaic research and holocaust research libraries.

The purpose of this chapter is to document the academic and research resources available to scholars and others researching the North American Jewish community.

Each list is carefully updated each year, but the authors appreciate any corrections noted by our readers. We have found that the lists we can find for Jewish institutions on the Internet are far from totally accurate.

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22.1 Jewish Studies, Holocaust and Genocide Studies, Israel Studies Programs, and Jewish Social Work Programs

Jewish Studies

Association for Jewish Studies (1969) 15 West 16th Street, New York, NY 10011-6301, (917) 606-8249. Provides a forum for exploring methodological and pedagogical issues in Jewish Studies. AJS is the largest learned society and professional organization representing Jewish Studies scholars worldwide. As a constituent organization of the American Council of Learned Societies, the AJS represents the field in the larger arena of the academic study of the humanities and social sciences in North America. The organization's primary mission is to promote, facilitate, and improve teaching and research in Jewish Studies at colleges, universities, and other institutions of higher learning. Its more than 1,800 members are university faculty, graduate students, independent scholars, and museum and related professionals who represent the breadth of Jewish Studies scholarship. The organization's institutional members represent leading North American programs and departments in the field. (www.ajs.org)

Programs in Judaic Studies

United States

Alabama

University of Alabama

Tuscaloosa, AL

Minor

www.as.ua.edu/rel/judaicstudiesminor.htm

Arizona

Arizona State University

Tempe, AZ

BA, Graduate Certificate

<http://jewishstudies.clas.asu.edu/about>

University of Arizona

Tucson, AZ

BA

www.judaic.arizona.edu/about_jus

Arkansas

Hendrix College

Crain-Maling Center of Jewish Culture

Conway, AK

No degree offered

www.hendrix.edu/jewishculturalcenter/default.aspx?id=19976

California

Academy for Jewish Religion, California

Los Angeles, CA

MA

www.ajrca.org

American Jewish University (formerly University of Judaism)

Bel Air, CA

MA, BA

<http://www.aju.edu/default.html>

California State University, Chico

Chico, CA

Minor

<http://www.csuchico.edu/mjis>

California State University, Fresno

Fresno, CA

Graduate Certificate

<http://www.fresnostate.edu/catoffice/current/historydgr.html#anchor4495>

California State University, Fullerton

Fullerton, CA

Minor

http://religion.fullerton.edu/academics/jewish_studies.asp

California State University, Long Beach

Long Beach, CA

BA

www.csulb.edu/colleges/cla/programs/jewishstudies

California State University, Northridge

Northridge, CA

BA

www.csun.edu/jewish.studies

Claremont Lincoln University

Claremont, CA

PhD

www.claremontlincoln.org/academics/degree-programs/phd-in-religion/#HB

Claremont McKenna College

Claremont, CA

Concentration

www.claremontmckenna.edu/rlst

Claremont School of Theology

Claremont, CA

Certificate

www.cst.edu/claremont-extension/certificate/#JS

Graduate Theological Union
Berkeley, CA
PhD, MA

www.gtu.edu/centersandaffiliates/jewishstudies/study-at-cjs

Harvey Mudd College
Claremont, CA
Concentration

www2.hmc.edu/www_common/humsoc/hssconcentrations.html

Hebrew Union College-Jewish Institute of Religion
Los Angeles, CA
PhD, MA, BA

www.huc.edu/about/center-la.shtml

Loyola Marymount University
Los Angeles, CA
Minor

<http://bellarmine.lmu.edu/pagefactory.aspx?PageID=41451>

Pepperdine University
Diane and Guilford Glazer Institute for Jewish Studies
Malibu, CA
No degree offered

www.pepperdine.edu/glazer-institute

San Diego State University
San Diego, CA
BA

www-rohan.sdsu.edu/~jewish

San Francisco State University
San Francisco, CA
BA

<http://jewish.sfsu.edu>

San Jose State University
San Jose, CA
Minor

www.sjsu.edu/depts/jwss

Scripps College
Claremont, CA
BA

www.scrippscollege.edu/academics/department/jewish-studies/index.php

Sonoma State University
Rohnert Park, CA

Minor

www.sonoma.edu/jewishstudies

Stanford University

Stanford, CA

BA, MA, PhD

www.stanford.edu/dept/jewishstudies/overview/index.html

Touro College Los Angeles

Los Angeles, CA

BA

www.touro.edu/losangeles/academics.asp

University of California, Berkeley

Berkeley, CA

PhD, Minor

<http://jewishstudies.berkeley.edu>

University of California, Davis

Davis, CA

Minor

<http://jewishstudies.ucdavis.edu/academics.php>

University of California, Irvine

Irvine, CA

Minor

www.humanities.uci.edu/jewishstudies

University of California, Los Angeles

Los Angeles, CA

BA, BA in Hebrew

www.nelc.ucla.edu

University of California, San Diego

San Diego, CA

PhD, MA, BA

<http://judaicstudies.ucsd.edu>

University of California, Santa Barbara

Santa Barbara, CA

Minor

www.jewishstudies.ucsb.edu

University of California, Santa Cruz

Santa Cruz, CA

BA

<http://jewishstudies.ucsc.edu/index.html>

University of San Francisco
San Francisco, CA
Minor

www.usfca.edu/artsci/jssj

University of Southern California
Los Angeles, CA
PhD, BA

www.dornsife.usc.edu/religion/major

Colorado

University of Colorado-Boulder
Boulder, CO
BA, Minor in Hebrew and Israel Studies

<http://jewishstudies.colorado.edu/courses/major-and-minor-jewish-studies>

University of Denver
Denver, CO
PhD, MA, BA

www.du.edu/cjs/academic_programs.html

Connecticut

Charter Oak State College
New Britain, CT
Concentration

www.cosc.edu

Fairfield University
Fairfield, CT
Minor

www.fairfield.edu/cas/js_index.html

Trinity College
Hartford, CT
BA

www.trincoll.edu/depts/jewst

University of Connecticut
Storrs, CT
MA, BA

www.judaicstudies.uconn.edu

University of Hartford
West Hartford, CT
BA

www.hartford.edu/greenberg

Wesleyan University
Middletown, CT

Certificate

www.wesleyan.edu/jis

Yale University

Program in Judaic Studies

New Haven, CT

PhD, BA

www.yale.edu/judaicstudies

Yale University

Yale Divinity School

New Haven, CT

MA

www.yale.edu/judaicstudies/judaicsmar.html

Delaware

University of Delaware

Newark, DE

Minor

www.udel.edu/jsp

District of Columbia

American University

Washington, DC

BA

www.american.edu/cas/js

George Washington University

Washington, DC

MA, BA

<http://programs.columbian.gwu.edu/judaic>

Georgetown University

Washington, DC

Minor

<http://pjc.georgetown.edu/about>

The Yeshiva College of the Nation's Capital

Washington, DC

BA

[www.yeshiva.edu/YESHIVAGEDOLAH/YeshivaCollegeoftheNationsCapital/
tabid/101/Default.aspx](http://www.yeshiva.edu/YESHIVAGEDOLAH/YeshivaCollegeoftheNationsCapital/tabid/101/Default.aspx)

Florida

Chaim Yakov Shlom College of Jewish Studies

Surfside, FL

Bachelor and Masters of Hebrew Letters

www.cys-college.org

Florida Atlantic University
Boca Raton, FL
BA
www.fau.edu/jewishstudies

Florida Gulf Coast University
Center for Judaic, Holocaust, and Genocide Studies
Fort Myers, FL
No degree offered
www.fgcu.edu/hc

Florida International University
Miami, FL
Certificate
<http://jewishstudies.fiu.edu/>

Florida State University
Tallahassee, FL
Minor in Hebrew
www.fsu.edu/~modlang/divisions/hebrew/courses.html

Rollins College
Winter Park, FL
Minor
www.rollins.edu/jewishstudies

Saint Leo University
Center for Catholic-Jewish Studies
Saint Leo, FL
No degree offered
www.cjstudies.org

Talmudic University of Florida
Miami Beach, FL
MA, BA
www.talmudicu.edu

Touro College South
Miami Beach, FL
BA
www.touro.edu/tcsouth/depts/jud/courses.asp

University of Central Florida
Orlando, FL
Minor
www.judaicstudies.cah.ucf.edu

University of Florida
Gainesville, FL

MA, BA, Certificate in Holocaust Studies

www.jst.ufl.edu

University of Miami

Miami, FL

BA

www.as.miami.edu/judaic

Yeshiva Gedolah of Greater Miami Rabbinical College

Miami Beach, FL

MA, BA

www.lecfl.com

Georgia

Emory University

Atlanta, GA

PhD, MA, BA

www.js.emory.edu/undergrad/index.html

Georgia State University

Atlanta, GA

Minor

www.gsu.edu

Illinois

DePaul University

Chicago, IL

BA

<http://las.depaul.edu/rel/Programs/MajorRequirements/JewishStudiesConcentration.asp>

Hebrew Theological College

Skokie, IL

BA

www.htc.edu

Northwestern University

Evanston, IL

PhD, MA, BA

www.wcas.northwestern.edu/jewish-studies

Spertus Institute for Jewish Learning and Leadership

Chicago, IL

PhD, MA

www.spertus.edu

University of Chicago

Chicago, IL

PhD, MA, BA

<http://lucian.uchicago.edu/blogs/ccjs>

University of Illinois at Chicago
Chicago, IL
Minor

www.uic.edu/las/jstud

University of Illinois at Urbana-Champaign
Urbana, IL

BA, Graduate Certificate, Graduate Certificate in Holocaust Studies
www.jewishculture.illinois.edu

Indiana

DePauw University
Greencastle, IN
Minor

www.depauw.edu/academics/departments-programs/jewish-studies

Earlham College
Richmond, IN

Minor

www.earlham.edu/jewishstudies

Indiana University
Bloomington, IN

PhD, MA, BA

Minor in Hebrew, Minor in Yiddish

www.indiana.edu/~jsp/index.shtml

Purdue University
West Lafayette, IN

BA

www.cla.purdue.edu/jewish-studies

Iowa

University of Iowa

J.J. Mallon Teaching Chair in Judaic Studies, Hebrew Bible

University Heights, IA

No degree offered

www.uiowa.edu/~religion/holstein.html

Kansas

University of Kansas
Lawrence, KS

Minor

www.jewishstudies.ku.edu

Kentucky

University of Kentucky
Lexington, KY

Minor

<http://idp.as.uky.edu/jewish-studies>

University of Louisville
Louisville, KY
Minor
www.louisville.edu/humanities/jewish-studies

Louisiana

Louisiana State University
Baton Rouge, LA
Minor
<http://uiswcmsweb.prod.lsu.edu/ArtSci/jewishstudies>

Tulane University
New Orleans, LA
BA
<http://tulane.edu/liberal-arts/jewish-studies>

Maine

Colby College
Waterville, ME
Minor
<http://web.colby.edu/jewishstudies/about>

Maryland

Binah Institute of Advanced Judaic Studies for Women
Baltimore, MD
BA
www.mhec.state.md.us

Goucher College
Baltimore, MD
Minor
www.goucher.edu/x5767.xml

Johns Hopkins University
Baltimore, MD
Minor
www.krieger.jhu.edu/jewishstudies

Ner Israel Rabbinical College
Pikesville, MD
PhD, MA, BA
<https://www.cappex.com/colleges/Ner-Israel-Rabbinical-College>

Towson University
Towson, MD
MA, Minor, Graduate Certificate in Jewish education
www.towson.edu/bhi

University of Maryland
College Park, MD
MA, BA
www.jewishstudies.umd.edu

University of Maryland, Baltimore County
Baltimore, MD
Minor
www.umbc.edu/judaic

Massachusetts
Amherst College
Amherst, MA
Concentration
www.amherst.edu/academiclife/departments/religion/major

Boston College
Chestnut Hill, MA
Minor
www.bc.edu/schools/cas/jewish

Boston University
Boston, MA
PhD, MA, BA
www.bu.edu/drts/academics/textstraditions/judaicstudies

Boston University
Elie Wiesel Center for Judaic Studies
Boston, MA
Minor
www.bu.edu/judaicstudies

Brandeis University
Waltham, MA
PhD, MA, BA
www.brandeis.edu/departments/nejs

Clark University
Worcester, MA
Concentration
www.clarku.edu/departments/jewishstudies

Gordon College
Wenham, MA
Concentration
www.gordon.edu/page.cfm?iPageID=772&iCategoryID=69&Biblical_Studies&Biblical_Studies_Major

Hampshire College
Amherst, MA
BA
www.hampshire.edu/academics/index_jewishstudies.htm

Harvard University
Center for Jewish Studies
Cambridge, MA
PhD, MA, BA
www.fas.harvard.edu/~cjs

Harvard University
Harvard Divinity School
Cambridge, MA
MTS, ThM
www.hds.harvard.edu/academics/degree-programs

Hebrew College
Newton Centre, MA
MA, BA
www.hebrewcollege.edu/academicprograms.html

Mount Holyoke College
South Hadley, MA
Minor
www.mtholyoke.edu/acad/jewish

Northeastern University
Boston, MA
BA
www.northeastern.edu/jewishstudies

Smith College
Northampton, MA
BA
www.smith.edu/jud/index.php

Tufts University
Medford, MA
BA
www.ase.tufts.edu/grall/judaic

University of Massachusetts
Amherst, MA
BA
www.umass.edu/judaic

Wellesley College
Wellesley, MA

BA

<http://new.wellesley.edu/jewishstudies>

Wheaton College

Norton, MA

Minor

www.wheatoncollege.edu/jewish-studies

Williams College

Williamstown, MA

Concentration

<http://jewish-studies.williams.edu>

Michigan

Eastern Michigan University

Ypsilanti, MI

Minor

http://catalog.emich.edu/preview_program.php?catoid=11&pooid=6142&returnto=1549

Kalamazoo College

Kalamazoo, MI

Concentration

<http://reason.kzoo.edu/jewishstudies>

Michigan Jewish Institute

Bloomfield, MI

BA

www.mji.edu/templates/mji/article_cdo/aid/570552/jewish/Program-Description.htm

Michigan State University

East Lansing, MI

Specialization

www.jsp.msu.edu/index.php

Oakland University

Rochester, MI

Minor

www.oakland.edu/judaicstudies

University of Michigan

Ann Arbor, MI

PhD, MA, BA

www.lsa.umich.edu/judaic

Wayne State University

Detroit, MI

Minor

www.judaicstudies.wayne.edu

Minnesota

Carleton College

Northfield, MN

BA

<http://apps.carleton.edu/catalog/catalog.php?dept=JDST&year=2006>

University of Minnesota

Minneapolis, MN

BA

www.jwst.umn.edu

Missouri

Evangel University

Springfield, MO

Minor

www.evangel.edu/post/programs/jewish-studies-minor

University of Missouri-Kansas City

Kansas City, MO

Minor

www.umkc.edu/catalog/Judaic_Studies.html

Washington University in St. Louis

St. Louis, MO

PhD, MA, BA

<http://jinelc.wustl.edu>

Nebraska

Creighton University

Klutznick Chair in Jewish Civilization

Omaha, NE

No degree offered

www.creighton.edu/ccas/klutznick

University of Nebraska-Lincoln

Lincoln, NE

Minor

www.unl.edu/judaic/index.shtml

University of Nebraska-Omaha

Omaha, NE

Major in Religious Studies

www.unomaha.edu/israelcenter

New Hampshire

Dartmouth College

Hanover, NH

Minor

www.dartmouth.edu/~jewish

New Jersey

Drew University

Madison, NJ

Minor

www.drew.edu/undergraduate/academics/aos/jewish-studies

Fairleigh Dickinson University

Judaic Studies

Teaneck, NJ

Minor

<http://view.fdu.edu/default.aspx?id=8531>

Fairleigh Dickinson University

Public Administration Institute in cooperation with the Institute of Traditional Judaism

Madison/Teaneck, NJ

MPA

<http://view.fdu.edu/default.aspx?id=1525>

Fairleigh Dickinson University

Institute of Traditional Judaism, the Metivta (in cooperation with Fairleigh Dickinson University)

Teaneck, NJ

MPA

www.themetivta.org/master-of-public-administration

Kean University

Program in Jewish Studies and World Affairs

Union, NJ

Minor

www.kean.edu/~jstudies/Welcome.html

Monmouth University

Jewish Cultural Studies Program

West Long Branch, NJ

No degree offered

www.monmouth.edu/jewish_cultural_studies

Montclair State University

Montclair, NJ

Minor in Jewish American Studies

www.montclair.edu

Princeton University

Princeton, NJ

Certificate

www.princeton.edu/~judaic

Rabbinical College of America

Morristown, NJ

BA

www.rca.edu/templates/articlecco_cdo/aid/361824/jewish/Degree-Options.htm

Ramapo College of New Jersey

Mahwah, NJ

Minor

www.ramapo.edu/catalog_12_13/AIS/judaicstudies.html

Richard Stockton College of New Jersey

Galloway, NJ

Minor

<http://talon.stockton.edu/eyos/page.cfm?siteID=14&pageID=83&program=JWST>

Rutgers University

New Brunswick, NJ

MA, BA

<http://jewishstudies.rutgers.edu>

Seton Hall University

South Orange, NJ

MA

www.shu.edu/academics

New York

Academy for Jewish Religion, New York

Yonkers, NY

MA

www.ajrsem.org

Bard College

Annandale-on-Hudson, NY

Concentration

<http://inside.bard.edu/jewish/about/index.shtml>

Barnard College

New York, NY

BA

<http://jewish.barnard.edu>

Colgate University

Hamilton, NY

Minor

www.colgate.edu/academics/departments/jewishstudies.html

Columbia University

New York, NY

PhD, MA, BA

www.iijs.columbia.edu

Cornell University
Jewish Studies Program
Ithaca, NY
Minor
www.arts.cornell.edu/jwst/gen.html

Cornell University
Cornell University Graduate School/Near Eastern Studies
Ithaca, NY
PhD
www.gradschool.cornell.edu/academics/fields-study/catalog/?fid=13

CUNY-Baruch College
New York, NY
Minor
www.baruch.cuny.edu/wsas/areas_of_study/interdisciplinary_studies/jewish_studies.htm

CUNY-Brooklyn College
Brooklyn, NY
MA, BA
<http://depthome.brooklyn.cuny.edu/judaic>

CUNY-City College of New York
New York, NY
BA
www1.ccny.cuny.edu/prospective/humanities/jewishstudies

CUNY-Hunter College
New York, NY
BA
http://catalog.hunter.cuny.edu/preview_program.php?catoid=15&poid=1985

CUNY-Lehman College
Bronx, NY
BA
www.lehman.edu/academics/arts-humanities/languages-literatures/hebrew.php

CUNY-Queens College
Flushing, NY
BA
http://qcpages.qc.edu/Jewish_Studies

Eugene Lang College, The New School for Liberal Arts
New York, NY
Minor
www.newschool.edu/lang/jewish-studies

Hebrew Union College-Jewish Institute of Religion

New York, NY

MA

www.huc.edu/about/center-ny.shtml

Hofstra University

Hempstead, NY

BA

www.hofstra.edu/academics/colleges/hclas/rel

Ithaca College

Ithaca, NY

Minor

www.ithaca.edu/hs/minors/jewishstudies

Jewish Theological Seminary

New York, NY

PhD, MA, BA

www.jtsa.edu

Marist College

Poughkeepsie, NY

Minor

www.marist.edu/academics/alc/MajorMinorBooklet2012.pdf

New York University

New York, NY

PhD, MA, BA

www.hebrewjudaic.as.nyu.edu/page/home

Ohr Somayach Monsey

Monsey, NY

BA

www.os.edu

Siena College

Hayyim and Esther Kieval Institute for Jewish-Christian Studies

Loudonville, NY

Major and Minor in Religious Studies

www.siena.edu/pages/2179.asp

SUNY-Binghamton University

Binghamton, NY

MPA, BA

www.binghamton.edu/judaic-studies

SUNY-Cortland

Cortland, NY

Minor

www2.cortland.edu/departments/jewish-studies

SUNY-New Paltz
New Paltz, NY
Minor
www.newpaltz.edu/ugc/las/jewish_stud

SUNY-Plattsburgh
Plattsburgh, NY
Minor
www.plattsburgh.edu/academics/judaicstudies

SUNY-Purchase College
Purchase, NY
Minor
www.purchase.edu/Departments/AcademicPrograms/LAS/Humanities/jewishstudies/default.aspx

SUNY-Stony Brook University
Stony Brook, NY
Minor
<http://sb.cc.stonybrook.edu/bulletin/current/academicprograms/jds>

SUNY-University at Albany
Alba New York, NY
Minor
www.albany.edu/judaic_studies/index.shtml

SUNY-University at Buffalo
Buffalo, NY
BA
www.jewishstudies.buffalo.edu

Syracuse University
Syracuse, NY
Minor
<http://as-cascade.syr.edu/students/undergraduate/interdisciplinary/judaic-studies/index.html>

Touro College
New York, NY
PhD, MA
www.touro.edu/judagrad

Union College
Schenectady, NY
Minor
www.union.edu/academic/majors-minors/jewish-studies

University of Rochester
Rochester, NY
Minor
www.rochester.edu/College/JST

Vassar College
Poughkeepsie, NY
BA
www.jewishstudies.vassar.edu/index.html

Yeshiva University
New York, NY
PhD, MA, BA
www.yu.edu

North Carolina
Duke University
Durham, NC
PhD, MA, BA
www.jewishstudies.duke.edu

Elon University
Elon, NC
Minor
www.elon.edu/e-web/academics/elon_college/jewish_studies/default.xhtml

University of North Carolina at Asheville
Center for Jewish Studies
Asheville, NC
No degree offered
<http://cjs.unca.edu>

University of North Carolina at Chapel Hill
Chapel Hill, NC
BA
www.unc.edu/ccjs

University of North Carolina at Charlotte
Charlotte, NC
Minor
www.gias.uncc.edu/Judaic-Studies/minor-in-judaic-studies.html

University of North Carolina at Greensboro
Jewish Studies Program
Greensboro, NC
No degree offered
www.uncg.edu/rel/jewishStudies/jewishStudies.html

Ohio
Case Western Reserve University
Cleveland, OH
Minor
www.case.edu/artsci/jdst/index.html

Hebrew Union College-Jewish Institute of Religion
Cincinnati, OH
PhD, MA

www.huc.edu/about/center-cn.php

Kent State University
Kent, OH
Minor

www.kent.edu/CAS/JewishStudiesProgram

Miami University
Oxford, OH
Minor

www.cas.muohio.edu/jewishstudies

Oberlin College
Oberlin, OH
BA

http://new.oberlin.edu/arts-and-sciences/departments/jewish_studies/index.dot

Ohio State University
Melton Center for Jewish Studies
Columbus, OH
PhD, MA, BA

www.meltoncenter.osu.edu

Ohio State University
Yiddish and Ashkenazic Studies Program
Columbus, OH
PhD, MA, Minor

www.germanic.osu.edu/yiddish-ashkenazic

Ohio University
Athens, OH
Certificate

www.catalogs.ohio.edu/preview_program.php?catoid=19&pooid=4420

Siegal College of Judaic Studies
Cleveland, OH
MA, BA

www.siegalcollege.edu/home.html

University of Cincinnati
Cincinnati, OH
BA, Graduate Certificate

www.artsci.uc.edu/collegedepts/judaic/cjci

Ursuline College
Pepper Pike, OH
BA

www.ursuline.edu/Academics/Arts_Sciences/Religion/jewish_studies.html

Youngstown State University
Youngstown, OH
Minor
<http://web.yzu.edu/class/judaic>

Xavier University
Cincinnati, OH
Minor
www.xavier.edu/jewish-studies

Oklahoma
University of Oklahoma
Norman, OK
PhD, MA, BA
www.ou.edu/cas/judaicstudies

University of Tulsa
Tulsa, OK
Certificate
www.utulsa.edu/academics/colleges/henry-kendall-college-of-arts-and-sciences/Certificates/Judaic%20Studies.aspx

Oregon
Portland State University
Portland, OR
Minor
www.pdx.edu/judaic

University of Oregon
Eugene, OR
BA
<http://pages.uoregon.edu/jdst>

Pennsylvania
Bucknell University
Lewisburg, PA
Minor
www.bucknell.edu/x1296.xml

Dickinson College
Carlisle, PA
BA
www.dickinson.edu/academics/programs/judaic-studies

Drexel University
Philadelphia, PA
Minor
www.drexel.edu/judaicstudies

Franklin & Marshall College
Lancaster, PA
BA
www.fandm.edu/judaic-studies

Gettysburg College
Gettysburg, PA
Minor
www.gettysburg.edu/academics/religion/programs/judaic-studies

Gratz College
Melrose Park, PA
MA, BA, Certificates
www.gratz.edu/default.aspx?p=12197

Haverford College
Haverford, PA
Concentration
www.haverford.edu/catalog/concentrations/hebrew.php

Lafayette College
Easton, PA
BA
<http://jewishstudies.lafayette.edu>

Lehigh University
Bethlehem, PA
Minor
www.cjs.cas2.lehigh.edu/content/home

Muhlenberg College
Allentown, PA
Minor
www.muhlenberg.edu/main/academics/religion/program

Pennsylvania State University
University Park, PA
BA
www.jewishstudies.la.psu.edu

Pennsylvania State, Harrisburg
Center for Holocaust and Jewish Studies
Harrisburg, PA
No degree offered
www.harrisburg.psu.edu/chjs/index.php

Reconstructionist Rabbinical College
Wyncote, PA
PhD, MA
www.rrc.edu

Susquehanna University
Selinsgrove, PA
Minor
www.susqu.edu/academics/jewishstudies.asp

Temple University
Philadelphia, PA
BA, Certificate in Secular Jewish Studies
www.temple.edu/jewishstudies

University of Pennsylvania
Philadelphia, PA
PhD, MA, BA
<http://ccat.sas.upenn.edu/jwst>

University of Pittsburgh
Pittsburgh, PA
BA
www.jewishstudies.pitt.edu

University of Scranton
Scranton, PA
Concentration
http://catalog.scranton.edu/preview_program.php?catoid=10&pooid=868

West Chester University of Pennsylvania
Ethnic Studies Institute
West Chester, PA
Minor
www.wcupa.edu/_academics/sch_cas/eth_stu/default.asp

Rhode Island
Brown University
Providence, RI
PhD, BA
www.brown.edu/Departments/Judaic_Studies

South Carolina
College of Charleston
Charleston, SC
BA
<http://jewish.cofc.edu/?referrer=webcluster&>

University of South Carolina
Columbia, SC
No degrees offered
www.artsandsciences.sc.edu/jstp

Tennessee

Middle Tennessee State University
Murfreesboro, TN

Minor

http://catalog.mtsu.edu/preview_program.php?catoid=10&pooid=2698

University of Memphis
Memphis, TN

BA

www.memphis.edu/jdst

University of Tennessee
Knoxville, TN

BA

<http://web.utk.edu/~judaic>

Vanderbilt University
Nashville, TN

MA, BA

www.vanderbilt.edu/jewishstudies

Texas

Criswell College
Dallas, TX

MA, Minor

www.criswell.edu/current_students/academics/academic_programs

Rice University
Houston, TX

Minor

www.jewishstudies.rice.edu

St. Edward's University
Austin, TX

Minor

<http://think.stedwards.edu/humanities/academics/undergraduate/religiousandtheologicalstudies/majorandminorrequirements>

University of Houston
Houston, TX

Minor

www.uh.edu/academics/catalog/colleges/las/minors/m-jewish-studies/index.php

University of North Texas
Denton, TX

Minor

www.jewishstudies.unt.edu

University of Texas at Austin
Austin, TX
BA
www.utexas.edu/cola/centers/scjs

University of Texas at El Paso
El Paso, TX
Minor
www.academics.utep.edu/Default.aspx?tabid=40724

Vermont
Middlebury College
Middlebury, VT
Minor
www.middlebury.edu/academics/jewish

Virginia
College of William & Mary
Williamsburg, VA
Minor
www.wm.edu/as/charlescenter/interdisciplinary/structured/Judaic-Studies-Minor/index.php

George Mason University
Fairfax, VA
Minor
<http://catalog.gmu.edu>

Liberty University
Lynchburg, VA
Concentration
www.liberty.edu/academics/religion/index.cfm?PID=23512

Old Dominion University
Norfolk, VA
Minor
<http://ww2.odu.edu/al/jewishstudies/courses.htm>

University of Richmond
Richmond, VA
Minor
www.jewishstudies.richmond.edu/program/minor.html

University of Virginia
Charlottesville, VA
PhD, MA, BA
<http://dev1.shanti.virginia.edu/jewishstudies>

Virginia Commonwealth University
 Richmond, VA
 Minor
www.vcu.edu/judaicstudies

Virginia Polytechnic Institute and State University
 Blacksburg, VA
 Minor
www.rc.vt.edu/judaic/index.html

Washington

University of Washington
 Seattle, WA
 BA, MA, PhD
www.jsis.washington.edu/jewish

Wisconsin

University of Wisconsin-Madison
 Madison, WI
 BA
www.jewishstudies.wisc.edu

University of Wisconsin-Madison
 Hebrew & Semitic Studies
 Madison, WI
 PhD, MA, BA
<http://hebrew.wisc.edu>

University of Wisconsin-Milwaukee
 Milwaukee, WI
 BA
www4.uwm.edu/jewishstudies

Canada

British Columbia

University of British Columbia
 Vancouver, BC
 Concentration
www.cnrs.ubc.ca/religious-studies

Manitoba

University of Manitoba
 Winnipeg, MB
 Minor
www.umanitoba.ca/faculties/arts/departments/judaic_studies/index.html

Ontario

Carleton University

Ottawa, ON

Minor

www1.carleton.ca/jewishstudies/courses

Maimonides College

Hamilton, ON

MA, BA

www.maimonidescollege.ca/admissions.html

McMaster University

Hamilton, ON

Minor

<http://registrar.mcmaster.ca/CALENDAR/current/pg156.html>

Queen's University

Kingston, ON

Minor

www.queensu.ca/jewishstudies/index.html

University of Ottawa

Ottawa, ON

Minor

www.arts.uottawa.ca/eng/programs/vered.html

University of Toronto

Toronto, ON

PhD, MA, BA

www.cjs.utoronto.ca

University of Waterloo

Waterloo, ON

BA

www.jewishstudies.uwaterloo.ca/index.htm

University of Western Ontario

London, ON

BA

www.history.uwo.ca/UnGrad/JewishStudies

York University

Toronto, ON

PhD, MA, BA

www.yorku.ca/cjs

Quebec

Concordia University

Montreal, QC
 MA, BA
<http://portico.concordia.ca/jchair/en/aboutus/index.htm>

McGill University
 Montreal, QC
 PhD, MA, BA
www.mcgill.ca/jewishstudies

Saskatchewan

University of Saskatchewan
 Saskatoon, SK
 Minor
www.usask.ca/programs

Programs in Holocaust and Genocide Studies

United States

California

Chapman University
 Orange, CA
 Minor in Holocaust Studies
www.chapman.edu/research-and-institutions/holocaust-education/index.aspx

Florida

Florida Gulf Coast University
 Center for Judaic, Holocaust, and Genocide Studies
 Fort Myers, FL
 No degree offered
www.fgcu.edu/hc

University of Florida
 Gainesville, FL
 MA, BA, Certificate in Holocaust Studies
www.jst.ufl.edu

University of South Florida
 Holocaust & Genocide Studies Center
 Tampa, FL
 No degree
www.lib.usf.edu/hgsc

Illinois

Elmhurst College
 Elmhurst, IL

Focus in Holocaust Studies

<http://public.elmhurst.edu/academics/ics/12333216.html>

University of Illinois at Urbana-Champaign
Urbana, IL

BA, Graduate Certificate, Graduate Certificate in Holocaust Studies

www.jewishculture.illinois.edu

Maine

University of Maine at Augusta
Augusta, ME

Minor in Holocaust Studies

www.uma.edu/hhrs.html

Massachusetts

Clark University

Strassler Family Center for Holocaust and Genocide Studies

Worcester, MA

PhD, Concentration

www.clarku.edu/departments/holocaust

Minnesota

University of Minnesota

Center for Holocaust & Genocide Studies

Minneapolis, MN

No degree offered

<http://www.chgs.umn.edu/about/>

New Hampshire

Keene State College

Keene, NH

BA in Holocaust Studies

www.keene.edu/cchs/default.cfm

New Jersey

Richard Stockton College of New Jersey

Holocaust & Genocide Studies

Galloway, NJ

MA, Minor

<http://intraweb.stockton.edu/eyos/page.cfm?siteID=18&pageID=37>

Rider University

The Julius and Dorothy Koppelman Holocaust/Genocide Resource Center

Lawrenceville, NJ

No degree offered

www.rider.edu/offices/more-services/julius-and-dorothy-koppelman-holocaust-genocide-resource-center

The College of New Jersey
Ewing, NJ
Minor in Holocaust Studies
www.hss.pages.tcnj.edu/interdisciplinary-programs/hgs

New York

Hobart and William Smith Colleges
Geneva, NY
Minor in Holocaust Studies
www.hws.edu/studentlife/abbecenter/academics.aspx

Manhattan College
Holocaust, Genocide and Interfaith Education Center
Riverdale, NY
No degree offered
www.ats.hgimanhattan.com.hostbaby.com/index

Manhattanville College
Purchase, NY
Minor in Holocaust Studies
www.mville.edu/undergraduate/academics/majors/holocaust-and-genocide-studies.html

North Carolina

Appalachian State University
Boone, NC
Minor in Holocaust Studies
www.holocaust.appstate.edu/minor

Oregon

Oregon State University
The Holocaust Memorial Program
Corvallis, OR
No degree offered
www.oregonstate.edu/holocaust

Pennsylvania

Albright University
Reading, PA
Special Program in Holocaust Studies
www.albright.edu/catalog/special.html#holo

Pennsylvania State, Harrisburg
Center for Holocaust and Jewish Studies
Harrisburg, PA
No degree offered
www.harrisburg.psu.edu/chjs/index.php

Seton Hill University
Greensburg, PA
Minor in Holocaust Studies
www.setonhill.edu/academics/genocidemisor/index.cfm

West Chester University of Pennsylvania
Holocaust and Genocide Studies
West Chester, PA
MA, Minor
www.wcupa.edu/_academics/holocaust/default.htm

Texas

Texas A&M University-Commerce
Commerce, TX
Certificate in Holocaust Studies
http://catalog.tamu-commerce.edu/preview_program.php?catoid=16&poid=2085&returnto=648

University of Texas at Dallas
Richardson, TX
Graduate Certificate in Holocaust Studies
www.utdallas.edu/ah/programs/graduate/holocaust.html

Vermont

University of Vermont
Burlington, VT
Minor in Holocaust Studies
www.uvm.edu/~uvmchs

Washington

Pacific Lutheran University
Kurt Mayer Chair in Holocaust Studies
Tacoma, WA
No degree offered
www.plu.edu/history/holocaust-studies-program/home.php

Israel Studies Programs

Central Coordinating Body for Israel Studies

The Association for Israel Studies (AIS)

The AIS is an international scholarly society devoted to the academic and professional study of Israel. The Association's membership is composed of scholars from all disciplines in the social sciences and many in the humanities. The *Israel Studies Review* (ISRAEL) is the journal of the Association for Israel Studies, an interna-

tional and interdisciplinary scholarly organization dedicated to the study of all aspects of Israeli society, history, politics, and culture. (www.aisisraelstudies.org/centers.ehtml, www.israel-studies.com/campus)

The following list includes only institutions whose primary focus is on modern Israel, rather than on Jewish or Middle Eastern studies more broadly.

United States

California

California State University, Chico
 Modern Jewish and Israel Studies Program
 239 Trinity Hall
 Chico, CA 95929
 (530) 898-5661
www.csuchico.edu/mjis

University of California at Berkeley
 Berkeley Institute for Jewish Law and Israel Studies
 472 Boalt Hall
 Berkeley CA 94720
 (510) 643-0501
<http://www.law.berkeley.edu/10095.htm>

University of California at Los Angeles
 Younes and Soraya Nazarian Center for Israel Studies
 11361 Bunche Hall
 Los Angeles, CA 90095-1487
 (310) 825-9646
<http://www.international.ucla.edu/israel/>

Colorado

University of Denver
 Institute for the Study of Israel in the Middle East
 2201 South Gaylord Street
 Denver, CO 80208
 (303) 871-3094

District of Columbia

American University
 Center for Israel Studies
 4400 Massachusetts Avenue, NW
 Washington, DC 20016
 (202) 885-3780
<http://www.american.edu/cas/israelstudies/>

Georgia

Emory University
Institute for the Study of Modern Israel
1256 Briarcliff Road
Building A, Room 427 N
Atlanta, GA 30306
(404) 727-2798
<http://ismi.emory.edu/>

Illinois

Northwestern University
Crown Family Center for Jewish and Israel Studies
1860 Campus Drive
Evanston, IL 60208
(847) 491-2612
www.jewish-studies.northwestern.edu

Maryland

University of Maryland
Joseph and Alma Gildenhorn Institute for Israel Studies
4137 Susquehanna Hall
College Park, MD 20742
(301) 405-9413
<http://israelstudies.umd.edu/>

Massachusetts

Brandeis University
Schusterman Center for Israel Studies
Mailstop 060
415 South Street
Waltham, MA 02453
(781) 736-2166
<http://www.brandeis.edu/israelcenter/>

Nebraska

The Schwalb Center for Israel and Jewish Studies
University of Nebraska at Omaha
Arts and Science Hall 200
Omaha, NE 68182
(402) 554-3175
<http://www.unomaha.edu/israelcenter/index.php>

New York

Columbia University
Institute for Israel and Jewish Studies
511 Fayerweather Hall
1180 Amsterdam Avenue
New York, NY 10027

212-854-2581

<http://iij.s.columbia.edu/>

New York University
Taub Center for Israel Studies
Skirball Department of Hebrew and Judaic Studies
14A Washington Mews, 2nd Floor
New York, NY 10003
(212) 992-9797
<http://taub.as.nyu.edu>

Yeshiva University
Center for Israel Studies
500 West 185th Street
Belfer Hall, 524
New York, NY 10033
(212) 960-5400
www.yu.edu/cis

Oklahoma

University of Oklahoma
The Schusterman Center for Judaic and Israel Studies
455 W. Lindsey, DAHT 403A
Norman, OK 73019
(405) 325-6508
<http://judaicstudies.ou.edu>

Texas

University of Texas, Austin
Israel Studies Collaborative, Schusterman Center for Jewish Studies
CLA 2.402, 305 E 23rd St B3600
Austin TX 78712
(512) 475-6178
www.israelstudiescollaborative.org

University of North Texas
Jewish and Israel Studies Program
1155 Union Circle #305369
Denton, TX 76203-5017
(940) 369-8926
<http://jewishstudies.unt.edu/>

Canada

Alberta

University of Calgary
Israel Studies Program
2500 University Drive NW
Social Science Building
Calgary, AB T2N 1 N4
(403) 220-4097
<http://arts.ucalgary.ca/isst/>

Ontario

Canada Christian College
Department of Modern Israel Studies
50 Gervais Dr.
Toronto, Ontario M3C 1Z3
(416) 391-5000
www.canadachristiancollege.com

Quebec

Concordia University
Azrieli Institute of Israel Studies
1455 de Maisonneuve Street West, Room SB-435
Montreal, QC H3G 1 M8
(514) 848-2424
<http://azrieli-institute.concordia.ca/>

Professorships of Israel Studies

United States

California

San Francisco State University
Department of Jewish Studies
Richard and Rhoda Goldman Chair in Israel Studies
1600 Holloway Avenue, HUM 415
San Francisco, CA 94132
(415) 338-6075

District of Columbia

Georgetown University
Aaron and Cecile Goldman Visiting Israel Professorship
Prof. Robert J. Lieber
Department of Government
37th and "O" Streets, Washington, DC 20057-1034
(202) 687-5920

Georgia

Emory University
William Schatten Chair of Contemporary Middle Eastern History and Israeli Studies
Department of History
Bowden 121
Atlanta, GA 30322
(404) 727-2798

Maryland

University of Maryland
Abraham S. and Jack Kay Professor of Israel Studies
0140 Holzapfel Hall
College Park, MD 20742-7415
(301) 405-9413

Massachusetts

Harvard University (P)
Nachshon Visiting Professorship in Modern Israel Studies
Center for Jewish Studies at Harvard University
6 Divinity Avenue
Cambridge, MA 02138
(617) 495-4326

Michigan

Michigan State University
Michael and Elaine Serling and Friends Professor of Modern Israel Studies at James
Madison College
Case Hall
842 Chestnut Rd Room S317
East Lansing, MI 48825
(517) 884-1275

North Carolina

Wake Forest University
Mike and Deborah Rubin
Chair of Jewish and Israeli History
1834 Wake Forest Road
Winston-Salem, NC 27106
(336) 758 5000

University of North Carolina

Sara and E. J. Evans Distinguished Professorships of Israel and the Middle East

437 Dey Hall, CB 3160

Chapel Hill, NC 27599

(919) 843-9160

<http://jewishstudies.unc.edu/>

Ohio

Ohio State University

Sonia and Saul Schottenstein

Chair in Israel Studies

Melton Center for Jewish Studies

306 Dulles Hall

230 W. 17th Avenue

Columbus, OH 43210

(614) 292-0967

Oregon

Rabbi Joshua Stampfer Professor of Israel Studies, Portland State University

Nina Spiegel

Post Office Box 751

Portland, Oregon 97207-0751

(503) 725-3085

<http://www.pdx.edu/judaic/home>

Pennsylvania

Temple University

Mirowski Family Foundation Visiting Scholars Program in Israel Studies

College of Liberal Arts

1219 Anderson Hall

1114 Polett Walk

Philadelphia, PA 19122

Wisconsin

University of Wisconsin

Meyerhoff Chair in Israel Studies

Department of Political Science

414 North Hall

Madison, WI 53706

(608) 263-2280

Canada

Alberta

University of Calgary
Kahanoff Chair of Israel Studies
Department of History
2500 University Drive NW
Social Science Building
Calgary, AB T2N 1 N4
(403) 220-6405

Ontario

University of Toronto
Andrea and Charles Bronfman Chair of Israeli Studies
Munk Centre for International Studies
Room 395S (South Wing)
University of Toronto
1 Devonshire Place
Toronto, Ontario
M5S 3 K7 Canada
(416) 946-8931

Jewish Social Work Programs

United States

California

American Jewish University
Los Angeles, CA
MBA in non-profit management
<http://mba.aju.edu>

Hebrew Union College: The School of Jewish Nonprofit Management

Los Angeles, CA
MPA, MSW, MBA, MCMGT, MPAS
<http://huc.edu/SJNM>

Illinois

Spertus Institute of Jewish Studies
Chicago, IL
Master of Science in Nonprofit Management
www.spertus.edu

Maryland

Towson University: Jewish Communal Service Program

Towson, MD

MA, Post Baccalaureate Certificate in Jewish Communal Service

<http://grad.towson.edu/program/master/jcs-ma>

Massachusetts

Hornstein: The Jewish Professional Leadership Program at Brandeis University

Waltham, MA

MBA-MA in Jewish Professional Leadership, MPP-MA in Jewish Professional Leadership, MA in Jewish Professional Leadership and Near Eastern and Judaic Studies, BA-MA in Jewish Professional Leadership

<http://www.brandeis.edu/hornstein>

Michigan

University of Michigan: Jewish Communal Leadership Program

Ann Arbor, MI

MSW, Certificate in Jewish Communal Leadership from the Jean and Samuel Frankel Center for Judaic Studies

<http://ssw.umich.edu/programs/jclp>

New York

The Jewish Theological Seminary of America

New York, NY

Master's in Jewish Studies and Social Work, Master's in Jewish Studies and Public Administration, Master's in Pastoral Care and Counseling

http://www.jtsa.edu/Academics/Programs_of_Study.xml

NYU Dual Degree Program in Nonprofit Management

New York, NY

MA, MPA

<http://wagner.nyu.edu/dualdegrees/jewish-nonprofit>

Yeshiva University: Wurzweiler School of Social Work

New York, NY

M.S.W., Ph.D. in Social Welfare, Certificate in Jewish Communal Service

<http://www.yu.edu/wurzweiler>

Pennsylvania

Gratz College: Jewish Communal Service

Melrose Park, PA

MA, Certificate in Jewish Communal Service, Certificate in Jewish Non-Profit Management

<http://www.gratz.edu/programs/jewish-communal-service>

22.2 Major Books on the North American Jewish Communities

The following list was derived from WorldCat, a global catalogue of library collections. The list was limited to books about Jews and Judaism in the US and Canada, excluding self-published works and those cited in previous volumes of the *Year Book*.

2013

Abrams, Elliott. 2013. *Tested by Zion: The Bush administration and the Israeli-Palestinian conflict*. New York: Cambridge University Press.

Alexander, Elizabeth Shanks. 2013. *Gender and timebound commandments in Judaism*. New York: Cambridge University Press.

Ashton, Dianne. 2013. *Hanukkah in America: A history*. New York: New York University Press.

Balin, Carole B., Dana Herman, and Jonathan D. Sarna. 2013. *Sisterhood: A centennial history of women of Reform Judaism*. Cincinnati: Hebrew Union College Press.

Burns, Ken, Ken Yellis, Jeffrey Edelstein, and Adrian Kitzinger. 2013. *Passages through the fire: Jews and the civil war*. New York: American Jewish Historical Society/Yeshiva University Museum.

Cohen, Rachel. 2013. *Bernard Berenson: A life in the picture trade*. New Haven: Yale University Press.

Dershowitz, Alan M. 2013. *Taking the stand: My life in the law*. New York: Crown.

Doherty, Thomas Patrick. 2013. *Hollywood and Hitler, 1933–1939*. New York: Columbia University Press.

Feingold, Henry L. 2013. *American Jewish political culture and the liberal persuasion*. Syracuse: Syracuse University Press.

Gammon, Carolyn, and Israel Unger. 2013. *The unwritten diary of Israel Unger*. Waterloo: Wilfrid Laurier University Press.

Ginsberg, Benjamin. 2013. *How the Jews defeated Hitler: Exploding the myth of Jewish passivity in the face of Nazism*. Lanham: Rowman & Littlefield.

Goldman, Kay. 2013. *Dressing modern maternity: The Frankfurt sisters of Dallas and the Page Boy label*. Lubbock: Texas Tech University Press.

Greenspoon, Leonard J. (ed.). 2013. *Fashioning Jews: Clothing, culture and commerce*. West Lafayette: Purdue University Press.

Held, Shai. 2013. *Abraham Joshua Heschel: The call of transcendence*. Bloomington: Indiana University Press.

Herrington, Susan. 2013. *Cornelia Hahn Oberlander: Making the modern landscape*. Charlottesville: University of Virginia Press.

Jewish Daily Forward. 2013. *Who are we now?: Interpreting the Pew Study on Jewish identity in America today*. Forward Association.

Kampmark, Binoy. 2013. *Victims and executioners: American political discourses on the Holocaust from liberation to Bitburg*. New York: Nova Science.

Katz, Steven T., and Alan Rosen, (eds.). 2013. *Elie Wiesel: Jewish, literary, and moral perspectives*. Bloomington: Indiana University Press.

Kutz, Michael. 2013. *If, by miracle*. Toronto: Azrieli Foundation.

Lemkin, Raphael, and Donna-Lee Frieze. 2013. *Totally unofficial: The autobiography of Raphael Lemkin*. New Haven: Yale University Press.

Levy, Alan H. 2013. *The political life of Bella Abzug, 1920–1976: Political passions, women's rights, and congressional battles*. Lanham: Rowman & Littlefield.

Lipsky, Seth. 2013. *The rise of Abraham Cahan*. New York: Schocken Books.

Lytton, Timothy D. 2013. *Kosher: Private regulation in the age of industrial food*. Cambridge: Harvard University Press.

Meszler, Joseph B., Shulamit Reinharz, Elizabeth Suneby, and Diane Heiman. 2013. *The Jguy's guide: The GPS for Jewish teen guys*. Woodstock: Jewish Lights Publishing.

Myers, Mordecai, and Neil B. Yetwin. 2013. *To my son...The life & war remembrances of Captain Mordecai Myers, 13th United States Infantry 1812–1815, including letters and reminiscences pertaining to his early life (1780–1814) and incidents in the War of 1812*. Youngstown: Old Fort Niagara Association.

National Museum of American Jewish History. 2013. *Chasing dreams: Baseball and Jews in America*. Philadelphia: National Museum of American Jewish History.

Norwood, Stephen H. 2013. *Antisemitism and the American far left*. New York: Cambridge University Press.

Rashkover, Randi, and Martin Kavka, (eds.). 2013. *Judaism, liberalism, and political theology*. Bloomington: Indiana University Press.

Ricca, Brad. 2013. *Super boys: The amazing adventures of Jerry Siegel and Joe Shuster—The creators of Superman*. New York: St. Martin's Press.

Riley, Naomi Schaefer. 2013. *'Til faith do us part: How interfaith marriage is transforming America*. Oxford: Oxford University Press.

Rosenfeld, Alvin H. (ed.). 2013. *Resurgent antisemitism: Global perspectives*. Bloomington: Indiana University Press.

Schnur, Dan, Bruce Zuckerman, and Lisa Ansell. 2013. *American politics and the Jewish community*. West Lafayette: Purdue University Press.

Shalev, Eran. 2013. *American Zion: The old testament as a political text from the revolution to the civil war*. New Haven: Yale University Press.

Troy, Gil. 2013. *Moynihan's moment: America's fight against Zionism as racism*. Oxford: Oxford University Press.

Urwand, Ben. 2013. *The collaboration: Hollywood's pact with Hitler*. Cambridge: Belknap Press of Harvard University Press.

Walden, Daniel. 2013. *Chaim Potok: Confronting modernity through the lens of tradition*. University Park: Pennsylvania State University Press.

Wolfson, Ron. 2013. *Relational Judaism: Using the power of relationships to transform the Jewish community*. Woodstock: Jewish Lights Publishing.

Yaakov, Ariel. 2013. *An unusual relationship: Evangelical Christians and Jews*. New York: New York University Press.

Zoltak, Sidney J. 2013. *My silent pledge: A journey of struggle, survival, and remembrance*. Toronto: University of Toronto Press.

2014

Adams, Peter. 2014. *Politics, faith, and the making of American Judaism*. Ann Arbor: University of Michigan Press.

Axelrod, Matt. 2014. *Your guide to the Jewish holidays: From shofar to Seder*. Lanham: Rowman & Littlefield.

Barilan, Yechiel Michael. 2014. *Jewish bioethics: Rabbinic law and theology in their social and historical contexts*. New York: Cambridge University Press.

Baskind, Samantha. 2014. *Jewish artists and the Bible in twentieth-century America*. University Park: Pennsylvania State University Press.

Berger, Joseph. 2014. *The pious ones: The world of Hasidim and their battles with America*. New York: Harper Perennial.

Bikel, Theodore. 2014. *Theo: An autobiography*. Madison: The University of Wisconsin Press.

Bonelli, Charlotte. 2014. *Exit Berlin: How one woman saved her family from Nazi Germany*. New Haven: Yale University Press.

Bronner, Simon J. 2014. *Framing Jewish culture: Boundaries and representations*. Oxford: The Littman Library of Jewish Civilization.

Brook, Vincent, and Marat Grinberg. (eds.). 2014. *Woody on rye: Jewishness in the films and plays of Woody Allen*. Waltham: Brandeis University Press.

Efron, Noah J. 2014. *A chosen calling: Jews in science in the twentieth century*. Baltimore: Johns Hopkins University Press.

Falk, Gerhard. 2014. *The German Jews in America: A minority within a minority*. Lanham: University Press of America.

Fleming, Michael. 2014. *Auschwitz, the allies and censorship of the Holocaust*. Cambridge: Cambridge University Press.

Gallagher, Dorothy. 2014. *Lillian Hellman: An imperious life*. New Haven: Yale University Press.

Garland, Libby. 2014. *After they closed the gates: Jewish illegal immigration to the United States, 1921–1965*. Chicago: University of Chicago Press.

Hansen-Glucklich, Jennifer. 2014. *Holocaust memory reframed: Museums and the challenges of representation*. New Brunswick: Rutgers University Press.

Hilton, Michael. 2014. *Bar mitzvah: A history*. Lincoln: University of Nebraska Press.

Judis, John B. 2014. *Genesis: Truman, American Jews, and the origins of the Arab/Israeli conflict*. New York: Farrar, Straus and Giroux.

Koltun-Fromm, Ken. (ed.). 2014. *Thinking Jewish culture in America*. Lanham: Lexington Books.

Lambert, Josh. 2014. *Unclean lips: Obscenity, Jews, and American culture*. New York: New York University Press.

Levy, Alan H. 2014. *The political life of Bella Abzug, 1976–1998: Electoral failures and the vagaries of identity politics*. Lanham: Rowman & Littlefield.

Light, Caroline E. 2014. *That pride of race and character: The roots of Jewish benevolence in the Jim Crow south*. New York: New York University Press.

McGinity, Keren R. 2014. *Marrying out: Jewish men, intermarriage, and fatherhood*. Bloomington: Indiana University Press.

Mendes, Philip. 2014. *Jews and the left: The rise and fall of a political alliance*. New York: Palgrave Macmillan.

Nash, Peter Adam. 2014. *The life and times of Moses Jacob Ezekiel: American sculptor, Arcadian knight*. Lanham: Fairleigh Dickinson University Press.

Pressman, Steven, and Paul A. Shapiro. 2014. *50 children: One ordinary American couple's extraordinary rescue mission into the heart of Nazi Germany*. New York: Harper.

Rebhun, Uzi, and Chaim I. Waxman. 2014. *The social scientific study of Jewry: Sources, approaches, debates*. New York: Oxford University Press.

Rottenberg, Dan. 2014. *The outsider: Albert M. Greenfield and the fall of the Protestant establishment*. Philadelphia: Temple University Press.

Sasson, Theodore. 2014. *The new American Zionism*. New York: New York University Press.

Scult, Mel. 2014. *The radical American Judaism of Mordecai M. Kaplan*. Bloomington: Indiana University Press.

Siegel, Sharon R. 2014. *A Jewish ceremony for newborn girls*. Waltham: Brandeis University Press.

Silver, Laura. 2014. *Knish: In search of the Jewish soul food*. Waltham: Brandeis University Press.

Silverman, Sue William. 2014. *The Pat Boone fan club: My life as a white Anglo-Saxon Jew*. Lincoln: University of Nebraska Press.

Stiefel, Barry, David Rittenberg, and Samuel Gruber. 2014. *Jewish sanctuary in the Atlantic world: A social and architectural history*. Columbia: University of South Carolina Press.

Thompson, Jennifer A. 2014. *Jewish on their own terms: How intermarried couples are changing American Judaism*. New Brunswick: Rutgers University Press.

Tobe, Sarah H. 2014. *Lured north of the 49th: Jewish colonial roots: Victoria, Vancouver Island, Canada: Spanning generations, countries & continents*. Los Angeles: Western States Jewish History Association.

Vincent, Leah. 2014. *Cut me loose: Sin and salvation after my ultra-Orthodox girlhood*. New York: Nan A. Talese.

Zola, Gary Phillip. 2014. *We called him Rabbi Abraham: Lincoln and American Jewry, a documentary history*. Carbondale: Southern Illinois University Press.

22.3 Academic Journals Covering the North American Jewish Community

AJS Review

Scholarly articles and book reviews in the field of Jewish Studies. Sponsored by the Association for Jewish Studies and published by Cambridge University Press. (www.ajsnet.org/ajsreview.htm)

ALEPH: Historical Studies in Science and Judaism

A joint publication of the Sidney M. Edelstein Center for the History of Science, Technology, and Medicine; the Institute for Jewish Studies at the Hebrew University; and Indiana University Press. (www.jstor.org/action/showPublication?journalCode=aleph)

American Jewish Archives Journal

Articles examining the American Jewish experience through primary source documentation. Sponsored by Temple Emanu-El of New York City and the Dolores and Walter Neustadt Fund. Published by The Jacob Rader Marcus Center of the American Jewish Archives. (www.americanjewisharchives.org/journal/)

American Jewish History

Scholarly articles on Jewish life in America. Published by Johns Hopkins University Press. (www.press.jhu.edu/journals/american_jewish_history/)

Canadian Jewish Studies

Scholarly articles on Canadian Jewish life. Sponsored by the Institute for Canadian Jewish Studies at Concordia University and affiliated with the Koschitzky Centre for Jewish Studies at York University, the Jewish Studies Program of the University

of Toronto, and Vered Jewish Canadian Studies Program at the University of Ottawa. Published by the Association for Canadian Jewish Studies. (<http://cjs.concordia.ca/>)

Central Conference of American Rabbis: The Reform Jewish Quarterly

Articles examining Judaism and Jewish life in America. Sponsored by the Central Conference of American Rabbis. (www.ccarnet.org/rabbis-speak/ccar-journal-reform-jewish-quarterly/)

Conservative Judaism

Articles on Jewish texts and traditions and examines development in today's Jewish communities. Sponsored by the Rabbinical Assembly and the Jewish Theological Seminary. (www.rabbinicalassembly.org/resources-ideas/cj-journal)

Contact

A semi-annual journal that explores vital issues affecting the American Jewish community and the philanthropic vision of The Steinhardt Foundation for Jewish Life. Published by The Steinhardt Foundation for Jewish Life. (www.jewishlife.org/journal.html)

Contemporary Jewry

Social scientific considerations of world Jewry, its institutions, trends, character, and concerns. Sponsored by The Association for the Social Scientific Study of Jewry. Published by Springer. (www.springer.com/social+sciences/religious+studies/journal/12397)

Hamechanech

Magazine for Torah teachers across America. (www.chinuch.org)

Hebrew Studies

Hebrew language and literature studies. Sponsored by the Lucius Littauer Foundation and the Department of Hebrew and Semitic Studies at the University of Wisconsin-Madison. Published by the National Association of Professors of Hebrew. (<http://vanhise.1ss.wisc.edu/naph/?q=node/9>)

History and Memory

Studies in historical consciousness and collective memory. Edited at the Eva and Marc Besen Institute for the Study of Historical Consciousness at Tel Aviv University and published by Indiana University Press. (http://muse.jhu.edu/journals/history_and_memory/)

Jewish Culture and History

An interdisciplinary approach to Jewish social history and Jewish cultural studies. Published by Taylor and Francis Group.

Jewish Educator: NewCAJE's Journal of Jewish Education

Jewish Educator is NewCAJE's online journal for Jewish educational research and ideas. (www.thejewisheducator.wordpress.com)

Jewish History

Provides scholarly articles on all facets of Jewish history. Sponsored by Springer Science and Business Media. ([www.springer.com/new+%26+forthcoming+titles+\(default\)/journal/10835](http://www.springer.com/new+%26+forthcoming+titles+(default)/journal/10835))

Jewish Journal of Sociology

Social scientific studies of Jewry. Sponsored by Maurice Freedman Research Trust Limited. (www.jewishjournalofsociology.org/)

Jewish Quarterly Review

The oldest English-language journal of Jewish studies, established in 1889. Published by the University of Pennsylvania Press. (jqr.pennpress.org/)

Jewish Social Studies: History, Culture, and Society

Historical studies in the modern and early modern periods. A project of the Conference on Jewish Social Studies based at the Taube Center for Jewish Studies at Stanford University and sponsored by the Lucius N. Littauer Foundation. Published by Indiana University Press. (www.stanford.edu/dept/jewishstudies/research/jss.html)

Jewish Studies Quarterly

Studies in Jewish history, religion, and culture. Edited from Princeton University and published by Mohr-Siebeck in Tübingen, Germany. (www.princeton.edu/~judaic/jsq.html)

Journal of Jewish Communal Service

The journal of record and authority for Jewish communal leaders. Documents the development of new trends and methodologies that enhance the work of Jewish communal employees. Published by the Jewish Communal Service Association. (www.jcsana.org/articlenav.php?id=15)

Journal of Jewish Identities

An interdisciplinary peer-reviewed forum for contesting ideas and debates concerning the formations of, and transformations in, Jewish identities in its various aspects, layers, and manifestations. (www.jewishidentities.org)

Journal of Jewish Education

Curriculum studies. The official journal of the Network for Research in Jewish Education. (www.tandfonline.com/toc/ujje20/current)

Journal of Jewish Identities

An interdisciplinary peer-reviewed forum for contesting ideas and debates concerning the formations of, and transformations in, Jewish identities in its various aspects, layers, and manifestations. (www.jewishidentities.org)

Journal of Jewish Studies

An international academic journal publishing scholarly articles on Jewish history, literature, and religion from Biblical to current times. Published by the *Oxford Centre for Hebrew and Jewish Studies*. (www.jjs-online.net/)

The Journal of Jewish Thought and Philosophy

For the study of Jewish thought, philosophy, and intellectual history from all historic periods. Published by Brill. (www.brill.nl/journal-jewish-thought-and-philosophy)

Journal of Modern Jewish Studies

Interdisciplinary journal publishing academic articles on modern Jewish studies. Published by Routledge. (www.tandfonline.com/action/aboutThisJournal?journalCode=cmjs20)

Journal of Progressive Judaism

Articles on philosophy, psychology, and religion as it relates to Judaism. Published by Sheffield Academic Press.

Journal of Psychology and Judaism

Published by Springer Science and Business Media. (www.springer.com/psychology/community+psychology/journal/10932)

The Journal of Textual Reasoning: Rereading Judaism After Modernity

Sponsored by the Society of Textual Reasoning founded at the Jewish Theological Seminary in New York and published by the Electronic Text Center at the University of Virginia. (etext.lib.virginia.edu/journals/tr/volume1/kepnesTR1.html)

Judaica Librarianship

A scholarly peer review annual focused on the organization and management of Judaica and Hebraica. Sponsored by the Association of Jewish Libraries. (www.jewishlibraries.org/ajlweb/publications/jl.htm)

Modern Judaism

Scholarly articles on modern Jewish life and experience. Sponsored by Oxford University Press. (mj.oxfordjournals.org/)

The NAASE Journal

The professional journal of the North American Association of Synagogue Executives showcasing a range of articles that parallel the diverse interests of synagogue executives, drawn from the expertise of members, and from sources in allied professional fields. (www.naase.org)

***Nashim: A Journal of Jewish Women's Studies
and Gender Issues***

Cofounded by the Hadassah-Brandeis Institute at Brandeis University and the Schechter Institute of Jewish Studies in Jerusalem and published by Indiana University Press. (muse.jhu.edu/journals/nsh/)

Prooftexts: A Journal of Jewish Literary History

Articles on the study of Jewish literature. Published by Indiana University Press. (muse.jhu.edu/journals/prooftexts/)

Review of Rabbinic Judaism: Ancient, Medieval, and Modern

First and only scholarly journal to focus solely on the academic study of Rabbinic Judaism in all time periods. Published by Brill. (www.brill.nl/review-rabbinic-judaism)

Southern Jewish History

The annual peer-reviewed journal of the Southern Jewish Historical Society, published in the fall of each year since 1998. (www.jewishsouth.org/about-southern-jewish-history)

Shofar

An interdisciplinary journal of Jewish studies. Sponsored by the Midwest and Western Jewish Studies Associations. Published by Purdue University Press. (www.thepress.purdue.edu/journals/shofar)

Studies in American Jewish Literature

For the study of Jews and Jewishness in American literature. Published by Penn State University Press. (muse.jhu.edu/journals/studies_in_american_jewish_literature/)

Studies in Christian Jewish Relations

Peer-reviewed scholarship on the history, theology, and contemporary realities of Jewish-Christian relations and reviews new materials in the field. Sponsored by the Council of Centers on Jewish-Christian Relations and published by the Center for Christian-Jewish Learning at Boston College. (ejournals.bc.edu/ojs/index.php/scjr/)

The Jewish Role in American Life

An Annual Review connected to the University of Southern California's Casden Institute for the Study of the Jewish Role in American Life, which has been bringing new insight to bear upon the important role played by Jewish people in American culture, particularly in the West. In recent volumes, the editors have decided to focus each issue on a single topic and to present articles that largely consider aspects of that topic alone. Published by Purdue University Press. (<http://casdeninstitute.usc.edu>)

Western States Jewish History

A quarterly journal containing interesting articles about persons, places and/or events that can be considered a part of the Jewish history of the American West, including Canada, Mexico and the Pacific Rim. Published for over 40 years by Western States Jewish History Association, a non-profit organization dedicated to discovering, chronicling, and making available to the general public information on the Jewish participation in the pioneering and development of the American West, Canada, Mexico, and the Pacific Rim. (www.wsjhistory.com)

Women in Judaism

A multidisciplinary journal examining topics in gender issues in Judaism. Sponsored by Women in Judaism, Inc. (wjudaism.library.utoronto.ca/index.php/wjudaism)

22.4 Scholarly Articles on the Study of the North American Jewish Communities

The following list is based on a practice first undertaken as an appendix to Volume 7 of *Contemporary Jewry* (1986), under the aegis of the Association for the Social Scientific Study of Jewry. Rena Cheskis-Gold and Arnold Dashefsky edited “Recent Research on Contemporary Jewry.”

The current list of articles was constructed by searching *Sociological Abstracts* for the following terms: “holocaust*,” “Israel*,” “Jew*,” “Judaism,” “Judaic,” and “synagog*.” Our initial search for June 2013–May 2014 yielded 431 articles. This search was supplemented by additional articles derived from journals not included in the above sources but previously cited in the *American Jewish Year Book*. Limiting the list to those focused on North American Jewry yielded 108 articles that are presented below in alphabetical order by first author.

June 2013–May 2014

Alexander, Shelley T. 2013. Children of the book: Parents, bedtime, and Jewish identity. *Journal of Jewish Education* 79(3): 174–198.

Antler, Joyce. 2014. Beyond the ivory tower: American Jewish history for a public audience. *American Jewish History* 98(2): ix–x.

Applebaum, Lauren. 2014. From whining to wondering: Reflective journaling with preservice educators. *Journal of Jewish Education* 80(1): 5–23.

Bannet, Eve Tavor. 2014. Cumberland’s benevolent Hebrew in eighteenth-century Britain and America. *Studies in American Jewish Literature* 33(1): 84–106.

Baskind, Samantha. 2013. Navigating the worldly and the divine: Jewish American artists on Judaism and their art. *Shofar* 32(1): 27–42.

Bayes, Joan Estelle Box, and Kate Miriam Loewenthal. 2013. How do Jewish teachings relate to beliefs about depression in the strictly Orthodox Jewish community? *Mental Health, Religion & Culture* 16(8): 852–862.

Benor, Sarah Bunin. 2014. Foster relationships, build bridges. *Contact* 16(1): 5.

Berry, Devon, Colleen P. Bass, Cecily Shimp-Fassler, and Paul Succop. 2013. Risk, religiosity, and emerging adulthood: Description of Christian, Jewish, and Muslim university students at entering the freshman year. *Mental Health, Religion & Culture* 16(7): 695–710.

Boxer, Matthew, Janet Krasner Aronson, and Leonard Saxe. 2013. Using consumer panels to understand the characteristics of US Jewry. *Contemporary Jewry* 33(1/2): 63–82.

Brody, David L., and Chaya R. Gorsetman. 2013. “It’s part of the fabric”: Creating context for the successful involvement of an outside expert of Jewish early childhood education in school change. *Journal of Jewish Education* 79(3): 199–234.

Bruyneel, Kevin. 2014. The king’s body: The Martin Luther King Jr. memorial and the politics of collective memory. *History and Memory* 26: 75–108.

Chanes, Jerome A. 2014. Orthodox “retention” and kiruv: The bad news and the good news. *Contact* 16(1): 12.

Chertok, Fern. 2014. The reform tent: Half full or half empty? *Contact* 16(1): 11.

Chertok, Fern, David Mittelberg, Dinah Laron, and Annette Koren. 2013. Identical, fraternal, or separated at birth: A case study of educator teams within American-Israeli school twinning. *Journal of Jewish Education* 79(4): 414–431.

David, Justin. 2013. Teaching the Zohar: A view from the congregation. *Conservative Judaism* 64(4): 30–48.

Deitcher, Howard. 2013. Once upon a time: How Jewish children’s stories impact moral development. *Journal of Jewish Education* 79(3): 235–255.

DellaPergola, Sergio. 2013. How many Jews in the United States? The demographic perspective. *Contemporary Jewry* 33(1/2): 15–42.

Eleff, Zev. 2013. The baptism of four little Roxbury girls: Jewish angst in America’s religious marketplace during the interwar period. *American Jewish Archives Journal* 65(1/2): 73–94.

Fisch, Shalom M., Dafna Lemish, Elizabeth Spezia, Deborah Siegel, Susan R. D. Fisch, Fashina Aladé, and Daniel Kasdan. 2013. Shalom Sesame: Using media to promote Jewish education and identity. *Journal of Jewish Education* 79(3): 297–314.

Frankel, Richard. 2013. One crisis behind? Rethinking Antisemitic exceptionalism in the United States and Germany. *American Jewish History* 97(3): 235–258.

Friedman, Max Paul. 2014. Émigrés as transmitters of American protest culture. *Journal of Modern Jewish Studies* 13(1): 87–98.

Galman, Sally Campbell. 2013. Un/Covering: Female religious converts learning the problems and pragmatics of physical observance in the secular world. *Anthropology and Education Quarterly* 44(4): 423–441.

Garber, Zev. 2013. Shoah theology in America: First responses and interfaith statement. *Shofar* 31(4): 74–84.

Gedzelman, Rabbi David. 2013. Shabbat in the public sphere. *Contact* 15(3): 14.

Gilmore, Jennifer. 2014. The challenge of the Jewish American novel. *American Jewish History* 98(2): 61–63.

Gilmore, Jennifer, Annie Polland, Suzanne Wasserman, and Judith Rosenbaum. 2014. From the collections of the American Jewish Historical Society: Photograph of a kosher delicatessen. *American Jewish History* 98(2): 65–70.

Glazer, Aubrey L. 2014. Leonard Cohen and the Tosher Rebbe: On exile as redemption in Canadian Jewish mysticism. *Canadian Jewish Studies* 20(1): 149–190.

Gold, Steven J. 2013. Enhanced agency for recent Jewish migrants to the United States. *Contemporary Jewry* 33(1/2): 145–167.

Goldstein, Sidney. 2013. Shaping demographic research on American Jewry. *Contemporary Jewry* 33(1/2): 9–13.

Graff, Gil. 2014. Giving voice to “Torah-true Judaism” in the U.S., 1922–39: Leo Jung and the legacy of the Rabbinerseminar. *Modern Judaism* 34(2): 167–187.

Grossman, Susan. 2013. Rabbinic authority from a gendered perspective. *Conservative Judaism* 65(1/2): 3–19.

Grossmann, Atina. 2014. Shadows of war and Holocaust: Jews, German Jews, and the sixties in the United States, reflections, and memories. *Journal of Modern Jewish Studies* 13(1): 99–114.

Hagai, Ella Ben, Eileen L. Zurbruggen, Phillip L. Hammack, and Megan Ziman. 2013. Beliefs predicting peace, beliefs predicting war: Jewish Americans and the Israeli-Palestinian conflict. *Analyses of Social Issues and Public Policy* 13(1): 286–309.

Hametz, Maura. 2014. Harvard man, American dough boy, Mississippi Jew: The papers of Samuel (Sam) Leyens Switzer in Virginia. *Jewish Culture and History* 15(1/2):124–140.

Hartman, Harriet and Ira M. Sheskin. 2013. The (dis)similarity of a minority religion to its broader religious context: The case of American Jews. *Review of Religious Research* 55(3): 459–490.

Hecht, Shirah Weinberg. 2013. The dance with tradition: Two generations of the independent minyan in America. *Jewish Journal of Sociology* 55(1): 26–57.

Helfer, Sharon Gubbay. 2014. Rome among the bishops: An immigrant Jew explores the unknown worlds of French Canada. *Canadian Jewish Studies* 20(1): 15–56.

Herda, Daniel. 2013. Innocuous ignorance? Perceptions of the American Jewish population Size. *Contemporary Jewry* 33(3): 241–255.

Herring, Rabbi Hayim. 2013. Shabbat in synagogues: It's changed a lot! *Contact* 15(3): 7.

Herring, Rabbi Hayim. 2014. Ready to prove a prediction wrong? *Contact* 16(1): 13–14.

Hersch, Charles. 2013. 'Every time I try to play black, it comes out sounding Jewish': Jewish jazz musicians and racial identity. *American Jewish History* 97(3): 259–282.

Hess, Jonathan M. 2014. Off to America and back again, or Judah Touro and other products of the German Jewish imagination. *Jewish Social Studies* 19(2): 1–23.

Hirsch, Miriam. 2014. Teaching teacha! An exploration of culturally responsive pedagogy in Jewish education. *Journal of Jewish Education* 80(2): 82–98.

Hoberman, Michael. 2014. "The confidence placed in you is of the greatest magnitude": Representations of paternal authority in early Jewish American letters. *Studies in American Jewish Literature* 33(1): 63–83.

Kama, Amit, and Vered Malka. 2013. Identity prosthesis: Roles of homeland media in sustaining native identity. *The Howard Journal of Communications* 24(4): 370–388.

Kaufmann, David. 2014. Two or three things I know about Charles Bernstein. *Shofar* 32(2): 73–87.

Kaunfer, Rabbi Elie. 2013. The challenge and potential of Shabbat in communities. *Contact* 15(3): 5.

Kramer, Michael P. 2013. Acts of assimilation: The invention of Jewish American literary history. *Jewish Quarterly Review* 103(4): 556–579.

Kramer, Michael P. 2014. Against the tide: Re-discovering early Jewish American literary history. *Studies in American Jewish Literature* 33(1): 1–12.

LaGrone, Matthew. 2013. Disagreement and denominationalism: The Kohut-Kohler debate of 1885. *Conservative Judaism* 64(4): 71–89.

Lainer-Vos, Dan. 2014. Masculinities in interaction: The coproduction of Israeli and American Jewish men in philanthropic fund-raising events. *Men and Masculinities* 17(1): 43–66.

Landy, David. 2013. Talking human rights: How social movement activists are constructed and constrained by human rights discourse. *International Sociology* 28(4): 409–428.

Leibman, Laura Arnold. 2014. Poetics of the Apocalypse: Messianism in early Jewish American poetry. *Studies in American Jewish Literature* 33(1): 35–62.

Levine, Hart. 2013. Reimagining Shabbat on campus. *Contact* 15(3): 8–9.

Levitt, Rabbi Joy. 2013. Shabbat, Shabbos and Saturday: Opening doors at the JCC. *Contact* 15(3): 6.

Liwerant, Judit Bokser. 2013. Latin American Jews in the United States: Community and belonging in times of transnationalism. *Contemporary Jewry* 33(1/2): 121–143.

Lytton, Timothy D. 2014. Jewish foodways and religious self-governance in America: The failure of communal kashrut regulation and the rise of private kosher certification. *Jewish Quarterly Review* 104(1): 38–45.

Mines, Rachel. 2014. A Canadian-born Holocaust survivor: Identity and continuity. *Canadian Jewish Studies* 20(1): 57–92.

Mordhorst-Mayer, Melanie, Nitzan Rimon-Zarfaty, and Mark Schweda. 2013. ‘Perspectivism’ in the halakhic debate on abortion between Moshe Feinstein and Eliezer Waldenberg: Relations between Jewish medical ethics and socio-cultural contexts. *Women in Judaism: A Multidisciplinary Journal* 10(2): 1–55.

Muller, Meir. 2013. Constructivism and Jewish early childhood education. *Journal of Jewish Education* 79(3): 315–334.

Negrine, Ralph. 2013. ‘Are Jews who fled Arab lands to Israel refugees, too?’ (*New York Times*, 2003): The representation of Jewish migration from ‘Arab lands’ in Anglo-American newspapers, 1949–1957. *Media History* 19(4): 450–463.

Novack, Chana R., and Rabbi Hershey Novack. 2013. Reflections on Shabbat at Chabad on campus. *Contact* 15(3): 10.

Olson, Jess. 2013. The agudah and ‘der Baal Tshuva’: The Agudath Israel World Organization, politicized orthodoxy and the interwar American Jewish community. *American Jewish History* 97(4): 335–366.

Phillips, Bruce A. 2013. New demographic perspectives on studying intermarriage in the United States. *Contemporary Jewry* 33(1/2): 103–119.

Pollak, Benjamin. 2013. Reassessing *A Walker in the City*: Alfred Kazin’s Brownsville and the image of immigrant New York. *American Jewish History* 97(4): 391–411.

Polland, Annie. 2014. Ivory towers and tenements: American Jewish history, scholars and the public. *American Jewish History* 98(2): 41–47.

Pomson, Alex. 2013. When Shabbat simply dribbles away. *Contact* 15(3): 12.

Pruter, Robert. 2014. Anne Goldstein: Putting the lie in Chicago to the unathletic Jewish female. *Nashim: A Journal of Jewish Women’s Studies & Gender Issues* 26: 35–51.

Raider-Roth, Miriam, Vicki Stieha, Mark Kohan, and Carrie Turpin. 2014. "The false promise of group harmony": The centrality of challenging practices in teachers' professional development. *Journal of Jewish Education* 80(1): 53–77.

Rapoport-Albert, Ada. 2013. From woman as Hasid to woman as "tsadik" in the teachings of the last two Lubavitcher Rebbes. *Jewish History* 27(2–4): 435–473.

Reimer, Joseph. 2013. No religion is an island: Teaching world religions to adolescents in a Jewish educational context. *Journal of Jewish Education* 79(4): 395–413.

Ribak, Gil. 2014. "The Jew usually left those crimes to Esau": The Jewish responses to accusations about Jewish criminality in New York, 1908–1913. *AJS Review* 38(1): 1–28.

Rice, Stephen, and Jessica Richardson. 2013. The effect of religious and sexual stigmas on programmers and trust in their work product. *The Social Science Journal* 50(2): 244–251.

Sales, Amy L. 2014. Give a boy a hammer. *Contact* 16(1): 15.

Sarna, Jonathan D. 2013. Lewis Feuer and the study of American Jewish history. *Society* 50(4): 352–355.

Sasson, Theodore. 2014. Invest in the children of intermarriage. *Contact* 16(1): 8–9.

Satlow, Michael. 2013. Jewish time in early-nineteenth-century America: A study of Moses Lopez's calendar. *American Jewish Archives Journal* 65(1/2): 1–29.

Saxe, Leonard. 2014. Can the Pew findings guide philanthropic investment in the Jewish community? *Contact* 16(1): 7.

Saxe, Leonard, and Elizabeth Tighe. 2013. Estimating and understanding the Jewish population in the United States: A program of research. *Contemporary Jewry* 33(1/2): 43–62.

Schein, Deborah L. 2013. Research and reflections on the spiritual development of young Jewish children. *Journal of Jewish Education* 79(3): 360–385.

Seltzer, Sarah. 2014. We are so Jewish it's ridiculous: Stop worrying about Pew. *Contact* 16(1): 10.

Shain, Michelle, Shira Fishman, Graham Wright, Shahar Hecht, and Leonard Saxe. 2013. DIY Judaism: How contemporary Jewish young adults express their Jewish identity. *Jewish Journal of Sociology* 55(1) 3–25.

Shalin, Dmitri N. 2014. Interfacing biography, theory and history: The case of Erving Goffman. *Symbolic Interaction* 37(1): 2–40.

Sheftel, Anna, and Stacey Zembrzycki. 2013. Professionalizing survival: The politics of public memory among Holocaust survivor-educators in Montreal. *Journal of Modern Jewish Studies* 12(2): 210–231.

Shrage, Barry. 2014. The federation movement and the challenge of Jewish identity: Interpreting Pew. *Contact* 16(1): 4.

Shulevitz, Judith. 2013. In defense of a secular Sabbath. *Contact* 15(3): 13.

Shapiro, Edward. 2013. The absent American Jewish business mogul. *Society* 50(3): 293–300.

Sheskin, Ira M. 2013a. Geography, demography, and the Jewish vote. In *American politics and the Jewish community*, The Casden Institute for the study of

the Jewish role in American life annual review, vol. 11, ed. Bruce Zuckerman, Dan Schnur, and Lisa Ansell, 39–76. West Lafayette: Purdue University Press.

Sheskin, Ira M. 2013b. Uses of local Jewish community study data for addressing national concerns. *Contemporary Jewry* 33(1/2): 83–101.

Simon, Art. 2013. *Make way for youth*: The American Jewish Committee and the social problem film. *American Jewish History* 97(4): 367–389.

Soehl, Thomas. 2013. The ambiguities of political opportunity: Political claims-making of Russian-Jewish immigrants in New York City. *Ethnic and Racial Studies* 36(12): 1977–1996.

Solomon, Eileen. 2014. More than recipes: Kosher cookbooks as historical texts. *Jewish Quarterly Review* 104(1): 24–37.

Soman, Jean Powers. 2013. Remembering Colonel Marcus M. Spiegel, a Jewish Civil War colonel. *American Jewish Archives Journal* 65(1/2): 31–43.

Spokoiny, Andrés. 2014. What are funders to do? Implications of the Pew Report. *Contact* 16(1): 6.

Stahl, Sheryl F., and Joel L. Kushner Psy.D. 2014. *Be-tzelem Elohim*—In the image of God: Identifying essential Jewish LGBTQ books for Jewish libraries. *Judaica Librarianship* 18: 15–53.

Steinhardt, Michael H. 2013. Shabbat is our birthright. *Contact* 15(3): 3–4.

Steinhardt, Michael H. 2014. The 94 percent. *Contact* 16(1): 3.

Stern, Miriam Heller. 2014. Inquiry as a path to professional learning: Preparing Jewish educators to improve teaching. *Journal of Jewish Education* 80(1): 24–52.

Taffet, Jeffrey F. 2013. The snubs and the ‘sukkah’: John Lindsay and Jewish voters in New York City. *American Jewish History* 97(4): 413–438.

Tauber, Sarah M. 2013. Teaching through personal stories: Congregational rabbis and teaching adults. *Journal of Jewish Education* 79(4): 432–452.

Tavory, Iddo. 2013. The private life of public ritual: Interaction, sociality and codification in a Jewish Orthodox congregation. *Qualitative Sociology* 36(2): 125–139.

Thompson, Jennifer A. 2013. “He wouldn’t know anything”: Rethinking women’s religious leadership. *Journal of the American Academy of Religion* 81(3): 644–668.

Usher, Peter. 2014. Jews in the Royal Canadian Air Force, 1940–1945. *Canadian Jewish Studies* 20(1): 93–114.

Verbian, Channa C. 2013. The experience of race in the lives of Jewish birth mothers of children from black/white interracial and inter-religious relationships: A Canadian perspective. *Ethnic and Racial Studies* 36(8): 1292–1310.

Walther, Carol S. 2014. Skin tone, biracial stratification and tri-racial stratification among sperm donors. *Ethnic and Racial Studies* 37(3): 517–536.

Weiss, Penina, Ron Shor, and Naomi Hadas-Lidor. 2013. Cultural aspects within caregiver interactions of ultra-Orthodox Jewish women and their family members with mental illness. *American Journal of Orthopsychiatry* 83(4): 520–527.

Wolosky, Shira. 2014. The first reform Liturgy: Penina Moise’s Hymns and the discourses of American identity. *Studies in American Jewish Literature* 33(1): 130–146.

Zilberman, Karina. 2013. The joy of Shababa. *Contact* 15(3): 11.

22.5 Websites and Organizations for Research on North American Jewish Communities

American Academy for Jewish Research (AAJR)

AAJR is the oldest organization of Judaic scholars in North America. Fellows are nominated and elected by their peers and thus constitute the most distinguished and most senior scholars teaching Judaic studies at American universities. The AAJR sponsors the Salo Baron Prize for the best first book in Judaic studies; a biennial retreat for the Fellows; workshops for graduate students and early career faculty in Judaic studies; and academic sessions at the annual meeting of the Association for Jewish Studies. As the senior organization for Jewish scholarship on this continent, it is committed to enhancing Judaic studies throughout North American universities by creating a dynamic fellowship for its members and by providing programs and opportunities for more junior scholars and students entering the field. (www.aajr.org)

American Association for Polish-Jewish Studies (AAPJS)

AAPJS, a sister organization of the Institute for Polish-Jewish Studies in Oxford, England, AAPJS was established to (1) preserve the history of Polish Jewry on a world-wide basis; (2) disseminate the results of its research by means of publications, lectures, conferences, seminars and documentary films; and (3) focus attention of the American and world public on what is most significant and precious in this legacy of Polish Jewry. The AAPJS publishes an annual journal, *Polin: Studies in Polish Jewry*, which provides a forum for a growing number of scholars to present historical and cultural material on Polish Jewry. (www.aapjstudies.org)

American Jewish Committee (AJC)

Provides the AJC Survey of American Jewish Opinion and the full text of all issues of the *American Jewish Year Book*. Website contains a wealth of historical information on the American Jewish community. (www.ajc.org) (www.ajcarchives.org)

American Jewish Historical Society (AJHS)

AJHS provides access to more than 20 million documents and 50,000 books, photographs, art and artifacts that reflect the history of the Jewish presence in the United States from 1654 to the present. (www.ajhs.org)

American Sephardi Federation (ASF)

ASF with Sephardic House promotes and preserves the spiritual, historical, cultural and social traditions of all Sephardic communities to assure their place as an integral part of Jewish heritage with its Sephardic Library & Archives, an exhibition gallery, educational and cultural public programs, Provides a scholarship fund for Sephardic scholars. (www.americansephardifederation.org)

Association of Jewish Libraries (AJL)

AJL promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience and Israel. (www.jewishlibraries.org)

Association for Canadian Jewish Studies (ACJS)

ACJS was founded in 1976 as the Canadian Jewish Historical Society/Société d'histoire juive canadienne. The original aim of the society was to promote and disseminate historical research concerning the engagement of Jews to Canadian society. It did so via the publication of the *Canadian Jewish Historical Society Journal* (1977–1988), an annual conference, held in conjunction with the Canadian Historical Association at the Canadian Federation for the Humanities and Social Sciences Congress and by occasional papers and lectures. In 1993 the Canadian Jewish Historical Society began the publication of a new annual scholarly journal, *Canadian Jewish Studies/Études juives canadiennes*. (<http://acjs-aejc.ca>)

Association for Jewish Studies (AJS)

AJS was founded in 1969 by a small group of scholars seeking a forum for exploring methodological and pedagogical issues in the new field of Jewish Studies. Since its founding, the AJS has grown into the largest learned society and professional organization representing Jewish Studies scholars worldwide. As a constituent organization of the American Council of Learned Societies, the Association for Jewish Studies represents the field in the larger arena of the academic study of the humanities and social sciences in North America. The organization's primary mission is to promote, facilitate, and improve teaching and research in Jewish Studies at colleges, universities, and other institutions of higher learning. Its more than 1,800 members are university faculty, graduate students, independent scholars, and museum and

related professionals who represent the breadth of Jewish Studies scholarship. The organization's institutional members represent leading North American programs and departments in the field. (www.ajs.org)

Association for the Social Scientific Study of Jewry (ASSJ)

ASSJ is a cross-disciplinary organization of individuals whose research concerns the Jewish people throughout the world. Members are primarily academics, but also policy analysts, communal professionals, and activists. Members are engaged in a wide range of scholarly activity, applied research, and the links between them. Members work throughout the world, primarily in North America, Israel, and Europe. All social scientific disciplines are represented, including sociology, social psychology, social anthropology, demography, contemporary history, social work, political science, geography, and Jewish education. (www.assj.org)

The Association for the Sociology of Religion (ASR)

ASR is an international scholarly association that seeks to advance theory and research in the sociology of religion. The Association encourages and communicates research that ranges widely across the multiple themes and approaches in the study of religion, and is a focal point for comparative, historical and theoretical contributions to the field. In addition, ASR facilitates the sharing of members' interests with sociologists in other associations and scholars of religion in other disciplines. (www.assj.org)

The Association for the Study of Religion, Economics, and Culture (ASREC)

ASREC exists to promote interdisciplinary scholarship on religion through conferences, workshops, newsletters, websites, working papers, teaching, and research. ASREC supports all manner of social-scientific methods, but seeks especially to stimulate work based on economic perspectives and the rational choice paradigm. (www.thearda.com/asrec)

The Association of Religion Data Archives (ARDA)

ARDA strives to democratize access to the best data on religion. Founded as the American Religion Data Archive in 1997 and going online in 1998, the initial archive was targeted at researchers interested in American religion. The targeted audience and the data collection have both greatly expanded since 1998, now including American and international collections and developing features for educators, journalists, religious congregations, and researchers. Data included in the ARDA are submitted by the foremost religion scholars and research centers in the world. (www.thearda.com)

Berman Jewish DataBank (BJDB)

The BJDB at Jewish Federations of North America is the central repository of social scientific studies of North American Jewry. The DataBank archives and makes available electronically questionnaires, reports and data files from the National Jewish Population Surveys (NJPS) of 1971, 1990 and 2000–2001. The Data Bank is the sole distributor of the NJPS 2000–2001 data set, and has archived a large collection of related materials. In addition to the NJPS studies, the DataBank provides access to other national Jewish population reports, Jewish population statistics and approximately 200 local Jewish community studies from the major Jewish communities in North America. (www.jewishdatabank.org)

Berman Jewish Policy Archive (BJPA)

The BJPA at NYU's Robert F. Wagner Graduate School of Public Service is the central electronic address for Jewish communal policy. BJPA offers a vast collection of policy-relevant research and analysis on Jewish life to the public, free of charge, with holdings spanning from 1900 until today. The library contains more than library of 14,000+ policy-relevant documents from leading authors, journals, and organizations. (www.bjpa.org)

Canadian Institute for Jewish Research (CIJR)

CIJR is an independent Israel- and Jewish issues-centered think-tank, focused on Middle Eastern foreign policy and international relations. Current topics studied include Judaism, Islam, the Arab world, anti-Semitism, the Arab-Israeli conflict, Iran and nuclear weapons, Holocaust and Holocaust denial, and Egypt and the Arab rebellions. CIJR is an academic institute unique in speaking directly to the public,

Jewish and non-Jewish. It addresses key issues like Iran, Iraq and nuclear weapons, Holocaust revisionism after Auschwitz, the status of the West Bank and Jerusalem, Israel civil rights and the Gaza boycott. It addresses the Middle East conflict, Arab and European delegitimization of Israel, and Al Qaeda and other terrorist organizations through the up-to-date analyses of its respected on-line, e-mail, fax and print publications. The Institute's massive on-line Israel & Middle East Data Bank holds tens of thousands of articles, op eds and data on Israel and Judaism, Islam and the Arab world, Middle Eastern human rights issues, international affairs perspectives, anti-Semitism, terrorism, Iran and regional nuclear-weapons development, Syria, Hamas, and Hezbollah, and Muslim countries' socio-economic dynamics and their persecution of Christians. (www.isranet.org)

Canadian Jewish Congress Charities Committee National Archives (CJCCC)

The CJCCC National Archives collects and preserves documentation on all aspects of the Jewish presence in Quebec and Canada. Most catalogue descriptions of the holdings can be consulted online through the database of the Canadian Jewish Heritage Network. Notable aspects of the Canadian Jewish community reflected in the CJCCC collections include immigration, integration into Canadian society, community organization, discrimination, Zionism, oppressed Jewry in other countries, education, literature, and genealogy. (www.cjccc.ca/en/cjccc-national-archives)

Canadian Society for Jewish Studies (CSJS)

The CSJS was founded in Winnipeg, MB with the goal to promote and facilitate the development of Jewish Studies in Canada. The purpose of the CSJS is to provide a venue for the presentation of Jewish studies education, research and information, primarily for faculty members, graduate students, and independent scholars from across Canada. The CSJS represents faculty, librarians, and students at institutions throughout Canada. Membership in the Society is open to all with an active scholarly interest in Canadian Jewish studies. (www.csjs.ca)

Center for Jewish History (CJH)

CJH is one of the foremost Jewish research and cultural institutions in the world, having served over one million people in more than 100 countries. It is home to five partner organizations—American Jewish Historical Society, American Sephardi Federation, Leo Baeck Institute, Yeshiva University Museum and YIVO Institute

for Jewish Research—whose collections total more than 500,000 volumes and 100 million documents and include thousands of pieces of artwork, textiles, ritual objects, recordings, films and photographs. Taken as a whole, the collections span more than 600 years of history and comprise the largest repository of the modern Jewish experience outside of Israel. At the Center, the history of the Jewish people is illuminated through scholarship and cultural programming, exhibitions and symposia, lectures and performances. (www.cjh.org)

Cohen Center for Modern Jewish Studies (CMJS)

CMJS is a multi-disciplinary research center dedicated to bringing the concepts, theories, and techniques of social science to bear on the study of contemporary Jewish life. Core topics concern the development of ethnic and religious identities and their attendant personal, communal, and societal outcomes. Research incorporates cutting-edge methodologies and strives to be rigorous and transparent. In this fashion, the Center contributes to a scholarly understanding of American Jewry and Jewish institutions and provide policy-relevant analysis. (www.brandeis.edu/cmjs)

Ethnic Geography Specialty Group (EGSG)

The mission of the EGSG of the Association of American Geographers (AAG) is to promote the common interests of persons working in ethnic geography, to provide a forum for the exchange of ideas within the AAG, and to encourage their research and teaching of ethnic experiences from comparative national/international, and global perspectives. (<http://www.uwec.edu/geography/ethnic/>)

Geography of Religion and Belief Systems (GORABS)

The GORABS Specialty Group of the Association of American Geographers was created to further the geographic study of religious phenomena, including but not limited to religious groups, behavior, material culture, and human-environment relations from a religious perspective. (www.gorabs.org)

Hartford Institute for Religious Research (HIRR)

Hartford Seminary's HIRR has a 35 year record of rigorous, policy-relevant research, anticipation of emerging issues and commitment to the creative dissemination of learning. This record has earned the Institute an international reputation as an important bridge between the scholarly community and the practice of faith. Includes an *Online Encyclopedia of Religion*. (www.hartsem.edu)

Institute for Jewish and Community Research (IJCR)

IJCR is an independent, non-partisan think tank that provides innovative research and pragmatic policy analysis on a broad range of issues including racial and religious identity, philanthropy, and anti-Semitism. IJCR is devoted to creating a safe, secure, and growing Jewish community. IJCR provides research to the Jewish community and the general society, utilizes its information to design and develop innovative initiatives, and educates the general public and opinion leaders. (www.jewishresearch.org)

Institute of Southern Jewish Life (ISJL)

The ISJL preserves, documents and promotes the practice, culture and legacy of Judaism in the South. The History Department works to preserve and interpret the rich legacy of the southern Jewish experience. Its *Encyclopedia of Southern Jewish Communities* offers detailed histories of over 200 Jewish communities and congregations in the South. (www.msje.org).

Jacob Rader Marcus Center of the American Jewish Archives (JRMC)

JRMC is committed to preserving a documentary heritage of the religious, organizational, economic, cultural, personal, social and family life of American Jewry. Promotes the study and preservation of the Western Hemisphere Jewish experience through research, publications, collection of important source materials, and a vigorous public-outreach program. (www.americanjewisharchives.org)

JData

JData is a not-for-profit project that collects and provides census-like information about Jewish educational programs in North America. The data are both collected and accessed via the JData website. The website securely houses the data and offers users multiple ways to utilize data through reports and analyses. (www.jdata.org)

JTA

JTA is global source of breaking news, investigative reporting, in-depth analysis, opinion and features on current events and issues of interest to the Jewish people. An unaffiliated not-for-profit organization, that prides itself on independence and integrity. (www.jta.org)

Jewish Virtual Library (JVL)

The JVL is the most comprehensive online Jewish encyclopedia in the world, covering everything from anti-Semitism to Zionism. So far, more than 13,000 articles and 6,000 photographs and maps have been integrated into the site. The Library has 13 wings: History, Women, The Holocaust, Travel, Israel & The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress, Vital Statistics and Reference. (www.jewishvirtuallibrary.org)

Jewish Federations of North America (JFNA)

JFNA represents more than 150 Jewish Federations and over 300 independent Jewish communities. The Federation movement is collectively among the top 10 charities on the continent. The web site contains the reports from the 2000–2001 National Jewish Population Survey. (www.jfna.org, www.jfna.org/NJPS)

The Lindex

The Lindex is the first ethnic database of disease. Since 1973, data have been collected dealing with the disease experience of American and Canadian Jews. There is no comparable database for any ethnic group that covers this array of diseases in this detail for a 126 year period (1874-2000). Data sources include journal articles, conference proceedings, community, insurance, government, hospital and vital statistics reports, doctoral dissertations as well as monographs. (<http://lindex.umdj.edu>)

Midwest Jewish Studies Association (MJSA)

The MJSA is a broad and interdisciplinary non-profit organization. It brings together scholars of Jewish and non-Jewish backgrounds in a synergistic effort to generate energy, talent, ideas and resources. The MJSA is designed to facilitate scholarship and pedagogy and offer other valuable resources and services for individuals involved in Jewish Studies at the college and university levels. A central event of the MJSA is the annual conference, which is held, on a rotating basis, at various Midwest institutions of higher education. (<http://www.case.edu/artsci/jdst/mjsa.html>)

Mosaic

Reports on news, culture and political issues relating to Judaism and Israel. In addition to original articles, and reviews of scholarly Jewish books, it also includes links to external articles. (www.mosaicmagazine.com)

National Association of Professors of Hebrew (NAPH)

The NAPH is the professional organization of professors and instructors in colleges, universities and seminaries who specialize in Hebrew language and literature of the ancient, medieval and modern periods. Its mission is: (1) to facilitate more effective cooperation among teachers of the Hebrew language and literature in universities, colleges and professional schools of higher studies; (2) to promote interest in the Hebrew language and literature and related fields at American institutions of higher learning; (3) to advance the learning and teaching of the Hebrew language and literature in American institutions of higher learning; and (4) to advance the professional standards and ideals of teachers concerned with Hebrew Studies in higher education. (<http://vanhise.lss.wisc.edu/naph>)

Network for Research in Jewish Education (NRJE)

The NRJE was established to encourage, support, and stimulate serious research in Jewish education; to create a community of researchers in the field; and to advocate for increased funding and for proper utilization of research in Jewish education. Its mission is to foster communication, encourage collaboration, and support emerging scholarly research. Through its annual conference, its Emerging Scholar Award and NRJE Research Award, and the quarterly *Journal of Jewish Education*, the NRJE fosters a community dedicated to Jewish educational research. The Emerging Scholars Award is designed to assist graduate students in finding individual research projects. The new NRJE Research Award is given for an outstanding publication, either an article or a book, by an untenured scholar, either a junior faculty member or an administrator, a practitioner, a policy analyst, or researcher who has received his/her doctorate within the past 6 years. (www.nrje.org)

Pew Forum on Religion and Public Life

The Pew Research Center's Forum on Religion and Public Life seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. The Pew Forum conducts surveys, demographic analyses and other social science research on important aspects of religion and public life in the US and around the world. (www.pewforum.org)

Public Religion Research Institute (PRRI)

PRRI is a nonprofit, nonpartisan research and education organization dedicated to work at the intersection of religion, values, and public life. It helps journalists, opinion leaders, scholars, clergy, and the general public better understand debates on public policy issues and the role of religion in American public life by conducting high quality public opinion surveys and qualitative research. (<http://publicreligion.org/>)

Religion and Politics

Religion and Politics is an organized section of the American Political Science Association. The purpose of the section is to encourage political scientists to study religions and politics, including issues of church and state, law, morality, political behavior, social justice, and the contributions of faith to political knowledge. (www.apsa-section-religion-and-politics.org/)

The Religious Research Association (RRA)

RRA is organization of academic and religious professionals working at the intersection of research and practical religious activities. It is an interfaith and international association with over 600 members including college, university, and seminary faculty; religious leaders; organizational consultants; lay persons; and other professionals interested in the intersection of religion and society. (<http://rra.hartsem.edu>)

Society for the Anthropology of Religion (SAR)

SAR is a section of the American Anthropological Association and facilitates the research and teaching of the anthropology of religion. It supports anthropological approaches to the study of religion from all the subdisciplines: cultural anthropology, archaeology, physical anthropology, linguistic anthropology and others. It encourages and helps provide avenues for enhanced communication among scholars sharing the interests of anthropology and religion. (www.aaanet.org/sections/sar/)

Society for the Psychology of Religion and Spirituality (SPRS)

SPRS promotes the application of psychological research methods and interpretive frameworks to diverse forms of religion and spirituality; encourages the incorporation of the results of such work into clinical and other applied settings; and fosters constructive dialogue and interchange between psychological study and practice on the one hand and between religious perspectives and institutions on the other. The division is strictly nonsectarian and welcomes the participation of all persons who view religion as a significant factor in human functioning. (www.apa.org/about/division/div36.aspx)

Society for the Scientific Study of Religion (SSSR)

SSSR stimulates, promotes, and communicates social scientific research about religious institutions and experiences. SSSR fosters interdisciplinary dialogue and collaboration among scholars from sociology, religious studies, psychology, political science, economics, international studies, gender studies, and many other fields. Its

flagship publication, the *Journal for the Scientific Study of Religion*, is the most cited resource in the field. (www.ssrweb.org)

The Steinhardt Social Research Institute (SSRI)

SSRI is dedicated to providing unbiased, high quality data about contemporary Jewry. The institute conducts socio-demographic research, studies the attitudes and behavior of US Jews, and develops a variety of policy-focused analyses of issues such as intermarriage and the effectiveness of Jewish education. The institute's work is characterized by the application of cutting-edge research methods to provide policy-relevant data. (www.brandeis.edu/ssri)

Western Jewish Studies Association (WJSA)

WJSA is a nonprofit organization founded in 1995. Its main purpose is to organize and host a Jewish Studies Conference every Spring at alternating sites in the western United States and Canada to serve as a forum for Jewish Studies scholars in this region to present their research, discuss pedagogical issues, network with colleagues in their disciplines, and share information about the funding and organization of Jewish Studies programs. (www.wjsa.net)

World Union of Jewish Studies (WUJS)

The WUJS is the most important parent body for research in Jewish Studies. Its members are scholars, students and intellectuals from all over the world. (www.jewish-studies.org)

YIVO Institute for Jewish Research

The YIVO Institute for Jewish Research's mission is to preserve, study and teach the cultural history of Jewish life throughout Eastern Europe, Germany and Russia. Its educational and public outreach programs concentrate on all aspects of this 1,000-year history and its continuing influence in America. YIVO's archival collections and library constitute the single greatest resource for such study in the world, including approximately 24 million letters, manuscripts, photographs, films, sound recordings, art works, and artifacts; as well as the largest collection of Yiddish-language materials in the world. (www.yivoinstitute.org)

22.6 Major Judaic Research and Holocaust Research Libraries

Central Coordinating Body for Jewish Libraries

Association of Jewish Libraries. (201) 371–3255. The Association of Jewish Libraries promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience and Israel. (www.jewishlibraries.org)

Judaic Research

Arizona

Hayden Library at Arizona State University. 300 East Orange Mall, Tempe, AZ 85281. (480) 965-6164. Among other collections, the Hayden Library houses the largest collection of Israeli pulp fiction outside of Israel. The Judaica collections support research and teaching pertaining to Jewish Studies on all ASU campuses. The collections offer a variety of reference tools, scholarly journals and books in print and electronic formats, as well as microfilms, maps, videos, DVDs and music CDs. These library materials cover all areas of research in the interdisciplinary field of Jewish Studies, with particular focus on the Modern era, including History, Religious Studies, Political Science, Yiddish belles-lettres, criticism, and non-fiction, Hebrew language, literature and criticism, Zionism and Israel Studies, and Latin American Judaica. A collection covers the history of Jewish communities in Latin America and their relations with other communities in the region, as well as their intellectual and literary output in all mentioned languages. Coverage of works published in Yiddish in Argentina is particularly strong. (<http://jewishstudies.clas.asu.edu/library>)

California

Bel and Jack M. Ostrow Library at American Jewish University and the Burton Sperber Memorial Jewish Community Library of Los Angeles (1948, incorporating the Jewish Community Library of Los Angeles). 15600 Mulholland Drive, Bel-Air, CA 90077. (310) 440-1238. The Ostrow Library is designed to meet the needs of the University's faculty and students, as well as scholars conducting research in all fields of Jewish culture and civilization. With approximately 110,000 print volumes, its holdings include: collections in Bible, Business Administration, Education, Hebrew and English Literature, Israel and Zionism, Jewish History and Archaeology, the Middle East, Philosophy, Rabbinics, Social Science, Theology,

and Yiddish; the Rare Book Collection including the Maslan Bible Collection of approximately 4,000 Bibles from as early as the sixteenth century and the Kahlman-Friedmann Collection of Italian Judaica; the Milken Liberal Arts Collection comprised of acquisitions in the arts and humanities; a large collection of Jewish-themed books and videotapes formerly housed at the Jewish Community Library of Los Angeles as well as a growing collection of DVDs and CDs; the Gindi Microfilm Collection, which contains manuscript collections from the Jewish Theological Seminary and several Jewish and Israeli newspapers from the turn of the twentieth century; and an extensive collection of dissertations published in the US on Jewish subjects. Students, staff, and visitors to the campus have access to databases containing thousands of journals as well as over 40,000 electronic books. (<http://library.ajula.edu>)

Charles E. Young Research Library Department of Special Collections (Hebraica and Judaica Collections) at University of California, Los Angeles (1963). Research Library Building, Los Angeles, CA 90005. (310) 825-4732. Presently numbering in excess of 170,000 volumes, the UCLA Library Collections consist of materials relating to Jewish history, religion, language, society, and culture from around the world. (www.stage.library.ucla.edu/specialcollections/researchlibrary/)

Doe Library of University of California, Berkeley Judaica Collection. University of California, Berkeley, Doe Library 438, Berkeley, CA 94720. (510) 643-3353. With more than 500,000 volumes, the UC Berkeley Judaica collection is one of the finest in the country. It includes Jewish religious texts and commentaries; rabbinic, medieval and modern Jewish history; modern Jewish thought; and comparative literature. More than 60,000 titles are in Hebrew or Yiddish. The collection supports the research and instructional activities of faculty and students in a number of interdisciplinary fields, as well as the joint Ph.D. program in Judaic Studies with the Graduate Theological Union. The relevant fields include Near Eastern languages and literature; Talmudic studies, including the Babylonian and Palestinian Talmuds and subsequent texts and commentaries; rabbinic, medieval, and modern Jewish history throughout the world; modern Jewish thought; and comparative literature, including works in Hebrew, Yiddish, English, and other languages. (www.lib.berkeley.edu/doemoff/judaica/collection.html)

Judaica and Hebraica Collections at Stanford University Libraries (1985). Green Library, 557 Escondido Mall, Stanford, CA 94305. (650) 725-1054. The Judaica and Hebraica Collections in the Stanford University Libraries support research and instruction in all aspects of Jewish Studies: history; literature; linguistics; cultural studies; contemporary social, political and cultural developments in the US, Israel and throughout the world. The Judaica and Hebraica collections at Stanford include particularly extensive coverage of the following areas: Hebrew and Yiddish literature, Hebrew language and linguistics, and Jewish cultural, economic, political, social, religious history and material culture. (www.sul.stanford.edu/depts/hasrg/jewish/general.html#scope)

Simon Wiesenthal Center Library and Archives (1978). 1399 South Roxbury Drive, Third Floor, Los Angeles, CA 90035. (310) 772-7605. The Simon Wiesenthal Library has material for all ages and educational levels, in many languages. In addition to books and periodicals, the Library also holds many other formats, including videos (VHS and DVD), audio cassettes and CDs, educational kits, visual materials (posters, slides, etc.), and microfilm. (There is also an Archives, which is a repository for primary source material, including over 50,000 photographs, thousands of documents, diaries, letters, artifacts and memorabilia, artwork, and rare books.) (www.wiesenthal.com/site/pp.asp?c=lsKWlBpJLnF&b=4441267)

Connecticut

Yale University Library Judaica Collection (1915). Sterling Memorial Library, 120 High Street, Room 335A, New Haven, CT 06511. (203) 432-7207. The Yale University Library Judaica holdings have grown slowly but steadily since the University's founding in 1701. Following the receipt of two major gifts in 1915, the Yale Library established a separate Judaica collection which is recognized as one of the major collections of Judaica in the country. The focus of the 95,000 volume collection, which includes manuscripts and rare books, is biblical, classical, medieval, and modern periods of Jewish literature and history, and supports the research needs of the faculty and students of the University's Judaic Studies Program and those of the broader academic community. The social, religious, and cultural lives of the Jewish people are reflected in the Library's collections. Religious law, Sephardic studies, rabbinics, Jewish philosophy and modern thought, talmudica, and Hebrew, Yiddish, and Ladino languages and literatures are all represented in the collection. (www.library.yale.edu/judaica/index.html)

District of Columbia

Library of Congress Hebraic Section (African and Middle Eastern Division) (1912). 101 Independence Avenue SE, Washington, DC 20540. (202) 707-5422. Long recognized as one of the world's leading research centers for the study of Hebraica and Judaica, the Hebraic Section serves as the Library's primary access point for reference and research activities related to the Ancient Near East, pre-Islamic Egypt, Biblical Studies, Jewish Studies, and ancient and modern Israel. The section has custody of materials in a variety of formats in Hebrew and its cognates, including Yiddish, Ladino, Judeo-Arabic, Judeo-Persian, as well as Amharic, Coptic, and Syriac. (www.loc.gov/rr/amed/hs/hshome.html)

Judaica Collections of the Estelle and Melvin Gelman Library at the George Washington University. 2130 H Street NW, Washington, DC 20052. (202) 994-7549. The Gelman Library has diverse and wide-ranging holdings in the field

of Hebrew and Judaic studies, including modern Judaica, rare books, and archival materials. Foremost among these is the I. Edward Kiev Collection, the leading university collection of pre-modern Hebraica and Judaica, and of Hebrew and Jewish bibliographic literature, in the Washington Research Library Consortium. (www.library.gwu.edu/collections/kiev)

Florida

Isser and Rae Price Library of Judaica at University of Florida (1981). PO Box 117010, Gainesville, FL 32611. (352) 273-2791. With holdings of over 93,000 volumes, the Isser and Rae Price Library of Judaica at the University of Florida, is considered the foremost Jewish studies research collection in the southeastern US. In terms of many of its scarce late nineteenth to early twentieth century imprints, it ranks among the top 20 academic libraries in the world. Furthermore, many thousands of its titles in Hebrew and Yiddish are held by less than ten libraries in the US. The Library was built on the core collection of Rabbi Leonard C. Mishkin of Chicago which, at the time of its acquisition in 1977, was the largest personal library of Judaica and Hebraica in the US. (www.uflib.ufl.edu/judaica)

Molly S. Fraiberg Judaica Collections of S. E. Wimberly Library at Florida Atlantic University (1989). 777 Glades Road, Boca Raton, FL 33431. (561) 297-3787. The Molly S. Fraiberg Judaica Collections contain over 70,000 items including books, periodicals, sheet music, audio-visual materials, and artifacts, a large amount of which is in Yiddish, Hebrew, and English. The Fraiberg Collections support the Judaic Studies program at the main campus of Florida Atlantic University, but also serve the needs of the local community. This Judaica library is one of the largest in the southeastern US. (www.library.fau.edu/geninfo/online_tour/speccoll.htm)

Illinois

Asher Library at the Spertus Center (approx. 1930). 610 South Michigan Avenue, Chicago, IL 60605. (312) 322-1712. Asher Library serves a diverse populace locally, nationally, and internationally, with a special emphasis on developing collections and services for Spertus students and the Jewish community. Our library is open to the public and responds to inquiries from around the globe. It is the largest public Jewish Library in the Midwest, with over 100,000 books and 550 periodicals: extensive collections of music, art, rare books, maps and electronic resources; nearly 1,000 feature and documentary films available on video cassette. Online catalogue access available. Also, the Chicago Jewish Archives collects historical material of Chicago individuals, families, synagogues and organizations. ADA accessible. (www.spertus.edu/library)

Ludwig Rosenberger Library of Judaica at University of Chicago Library (1980). 1100 East 57th Street, Chicago, IL 60637. (773) 702-8705. Hebrew books and Judaica in other languages have been an integral part of the University of Chicago Library since its founding in 1892. Built by many bibliographers and subject and language specialists over the years, the collections are shaped by staff and faculty of the University and by the individuals whose private collections have been acquired and integrated into the Library's collections. The largest of these is the Ludwig Rosenberger Library of Judaica, a collection of over 17,000 titles documenting the social, cultural, and political history of the Jewish people. The Rosenberger Collection is available in the Special Collections Research Center on the first floor of Regenstein Library. The Judaica and Hebraica collection today includes more than 140,000 physical volumes as well as rich resources in microfilm. (www.guides.lib.uchicago.edu/jewishstudies)

Saul Silber Memorial Library at Hebrew Theological College. 7135 Carpenter Road, Skokie, IL 60077. (847) 982-2500. The Saul Silber Memorial Library is the largest rabbinic library in the Midwest. It is an academic library that supports the curricula of Hebrew Theological College and is a Judaica research library. The 65,000 item collection includes current and historic Judaica and Hebraica books, Hebrew manuscripts, microforms, video and audio tapes. Strong collections include halacha, Bible, Talmud literature, rabbinics, Jewish history, and Jewish philosophy. The rare book collection includes manuscripts, synagogue minute books, author autographed books, and Hebrew books printed before 1800. (www.htc.edu)

Maryland

Baltimore Hebrew Institute Judaic Collection at Albert S. Cook Library of Towson University (formerly Joseph Meyerhoff Library at Baltimore Hebrew Institute) (1978). 8000 York Road, Towson, MD 21252. (410) 704-2461. The Baltimore Hebrew Institute Judaic Collection is a specialized collection of Jewish studies that includes material on: the Bible and archaeology, Jewish history and rabbinics, Jewish philosophy, political science, and sociology, and Jewish education, language and literature, and the arts. With over 70,000 volumes ranging from Renaissance-era biblical commentaries to contemporary children's books, the Baltimore Hebrew Institute Joseph Meyerhoff Collection serves as a chronicle of Jewish history and culture. (<http://cooklibrary.towson.edu>)

Massachusetts

Judaica Collection of Robert D. Farber University Archives and Special Collections Department at Brandeis University. Mailstop 045, Goldfarb Library (Mezzanine), 415 South Street, Waltham, MA 02454. (781) 736-4688. An integral component of Special Collections, the Judaica Collection comprises more than 200,000 works housed throughout the library. The collection documents all

aspects of Jewish history, religion, and culture, with a particular focus on the Bible, rabbinics, Jewish philosophy and mysticism, Hebrew and Yiddish literature, and the Holocaust.

The microfilm, microfiche, and electronic collections include a wide array of English, German, Hebrew, and Yiddish newspapers; reproductions of Hebrew manuscripts; works on Israel, Zionism, and American Jewish history; the personal papers of Abba Hillel Silver and Chaim Weizmann; rabbinical texts; important bibliographic databases; and other relevant research tools and collections. Many rare and unique Judaica materials are located in Special Collections. Examples include incunabula, rare books, and manuscripts; artifacts; collections documenting the Leo Frank case and the Dreyfus Affair; the personal papers of Louis D. Brandeis, E.M. Broner, Helmut Hirsch, Rose Jacobs, and Stephen S. Wise; and many others. (<http://its.brandeis.edu/research/archives-speccoll/intro.html>)

Judaica Division in Widener Library at Harvard University (1962). Judaica Division, Widener Library Room M, Harvard Library, Harvard University, Cambridge, MA 02138. (617) 495-2985/(617) 495-5335. The Judaica Division has as its mission the documentation of the Jewish people throughout history to support teaching and research at Harvard and to serve as a resource for the scholarly community. The division is responsible for acquiring, cataloging, and providing reference and other public services for materials in Hebrew, Yiddish, and other languages, dealing with all aspects of Jewish culture. It maintains the largest collection of Israeli and Israel-related materials outside of the State of Israel. The Judaica Division strives to make meaningful contributions to the research library community, particularly through sharing Harvard's electronic bibliographic data and by fostering cooperative projects with other institutions. Today, Harvard has the leading university collection of Judaica in the country, comprising some 250,000 books, periodicals, posters, microforms, pamphlets, broadsides, recordings, videotapes and manuscripts in Hebrew, Yiddish, and most of the languages of the world—truly a major intellectual resource. (www.hcl.harvard.edu/libraries/widener/departments.cfm#judaica)

Rae and Joseph Gann Library at Hebrew College. 160 Herrick Road, Newton Centre, MA 02459. (617) 559-8750. The Rae and Joseph Gann Library offers the College community and the public extraordinarily rich collections in print, media and electronic formats, focusing on Judaica, Jewish studies and Jewish education for adults and children. The Gann Library is one of the finest Judaica libraries in New England. The library houses some 125,000 volumes of Jewish studies and Judaica, primarily in Hebrew and English, and includes: multilingual literature, including works in Yiddish, German, Russian and Japanese; music, art and film in multimedia formats; Jewish education curricula for primary and secondary school settings; significant holdings in Responsa literature, Hasidism, Kabbalah, the Middle East, Israel and Jewish ethics, among others; archival documents, rare books and manuscripts in print and microform; and books on reserve and course reserve material. The Library includes special collections in modern Hebrew literature, Jewish medical ethics, Jewish education, Jewish genealogy, Holocaust studies, Hasidism, and Jewish children's literature. (www.hebrewcollege.edu/library)

Michigan

Judaica Collection of Harlan Hatcher Graduate Library at University of Michigan. 913 South University Avenue, Ann Arbor, MI 48109. (734) 764-0400. The Judaica holdings of the University of Michigan's Hatcher Graduate Library are rich and extensive. The collection originated in the library's support of research and instruction in ancient Near Eastern and Hebrew bible studies. Over the years, the Judaica and Hebraica components developed into a more broadly defined and independent collection that supports a highly regarded Jewish studies center. The Library's Judaica collection has grown into one that can be favorably compared in depth and title count with the larger collections in other major North American universities and research institutions. At present, the collection in the Judaica-Hebraica Unit includes some 53,600 titles in Hebrew and Yiddish, while Western language Judaica holdings number approximately 43,000. The collection is particularly strong in modern Hebrew literature, Jewish history, the history of Israel, Judaism, and Hebrew bible studies. Annually, the library adds about 1,000 Hebrew and Yiddish titles to the collection and 1,500 Jewish studies titles in Western languages. In addition to the Graduate Library's collections of books and periodicals, the Special Collections Library holds a growing number of rare Hebraica books and manuscripts. (www.lsa.umich.edu/judaic/html/collections_7_1.htm)

New York

Dorot Jewish Division of the New York Public Library (1897). Stephen A. Schwarzman Building, 476 Fifth Avenue, First Floor, Room 111, New York, NY 10018. (212) 930-0601. The Dorot Jewish Division contains a comprehensive and balanced chronicle of the religious and secular history of the Jewish people in over a quarter of a million books, microforms, manuscripts, newspapers, periodicals, and ephemera from all over the world. Primary source materials are especially rich in the following areas: Jews in the US, especially in New York in the age of immigration; Yiddish theater; Jews in the land of Israel, through 1948; Jews in early modern Europe, especially Jewish-Gentile relations; Christian Hebraism; anti-Semitism; and world Jewish newspapers and periodicals of the nineteenth and twentieth centuries. The Dorot Jewish Division contains the most extensive collection of Yizkor (memorial) books in the US, most of which have been digitized and are available for viewing online. (www.nypl.org/locations/schwarzman/jewish-division)

Hebrew Union College-Jewish Institute of Religion, American Jewish Periodical Center (1957). One W 4th Street, NY, NY 10012. (212) 674-5300. HUC-JIR is a religious and scholarly learning community dedicated to developing Jewish professional and lay leaders to transmit and apply to contemporary life the sustaining values, responsibilities and texts of our tradition. It applies the open and pluralistic spirit of the Reform movement to the study of the great issues of

Jewish life and thought, and advances the critical study of Jewish culture and related disciplines in accordance with the highest standards of modern academic scholarship. Maintains microfilms of all American Jewish periodicals 1823–1925, selected periodicals since 1925. Jewish Periodicals and Newspapers on Microfilm (1957); First Supplement (1960): Augmented Edition (1984). (www.huc.edu)

Judaica Collection of Gould Law Library at Touro Law Center. Gould Law Library, Touro College Jacob D. Fuchsberg Law Center, 255 Eastview Drive, Central Islip, NY 11722. (631) 761-7152. The Gould Law Library's Judaica Room contains a research collection in Hebrew and English that provides valuable materials focusing on Jewish law. The Judaica Room collection supports the work of the Jewish Law Institute and the Institute on Holocaust Law and International Human Rights, courses in Jewish law, and the research needs of religious and legal scholars. While the primary purpose of the collection is to support the research needs of Touro's faculty and students, scholars and members of the Jewish community who wish to study the rich treasures of the Jewish heritage are welcome to use the collection. (www.tourolaw.edu/LawLibrary/?pageid=346)

Central Chabad Lubavitch Library (formerly **Library of Agudas Chassidei Chabad-Ohel Yosef Yitzchak Lubavitch**) (1992). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 493-1537. The Library of Agudas Chassidei Chabad is a research library owned by Agudas Chassidei Chabad. The library is utilized by Chabad and general Judaic scholars and viewed by thousands of visitors each year. The library is home to 250,000 books, mostly in Hebrew and Yiddish. Many are rare and unique to the library. More than 100,000 letters, artifacts and pictures belonging to, written by and for the rebbes of Chabad and their Hasidim complete the collection. Among the collection is the siddur of the Baal Shem Tov. (www.chabadlibrary.org)

Library of the Leo Baeck Institute (1955). 15 West 16th Street, New York, NY 10011. (212) 744-6400/(212) 294-8340. The Library of the Leo Baeck Institute is internationally recognized as the most comprehensive repository for books documenting the history and culture of German-speaking Jewry. Over 80,000 volumes and 1,600 periodical titles provide important primary and secondary material. Rich in rarities ranging from early sixteenth century writings to Moses Mendelssohn and Heinrich Heine, first editions and dedication copies of works by more recent prominent writers, many of its volumes were salvaged from famous Jewish libraries that were confiscated and dispersed by the Nazis. Most of the collection deals with central European Jewry during the nineteenth and early twentieth centuries. It also includes material dating back as far as the sixteenth century and is as current as the Jewish population in Germany today. The focus of the collection is on the diverse culture of German-speaking Jewry, especially in the arts, sciences, literature, philosophy, and religion. (www.lbi.org/collections/library)

Library of The Jewish Theological Seminary (1893). 3080 Broadway, New York, NY 10027. (212) 678-8082. Serving the students of JTS and scholars and researchers across the world, The Library is home to more than 400,000 volumes, including manuscripts, rare printed books, periodicals, ephemeral materials, musical scores, sound recordings, moving images, graphic arts, and archives, making it the largest

and most extensive collection of Hebraic and Judaic material in the Western Hemisphere. The current facility has shelving for half a million books and seating for 300 readers. (www.jtsa.edu/The_Library.xml)

Lillian Goldman Reading Room at the Center for Jewish History (1999). 15 West 16th Street, New York, NY 10011. (917) 606-8217. The Lillian Goldman Reading Room at the Center for Jewish History is a place to access hundreds of thousands of books and archives on Jewish history. This scholarly library is one of the largest repositories of books on Jewish history outside of Jerusalem. The Reading Room has developed an extensive electronic resource library that is available through public computer terminals. Archive and library collections consist of 500,000 volumes in multiple languages (e.g., Hebrew, Yiddish, Russian, German, Polish, French) from many time periods, as well as over 100 million documents, including organizational records and personal papers, photographs, multimedia recordings, posters, art and artifacts. (www.cjh.org/p/33)

Lillie Goldstein Judaica Collection of the Gould Law Library at Touro Law Center. Gould Law Library, Touro College Jacob D. Fuchsberg Law Center, 255 Eastview Drive, Central Islip, NY 1172. (631) 761-7152. The Lillie Goldstein Judaica Collection, with its unique designation as a traveling library, was developed with the generous support of the Lillie Goldstein Charitable Trust to further Touro Law Center's goal of presenting Jewish thought and learning, particularly the Jewish legal tradition, within a scholarly framework. Established to make available to law schools without Judaica collections the resources necessary to offer courses in Jewish law, the collection includes more than 420 titles in over 700 volumes in Hebrew and/or English. The Lillie Goldstein Judaica Collection is offered as an interlibrary loan for a semester or for an academic year. (www.tourolaw.edu/LawLibrary/?pageid=347)

Mendel Gottesman Library of Hebraica/Judaica at Yeshiva University (1969). 2520 Amsterdam Avenue, New York, NY 10033. (212) 960-5382. The Mendel Gottesman Library of Hebraica/Judaica is one of the world's great Judaic library collections and the Jewish Studies research center at Yeshiva University's Wilf Campus. Occupying three levels in the Mendel Gottesman Library Building (levels 4 through 5A), the Library offers services and collections for advanced scholarship as well as for the student just beginning to explore the field. With over 300,000 physical volumes, and access to more than 50,000 electronic-journals, several hundred databases, and 428,000 electronic book titles shared with other libraries at the Wilf and Bern Campuses, the Mendel Gottesman Library provides students and faculty members with a vast array of information sources. The Library is particularly strong in the areas of Bible, Rabbinic literature, Jewish history, Jewish philosophy, Hebrew language and literature. (www.yu.edu/libraries/about/mendel-gottesman-library)

Rare Book & Manuscript Library of Columbia University: Judaica Collection (1859). Butler Library, 535 West 114th Street, New York, NY 10027. (212) 854-5590. Columbia University has been collecting rare Hebraica and Judaica for over 120 years. The Columbia Judaica collection became truly significant, however, through a generous donation in 1892 from Temple Emanuel, the oldest Reform congregation in New York City. Today, there are about 125,000 volumes in the Judaica collection. The Judaica collection currently contains about 1,600 manuscripts, 29 incunabula, 350 sixteenth-century books, thousands of books from the seventeenth to eighteenth centuries, and various archival material relating to prominent people in Jewish Studies. Columbia's Hebrew manuscript collection is one of the largest of its kind in North America, containing more manuscripts than the combined holdings of Harvard University, Yale University, the Library of Congress, and the University of Pennsylvania. (www.library.columbia.edu)

YIVO Library (1925). 15 West 16th Street, New York, NY 10011. (212) 246-6080, ext. 5102. The YIVO Library holds over 385,000 books and periodicals in 12 major languages. This includes the unique Vilna Collection of 40,000 volumes with 25,000 rabbinical works from as early as the sixteenth century. The Library holdings are particularly strong in documentation of Jewish history, culture, and religion in Eastern Europe; the Holocaust period; the experience of immigration to the US; anti-Semitism; and the continuing influence of Ashkenazic Jewish culture today. (www.yivoinstitute.org)

Ohio

Aaron Garber Library at Siegal College of Judaic Studies. 26500 Shaker Boulevard, Beachwood, OH 44122. (216) 464-4050, ext. 131. The Aaron Garber Library is the academic library of the College and the central library of the Cleveland Jewish community. Its holdings comprise northern Ohio's largest Judaica and Hebraica collection, encompassing the vast range of Jewish knowledge. It includes over 40,000 volumes, over 100 periodical subscriptions, language tapes, music and software in English, Hebrew and Yiddish. (www.siegalcollege.edu/aaron-garber-library/about-us.html)

Hebraica and Jewish Studies Library at Ohio State University. Thompson Library, 1858 Neil Avenue Mall, Columbus, OH 43210. (614) 292-1918. The Ohio State University has the one of the largest Judaica library collections in the country, with a full-time Judaica librarian and over 250,000 volumes. The Jewish Studies Reading Room contains reference materials and current periodicals dealing with Old Testament and Talmudic studies, Jewish history including the modern State of

Israel, and Judaic languages and literatures. (www.library.osu.edu/about/departments/jewish-studies)

Klau Library in Cincinnati at Hebrew Union College-JIR (1975). 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 487-3276. With 436,000 printed books and many thousands of special collection items including manuscripts, computer files, microforms, maps, broadsides, bookplates, tablets, and stamps, the Klau Library in Cincinnati has the largest Judaica collection in the western hemisphere and is second in size only to the Judaica collection at the Jewish National and University Library in Jerusalem. The Klau Library is one of the three conservators in the world of the negatives of the Dead Sea Scrolls. (www.huc.edu/libraries/CN/mission)

Pennsylvania

Library of the Herbert D. Katz Center for Advanced Judaic Studies at University of Pennsylvania (formerly Library of Dropsie College for Hebrew and Cognate Learning) (ca. 1913). 420 Walnut Street, Philadelphia, PA 19106. (215) 238-1290, ext. 206. The Library at the Katz Center holds approximately 200,000 volumes, including 32 (17 Hebrew and 15 Latin) incunabula and over 8,000 rare printed works, mainly in Hebrew, English, German, French, Yiddish, Arabic, Latin, and Ladino. The rare Hebrew editions offer specimens from a variety of Hebrew printing houses around the world; particularly strong are holdings of early modern rare books printed on the Italian peninsula, including nearly 20 % of all Venetian Hebrew imprints. (www.library.upenn.edu/cajs)

Mordecai M. Kaplan Library at Reconstructionist Rabbinical College. 1299 Church Road, Wyncote, PA 19095. (215) 576-0800, ext. 234. The Mordecai M. Kaplan Library serves the needs of students, faculty and community members. Named after the intellectual founder of Reconstructionist Judaism, the library offers an excellent collection of Judaica and Hebraica, and Reconstructionist movement publications. The library contains approximately 50,000 books on Judaica primarily in English, Hebrew, and Yiddish, as well as periodicals and other materials. (www.rrc.edu/resources/goldyne-savad-library-center)

Tuttleman Library (formerly Gratz College Library (ca. 1916). 7605 Old York Road, Melrose Park, PA 19027. (215) 635-7300, ext. 159. The Tuttleman Library, a specialized academic library of Hebraica and Judaica, is a major national and international Judaic resource and serves as the Jewish Public Library of Greater Philadelphia. The library houses approximately 100,000 items, including books, periodicals, CD-ROMs, videos, sheet music, recordings, audio cassettes, CDs, LPs and microfilms. The library also subscribes to numerous current Jewish and Hebrew newspapers and journals. The Tuttleman Library's circulating collection includes books on every Jewish topic from Bible and Talmud to modern Jewish fiction, Middle Eastern history and politics, and Jewish life throughout the world.

Materials are in English, Hebrew, Spanish, and German. (www.gratz.edu/pages/tuttleman-library)

Tennessee

Mary and Harry Zimmerman Judaica Collection of Jean and Alexander Heard (Divinity) Library at Vanderbilt University (1945). 419 21st Avenue South, Nashville, TN 37203. (615) 322-2865. This collection of books and journals covers thousands of years of Jewish research, culture, and history. The Zimmerman Judaica Collection contains encyclopedias of Jewish history, journals, microfilm, and books on every facet of Jewish life and learning—in English, Hebrew, German, Yiddish and other languages—covering some 4,000 years of faith, history, commentary and customs. The collection, now numbering well over 20,000 titles, was begun in 1945 with the gift of the professional library of Professor Ismar Elbogen. A discerning acquisitions program has developed a collection impressive in breadth and depth. It includes (1) textually oriented study, i.e., Jewish works on the Hebrew Scriptures, Mishna, Talmud, Gaonic literature and liturgy; (2) tradition-oriented research, i.e., studies dealing with the religious and cultural dimensions of the Jewish tradition; and (3) historical study, i.e., works treating the history of the Jewish people from ancient times to the present. A centerpiece of the collection is the correspondence between two seminal German Jewish thinkers of the twentieth century, Franz Rosenzweig and Martin Buber. Several boxes of letters focus especially on their collaboration to translate the Hebrew Bible into German, which Buber finished after Rosenzweig's death. Even more valuable to scholars is another Judaica possession—the manuscript of Rosenzweig's masterwork, *Der Stern der Erlösung* (The Star of Redemption). (<http://divinity.library.vanderbilt.edu/collections/judaica.html>)

Canada

Jewish Public Library (1914). 5151 Chemin de la Côte-Sainte-Catherine, Montreal, QC H3W 1 M6. (514) 345-2627. The Jewish Public Library recognizes its responsibility to provide a full range of library services to meet the cultural, educational, informational and recreational needs of all segments of the Jewish community of Montreal. The Jewish Public Library is unique among Montreal's—and the world's—Jewish institutions. A full service lending and research library containing North America's largest circulating Judaica collection, it is an internationally-recognized resource while also meeting the informational, educational and recreational needs of Jewish Montrealers of all ages and backgrounds. The Main Library holds over 150,000 items in five official languages (English, French, Hebrew, Yiddish and Russian); the 30,000-item Children's Library also offers many activities for children up to 14 years of age; and the Archives help preserve and honor Canada's Jewish history for generations to come. The library is also a key

provider of adult cultural and educational programming for the community. (www.jewishpubliclibrary.org)

On-line Libraries

Jewish Virtual Library (formerly Jewish Student Online Research Center, JSOURCE) (late 1990s). The Jewish Virtual Library is a comprehensive online source for information about Jewish history, Israel, US-Israel relations, the Holocaust, anti-Semitism and Judaism. It is a cyber-encyclopedia whose goal is to provide the basic information users need to be informed of the facts about Jewish history and current affairs. Much of the information in the Library cannot be found anywhere else in the world. The Jewish Virtual Library is a “living” library; it is constantly updating, changing and expanding. The Library has 13 wings: History, Women, The Holocaust, Travel, Israel & The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress, Vital Statistics, and Reference. Each of these has numerous subcategories. The Library includes the Virtual Israel Experience, which is designed for anyone who plans a trip to Israel, hopes to visit in the future, or just wants to learn more about the history of the Jewish state. It also includes the Jewish History World Tours, which allows users to virtually visit Jewish communities across the world to learn about their history and culture as well as about Jewish heritage, the development of Judaism, the changing nature of Jewish communities, and the connection between the Jewish past and present. (www.jewishvirtuallibrary.org)

Holocaust Research

Fortunoff Video Archive for Holocaust Testimonies (1982). Sterling Memorial Library, 120 High Street, 3rd Floor, New Haven, CT 06511. (203) 432-1879. The Fortunoff Video Archive for Holocaust Testimonies is a collection of over 4,400 videotaped interviews with witnesses and survivors of the Holocaust which are available to researchers, educators, and the general public. These personal testimonies, which are comprised of over 10,000 recorded hours of videotape, are crucial documents for the education of students and community groups in an increasingly media-centered era. The Archive stands as a living memorial to counteract forgetfulness, ignorance and malicious denial. Part of Yale University’s department of Manuscripts and Archives, the archive is located at Sterling Memorial Library and is open to the public by appointment. (www.library.yale.edu/testimonies)

Sala and Aron Samuelli Holocaust Memorial Library (2005). Chapman University, Leatherby Libraries-4th Floor, One University Drive, Orange CA 92866. (714) 532-7756. The Sala and Aron Samuelli Holocaust Memorial Library’s perma-

ment and rotating exhibits tell of the individual lives affected, and all too often ended, by the Holocaust. The library's non-circulating collection includes photographs, documents, oral histories and books, including a first edition in Dutch of *The Diary of Anne Frank*, as well as reference works to support research on the Holocaust in its historical context. (www.chapman.edu/research-and-institutions/)

Tauber Holocaust Library (2011). 2245 Post Street, San Francisco, CA 94115. (415) 449-3717. The Tauber Holocaust Library is a non-circulating library that offers a rich resource for students, scholars, and the general public. It is part of the Holocaust Center of Jewish Family and Children's Services of San Francisco, the Peninsula, Marin and Sonoma Counties. This university-level library in San Francisco includes over 12,000 volumes with a special emphasis on the collection of rare, out-of-print Yizkor (memorial) volumes. The collection focuses on: Jewish life in Europe before the Holocaust, Nazi rise to power and propaganda, Nazi racial theory and anti-Semitism, anti-Jewish policy and persecution in Germany and occupied countries, flight, emigration, and refugee life, Nazi occupation of conquered Europe, deportation and execution of Jewish communities, ghettos and concentration camps (transit, labor and extermination), reaction of the world community to events, resistance and partisan activities, liberation, war trials, post-war displaced persons and immigration, Holocaust memorials, and Holocaust denial. The library holdings include the complete transcripts, in English and in German, of the Nuremberg and various other wartime trials, and the subsequent Nuremberg hearings involving the German military commanders on trial for war crimes. (www.tauberholocaustlibrary.org)

United States Holocaust Memorial Museum Library (1993). 100 Raoul Wallenberg Place SW, Washington, DC 20024. (202) 488-0400. The Library is set up primarily to support research on site. Consequently, it does not loan materials via interlibrary loan nor do library materials circulate to the general public. The USC Shoah Foundation Institute's Visual History Archive can be accessed by visitors to the Library. (www.ushmm.org/research/library)

USC Shoah Foundation Institute for Visual History and Education (formerly Survivors of the Shoah Visual History Foundation (1994). Leavey Library, 650 West 35th Street, Suite 114, Los Angeles, CA 90089. (213) 740-6001. Inspired by his experience making Schindler's List, Steven Spielberg established the Survivors of the Shoah Visual History Foundation in 1994 to gather video testimonies from survivors and other witnesses of the Holocaust. While most of those who gave testimony were Jewish survivors, the Foundation also interviewed homosexual survivors, Jehovah's Witness survivors, liberators and liberation witnesses, political prisoners, rescuers and aid providers, Roma and Sinti (Gypsy) survivors, survivors of Eugenics policies, and war crimes trials participants. Within several years, the Foundation's Visual History Archive held nearly 52,000 video testimonies in 32 languages, representing 56 countries; it is the largest archive of its kind in the world. In January 2006, the Survivors of the Shoah Visual History Foundation became part of the Dana and David Dornsife College of Letters, Arts and Sciences at the University of

Southern California in Los Angeles, where the testimonies in the Visual History Archive will be preserved in perpetuity. The change of name to the USC Shoah Foundation Institute for Visual History and Education reflects the broadened mission of the Institute: to overcome prejudice, intolerance, and bigotry—and the suffering they cause—through the educational use of the Institute’s visual history testimonies. Today the Institute reaches educators, students, researchers, and scholars on every continent, and supports efforts to collect testimony from the survivors and witnesses of other genocides. (<http://sfi.usc.edu>)

Women and the Holocaust: A Cyberspace of Their Own (2001). This is a website published by an amateur historian that provides a range of excellent resources on women and the Holocaust. The site aims to investigate the Final Solution and the Nazi’s views on gender, and looks at the experience of women as victims of genocide, and also as the perpetrators and collaborators of the Nazi regime. The site provides primary sources, including survivor testimonies, a collection of personal poetry writings from Holocaust survivors and others, women’s personal memories and letters related to their Holocaust experiences, a collection of articles and essays related to women survivors of the Holocaust and the women that came afterwards, articles and essays about women survivors from the perspective of their roles as mothers, tributes to certain individuals whose experiences and actions before, during, or after the Holocaust are distinctive and deserve special recognition, book and film reviews related to women survivors of the Holocaust and the women that came afterwards, a bibliography of important Holocaust works, and web links, as well as a good range of both academic and general articles and essays. These explore subjects like partisans and resistance fighters, forest-dwellers, survivors’ stories, and women involved in the Nazi regime. (www.theverylongview.com/WATH)

Voice/Vision Holocaust Survivor Oral History Archive at Mardigian Library (1981). University of Michigan-Dearborn, Mardigian Library, 4901 Evergreen Road, Dearborn, MI 48128. (313) 583-6300. The Voice/Vision Archive promotes cultural, racial and religious understanding through unprecedented worldwide access to its collection of Holocaust survivor narratives. The archive preserves the voices and memories of Holocaust survivors for future generations through powerful, audio and video-taped oral histories of survivors who experienced the Holocaust. The archive represents an honest presentation—unembroidered, without dramatization, a scholarly yet austere moving collection of information and insight. It supports Holocaust research by scholars, students, educators, and the general public through round-the-clock access to survivors’ testimonies. (<http://holocaust.umd.umich.edu>)

Chapter 23

Transitions: Major Events, Persons Honored, Obituaries

Ira Sheskin, Arnold Dashefsky, and Pamela J. Weathers

This chapter provides a listing of major events in the North American Jewish Communities from June 2013 to May 2014, a list of persons honored by the Jewish and general communities from June 2013 to May 2014, and a list of obituaries of North American Jews from June 2013 to May 2014.

23.1 Major Events in the North American Jewish Communities

July 2013–May 2014

This chronology was prepared by JTA, a 97-year-old international Jewish news agency. Visit www.JTA.org for breaking news and analysis about Israel and Jewish affairs worldwide. The editors wish to thank the JTA staff for its assistance.

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July 2013

In a letter announcing his retirement, Yeshiva University Chancellor Norman Lamm issues an apology for his decades earlier mishandling of sex abuse allegations against faculty members at YU's high school for boys. Days later, several ex-Y.U. students file a \$380 million lawsuit against the university. Lamm was later deemed unfit to testify in the case.

Three campers at the Goldman Union Camp Institute near Indianapolis are injured, one critically, in a lightning strike. A few days later, a Jewish camp counselor is killed by a falling tree at Camp Tawonga, a northern California camp located near Yosemite National Park.

Israel's ambassador to the United States, Michael Oren, announces he will return to Israel after 4 years in the position. He is to be replaced by Ron Dermer, a senior adviser to Israeli Prime Minister Benjamin Netanyahu. Both ambassadors are American born.

In New York, Jewish mayoral candidate Anthony Weiner admits to engaging in lewd online exchanges after his resignation from Congress amid a sexting scandal in 2011, but he declines to withdraw from the mayoral race. Meanwhile, San Diego's Jewish mayor, Bob Filner, eventually resigns following a barrage of sexual harassment allegations, including from some staffers.

August 2013

William Rapfogel, the longtime CEO of New York's Metropolitan Council on Jewish Poverty, is fired for his role in a financial scam in which he allegedly inflated insurance bills and pocketed the overcharges for himself. Rapfogel subsequently pleaded guilty to first-degree larceny.

An investigation commissioned by Yeshiva University confirms that faculty members sexually abused students at YU's high school for boys in the 1970s and 1980s and that the abuse extended to other schools within the University.

September 2013

A study by researchers at Brandeis University estimates the American Jewish population at 6.8 million, a figure far higher than the 5.2 million American Jews counted by the last national study, the 2000–2001 National Jewish Population Survey. The new estimate is based on a new analysis of data from nearly 350 recent studies of the US adult population.

Larry Ellison, the CEO of the technology company Oracle, is the richest Jew in the US, according to the Forbes 400 list of the wealthiest Americans. Ellison, who is reportedly worth \$41 billion, came in third on the list. Other Jews in the top 20 are Michael Bloomberg (10th, \$31 billion), Sheldon Adelson (11th, \$28.5 billion), Sergey Brin (14th, \$24.4 billion), George Soros (19th, \$20 billion), and Marc Zuckerberg (20th, \$19 billion).

Rabbi Philip Berg, the founder of the Kabbalah Centre in Los Angeles and one of the leading popularizers of Jewish mysticism, dies at 86. Berg commanded a significant celebrity following, including Madonna, Britney Spears, and Demi Moore.

The board of directors of the New York-based Foundation for Jewish Culture votes to cease operations. The foundation was a 53-year-old group that advocates for Jewish arts and culture in the US.

Ruth Bader Ginsburg becomes the first US Supreme Court justice to preside over a same-sex marriage. Ginsburg performed the wedding ceremony of Michael Kaiser and John Roberts at the John F. Kennedy Center for the Performing Arts. Kaiser, the president of the center, reportedly is a longtime friend of Ginsburg.

October 2013

New York City Mayor Michael Bloomberg is named the first recipient of the Genesis Prize, a \$1 million award for a renowned professional capable of inspiring young Jews. The prize is funded by a consortium of Jewish philanthropists from the former Soviet Union.

Janet Yellen is named head of the US Federal Reserve, becoming the third American Jewish central banker in a row and no less than the fifth in history. Yellen, the former president of the San Francisco Federal Reserve Bank, succeeded Ben Bernanke. She is the first woman to hold the post.

Jewish leaders react with alarm to the results of a new study of US Jewry by the Pew Research Center. Among its many findings, the survey reported that 22 % of American Jews describe themselves as having no religion and two-thirds of Jews of no-religion are not raising their children as Jews.

November 2013

Joseph Paul Franklin is executed for killing a man at a St. Louis-area synagogue in 1977. Franklin, 63, was executed for shooting Gerald Gordon outside the Brith Sholom Kneseth Israel synagogue as he left a bar mitzvah. Franklin also was convicted of 7 other murders throughout the US and claimed credit for 20 deaths between the years of 1977 and 1980.

Semen Domnitser, a former Claims Conference employee who was found guilty of leading a \$57 million fraud scheme, is sentenced to 8 years in prison. Domnitser was also ordered to pay restitution of \$57.3 million for his role in the scheme, which entailed falsifying applications to two funds established by the German government to make restitution payments to Holocaust survivors.

December 2013

Philanthropist Edgar Bronfman dies in New York at 84. An heir to the Seagram's beverage fortune, Bronfman was a longtime advocate on behalf of Jewish causes, serving as the head of the World Jewish Congress and financing many efforts to strengthen Jewish identity.

The membership of the American Studies Association endorses a boycott of Israeli universities. The controversial decision came after months of debate and

prompted several American schools to withdraw from the association in protest and dozens more to condemn the move.

New York businessman Jacob Ostreicher returns to the US after being held in a Bolivian jail since 2011. Ostreicher was managing a rice-growing venture in Bolivia when he was arrested on suspicion of money laundering and accused of doing business with drug dealers.

Swarthmore's Hillel chapter becomes the first to join the so-called Open Hillel movement, which challenges the national organization's guidelines on Israel programming. Hillel boards at Vassar and Wesleyan soon follow suit. Open Hillel aims to change Hillel International's guidelines that prohibit certain speakers at Hillel-sponsored events because of their views on Israel.

January 2014

A federal judge tosses out a \$380 million sexual abuse lawsuit filed against Yeshiva University by 34 former students of its high school for boys in New York. The suit alleged that the university ignored warnings of assault by two faculty members between 1969 and 1989. But Judge John Koeltl dismissed the lawsuit, ruling that the statute of limitations had long since expired.

Longtime California Congressman Henry Waxman announces his retirement. Waxman had represented California's 33rd district since 1975 and was considered the dean of Jewish lawmakers.

Actress Scarlett Johansson ends her tenure as a global ambassador for the British-based charity Oxfam following a debate over her role as spokeswoman for the Israeli company SodaStream. Pro-Palestinian groups had called on Oxfam to sever its ties with the actress, who was due to star in a commercial for the home seltzer company during the Super Bowl. But Johansson stood by the Israeli company, saying in a statement that she and Oxfam have "a fundamental difference of opinion in regards to the boycott, divestment, and sanctions movement."

February 2014

Abraham Foxman announces he is stepping down as national director of the Anti-Defamation League after 27 years in the post. Foxman, one of the highest profile American Jewish leaders, said he would step down in July 2015.

Facebook founder Mark Zuckerberg and his wife, Priscilla Chan, topped the Chronicle of Philanthropy's list of the top 50 US donors to charitable causes in 2013. In December, the couple gave 18 million shares of Facebook stock, valued at more than \$970 million, to the Silicon Valley Community Foundation.

March 2014

David Hellman, a New York personal trainer, pleads guilty to using violent means to force recalcitrant husbands to give their wives a Jewish writ of divorce, or get.

Hellman, who faces up to 20 years in prison and a fine of \$250,000, was 1 of 10 men arrested in October 2013 in an FBI sting operation.

AIPAC leaders emphasize bipartisanship and mutual respect at the group's annual policy conference in Washington. The conference followed a bruising period in which the pro-Israel lobby had championed a new Iran sanctions bill only to back down when it became clear the bill lacked the necessary support from the White House and congressional Democrats to pass.

April 2014

The Conference of Presidents of Major American Jewish Organizations rejects J Street's bid for membership. J Street, the liberal Washington group that lobbies for increased American pressure to bring about a Mideast peace deal, lost its bid for membership in the main communal group on foreign policy issues by a vote of 22-17, with three abstentions. J Street needed the support of two-thirds of the conference's 51 members to gain admission.

Los Angeles Clippers owner Donald Sterling is banned from the NBA for life and fined \$2.5 million after being caught on tape making racist comments to his girlfriend. He is heard saying that his views reflect the way the world works, and as evidence he says that black Jews in Israel "are just treated like dogs." His girlfriend is heard countering that as a Jew Sterling should know better than to advocate discrimination, citing the Holocaust as an example of where racism can lead.

A white supremacist kills three people outside the Jewish Community Center of Greater Kansas City and at the nearby retirement community Village Shalom. Frazier Glenn Miller, a former grand dragon of the Ku Klux Klan and a founder of the White Patriot Party, reportedly shouted a Nazi slogan when he was arrested shortly after the killings. None of the victims were Jewish.

An arm of the private equity firm Bain Capital purchases the Manischewitz Company, the iconic producer of kosher packaged goods, for an undisclosed sum. According to *The New York Times*, the new owners are expected to promote kosher as an indication of quality food rather than just a religious designation.

May 2014

Novelist Philip Roth receives an honorary doctorate from the Jewish Theological Seminary. Now considered one of the greatest living American writers, Roth caused outrage early in his career with his sometimes stinging portrayals of Jewish life. In 2012, Roth announced he was retiring.

Sol Adler, the longtime executive director of New York's 92nd Street Y who was fired after revelations that he had a long-term affair with his assistant, hangs himself in his Brooklyn home. Adler began working at the venerated cultural institution in 1978, rising to executive director a decade later.

23.2 Persons Honored by the Jewish and General Communities, 2013–2014

List of Jewish Book Awards

Association of Jewish Libraries, 2014

www.jewishlibraries.org

Sydney Taylor Book Award for Younger Readers

Laurel Snyder with illustrations by **Catia Chien**, *The Longest Night: A Passover Story*

Sydney Taylor Book Award for Older Readers

Patricia Polacco, *The Blessing Cup*

Sydney Taylor Book Award for Teen Readers

Neal Bascomb, *The Nazi Hunters: How a Team of Spies and Survivors Captured the World's Most Notorious Nazi*

Sydney Taylor Honor Books for Younger Readers

Renee Londner with illustrations by **Martha Avilés**, *Stones for Grandpa*

Betty Rosenberg Perlov with illustrations by **Cosei Kawa**, *Rifka Takes a Bow*

Sydney Taylor Honor Books for Older Readers

Leon Leyson with **Marilyn J. Harran** and **Elisabeth B. Leyson**, *The Boy on the Wooden Box: How the Impossible Became Possible...on Schindler's List*

Carol Matas, *Dear Canada: Pieces of the Past: The Holocaust Diary of Rose Rabinowitz*

Sydney Taylor Honor Books for Teen Readers

Robyn Bavati, *Dancing in the Dark*

Aline Sax with illustrations by **Caryl Strzelecki**, translated by **Laura Watkinson**, *The War Within These Walls*

Judaica Reference Award

Solon Beinfeld and **Harry Bochner**, *Comprehensive Yiddish-English Dictionary*

Bibliography Award

Mosheh Peli, *Mi-kitveha-itim: itonut ha-haskalah me-1820 ad 1845*

Baron Book Prize, 2012

www.aa jr.org

Daniel Schwartz of George Washington University for *The First Modern Jew: Spinoza and the History of an Image*

Mirjam Zadoff of University of Munich for *Next Year in Marienbad: The Lost Worlds of Jewish Spa Culture*

Helen and Stan Vine Canadian Jewish Book, 2014

www.kofflerarts.org

Holocaust

Ken Setterington, *Branded by the Pink Triangle*

Fiction

Kenneth Bonert, *The Lion Seeker*

Yiddish

Frieda Forman, *The Exile Book of Yiddish Women Writers*

Jewish Thought and Culture

Josh Lambert, *Unclean Lips: Obscenity, Jews, and American Culture*

Poetry

Anne Michaels, *Poetry*, and **Bernice Eisenstein**, *Portraits, Correspondences*

Scholarship

Albert Kaganovitch, *The Long Life and Swift Death of the Jewish Reschitsa*

Biography/Memoir

Rene Levine Me lammed, *An Ode to Salonika: The Ladino Verses of Buena Sarfatty*

Youth

Carol Matas, *Dear Canada: Pieces of the Past: The Holocaust Diary of Rose Rabinowitz, Winnipeg, Manitoba, 1948*

History

Jeffrey Veidlinger, *In the Shadow of the Shtetl*

Hadassah Magazine Harold U. Ribalow Prize, 2013

www.hadassahmagazine.org

Francesca Segal, *The Innocents*

(For Jewish fiction, both novels and short-story collections)

Jordan Schnitzer Book Award Recipients from the Association of Jewish Studies, 2013

www.ajsnet.org

Biblical Studies, Rabbinics, and Jewish History and Culture in Antiquity

Ephraim Kanarfogel, Yeshiva University, *The Intellectual History and Rabbinic Culture of Medieval Ashkenazi*

Honorable Mentions

Rachel Neis, University of Michigan, *The Sense of Sight in Rabbinic Culture: Jewish Ways of Seeing in Late Antiquity*

Moshe Simon-Shoshan, Hebrew University of Jerusalem, *Stories of the Law: Narrative Discourse and the Construction of Authority in the Mishnah*

Social Science, Anthropology, and Folklore

Nathaniel Deutsch, University of California—Santa Cruz, *The Jewish Dark Continent: Life and Death in the Russian Pale of Settlement*

Honorable Mentions

Zvi Gitelman, University of Michigan, *Jewish Identities in Postcommunist Russia and Ukraine: An Uncertain Ethnicity*

Erica T. Lehrer, Concordia University, *Jewish Poland Revisited: Heritage Tourism in Unquiet Places*

Jews and the Arts—Visual, Performance, and Music

David Shneer, University of Colorado—Boulder, *Through Soviet Jewish Eyes: Photography, War, and the Holocaust*

Honorable Mention

Marc Michael Epstein, Vassar College, *Medieval Haggadah: Art, Narrative & Religious Imagination*

National Jewish Book Awards by The Jewish Book Council, 2013

www.jewishbookcouncil.org

Jewish Book of the Year, Everett Family Foundation Award

Yossi Klein Halevi, *The Story of the Israeli Paratroopers Who Reunited Jerusalem and Divided a Nation*

American Jewish Studies Celebrate 350 Award

Richard Breitman and **Allan J. Lichtman**, *FDR and the Jews*

Finalists

M. M. Silver, *Louis Marshall and the Rise of Jewish Ethnicity in America*

Andrea Most, *Theatrical Liberalism: Jews and Popular Entertainment in America*

Anthologies and Collections Jewish Book Council Award

Hasia R. Diner and **Gennady Estraiikh**, eds., *1929: Mapping the Jewish World*.

Finalists

Rabbi Menachem Genack, ed., *Letters to President Clinton: Biblical Lessons on Faith and Leadership*

Alvin H. Rosenfeld, ed., *Resurgent Antisemitism: Global Perspectives*

Steven T. Katz and **Alan Rosen**, eds., *Elie Wiesel: Jewish, Literary, and Moral Perspectives*

Biography, Autobiography, Memoir The Krauss Family Award in Memory of Simon & Shulamith (Soft) Goldberg

Phyllis Chesler, *An American Bride in Kabul*

Finalists

Jeremy Dauber, *The Worlds of Sholem Aleichem: The Remarkable Life and Afterlife of the Man Who Created Tevye*

Jonathan Kirsch, *The Short, Strange Life of Herschel Grynszpan: A Boy Avenger, a Nazi Diplomat, and a Murder in Paris*

Seth Lipsky, *The Rise of Abraham Cahan*

Children's and Young Adult Literature

Aline Sax, illustrated by **Caryl Strzelecki**, *The War Within These Walls*
Finalists

Kathy Kacer, *Shanghai Escape*

Kathryn Lasky, *The Extra*

Contemporary Jewish Life and Practice Myra H. Kraft Memorial Award

Michal Smart and **Barbara Ashkenas**, *Kaddish: Women's Voices*

Finalists

Joan S. Friedman, *Guidance, Not Governance: Rabbi Solomon B. Freehof and Reform Responsa*

William F. S. Miles, *Jews of Nigeria: An Afro-Judaic Odyssey*

Tim Horel and **Lisa Stander Horel**, *Nosh on This: Gluten-Free Baking Classics from a Jewish American Kitchen*

Education and Jewish Identity In Memory of Dorothy Kripke

Chaya Rosenfeld Gorsetman and **Elana Maryles Sztokman**

Educating in the Divine Image: Gender Issues in Orthodox Jewish Day Schools

Finalists

Alex Sinclair, *Loving the Real Israel: An Educational Agenda for Liberal Zionism*

Dr. Ron Wolfson, *Relational Judaism: Using the Power of Relationships to Transform the Jewish Community*

Fiction JJ Greenberg Memorial Award

Amos Oz; **Sondra Silverston**, trans. *Between Friends*

Finalists

Rebecca Miller, *Jacob's Folly*

Helene Wecker, *The Golem and the Jinni*

Ruchama King Feuerman, *In The Courtyard of the Kabbalist*

History Gerrard and Ella Berman Memorial Award

Ari Shavit, *My Promised Land: The Triumph and Tragedy of Israel*

Finalists

Jo Roberts, *Contested Land, Contested Memory: Israel's Jews and Arabs and the Ghosts of Catastrophe*

Reiner Stach; Shelley Frisch, trans., *Kafka: The Years of Insight*

Holocaust

Randolph L. Braham, ed., *The Geographical Encyclopedia of the Holocaust in Hungary*

Finalists

Dori Katz, *Looking for Strangers: The True Story of My Hidden Wartime Childhood*

Wendy Lower, *Hitler's Furies: German Women in the Nazi Killing Fields*

Illustrated Children's Book Louis Posner Memorial Award

Eric A. Kimmel; Mike Wohnoutka, illus. *Hanukkah Bear*

Finalists

Rabbi Sandy Eisenberg Sasso; Joani Rothenberg, illus., *Creation's First Light*

Allegra Magrisso; Beth Shadur, illus., *When Sarah Laughed*

Modern Jewish Thought and Experience Dorot Foundation Award in Memory of Joy Ungerleider Mayerson

Rabbi Jonathan Sacks, *The Koren Sacks Pesach Mahzor*

Finalists

Maxim D. Shrayer, *Leaving Russia: A Jewish Story*

Erica T. Lehrer, *Jewish Poland Revisited: Heritage Tourism in Unquiet Places*

Elissa Bemporad, *Becoming Soviet Jews: The Bolshevik Experiment in Minsk*

Outstanding Debut Fiction Foundation for Jewish Culture's Goldberg Prize

Kenneth Bonert, *The Lion Seeker*

Finalists

A. J. Sidransky, *Forgiving Maximo Rothman*

J. L. Witterick, *My Mother's Secret: A Novel Based on a True Holocaust Story*

Poetry Jewish Book Council Award

Peter Waldor, *Who Touches Everything*

Finalists

Alan Shapiro, *Night of the Republic*

Geoffrey Hartman, *The Eighth Day*

Scholarship Nahum M. Sarna Memorial Award

Moshe Halbertal, *Maimonides: Life and Thought*

Finalist

Ephraim Kanarfogel, *The Intellectual History and Rabbinic Culture of Medieval Ashkenazi*

Sephardic Culture Mimi S. Frank Award in Memory of Becky Levy

Maureen Jackson, *Mixing Musics: Turkish Jewry and the Urban Landscape of a Sacred Song*

Visual Arts

Alexander Gorlin, *Kabbalah in Art and Architecture*

Finalists

Joseph M. Siry, *Beth Sholom Synagogue: Frank Lloyd Wright and Modern Religious Architecture*

Izzy Pludwinski, *Mastering Hebrew Calligraphy*

Salo Aizenberg; Michael Berenbaum, fwd., *Hatemail*

Women's Studies Barbara Dobkin Award

Melissa R. Klapper, *Ballots, Babies, and Banners of Peace: American Jewish Women's Activism, 1890–1940*

Finalists

Elizabeth Shanks Alexander, *Gender and Timebound Commandments in Judaism*

Natalie Naimark-Goldberg, *Jewish Women in Enlightenment Berlin*

Writing Based on Archival Material, The JDC-Herbert Katzki Award

Elissa Bemporad, *Becoming Soviet Jews: The Bolshevik Experiment in Minsk*

Finalists

Nina S. Spiegel, *Embodying Hebrew Culture: Aesthetics, Athletics, and Dance in the Jewish Community of Mandate Palestine*

Sami Rohr Prize by The Jewish Book Council, 2014

www.jewishbookcouncil.org

Winner: **Matti Friedman**, *The Aleppo Codex: A True Story of Obsession, Faith, and the Pursuit of an Ancient Bible*

Choice Award: **Sarah Bunin Benor**, *Becoming Frum: How Newcomers Learn the Language and Culture of Orthodox Judaism*

Finalists

Marni Davis, *Jews and Booze: Becoming American in the Age of Prohibition*,

Nina S. Spiegel, *Embodying Hebrew Culture: Aesthetics, Athletics, and Dance in the Jewish Community of Mandate Palestine*

Eliyahu Stern, *The Genius: Elijah of Vilna and the Making of Modern Judaism*

(For the contribution of contemporary writers in exploring and transmitting Jewish values.)

Yiddish Book Center Translation Prize, 2012

www.yiddishbookcenter.org

Ellen Cassedy and **Yermiyahu Ahron Taub** for their superb collection of works by American Yiddish writer Blume Lempel, entitled “Oedipus in Brooklyn” and Other Stories

List of Academic Awards

The Abel Prize, 2014

www.abelprize.no

Yakov Sinai, Princeton University, for his “fundamental contributions to dynamical systems, ergodic theory, and mathematical physics.” (Given for lifelong influence on mathematics)

American Council of Learned Societies Fellowships, 2014

www.acls.org

Monica Black, University of Tennessee-Knoxville, *Evil after Nazism: Miracles, Medicine, and Moral Authority in West Germany*

Michael S. Brownstein, New Jersey Institute of Technology, *On the Virtues and Vices of Spontaneity*

Ari Z. Bryen, West Virginia University, *Law and the Boundaries of Authority in the Roman World*

Deborah R. Coen, Barnard College, *Dynamic Empire: Climate and Circulation in Late Imperial Austria*

Daniela Flesler, State University of New York, Stony Brook, *The Memory Work of Sepharad: New Inheritances for Twenty-first Century Spain*

Anat Schechtman, University of Chicago, *Infinity in Modern Thought*

Anna C. Schultz, Stanford University, *Performing Translation: Indian Jewish Devotional Song and Minority Identity on the Move*

Marcy E. Schwartz, Rutgers University, *Public Pages: Reading and Community along the Latin American Street scape*

Jenni Sorkin, University of California, Santa Barbara, *Live Form: Women, Ceramics, and Community, 1945*

Judith Weisenfeld, Princeton University, *Apostles of Race: Religion and Black Racial Identity in the Urban North, 1920–1950*

American Jewish Historical Society, 2013

www.ajhs.org

Emma Lazarus Statue of Liberty Award

Avital Sharansky

(given to an individual who has demonstrated outstanding leadership and commitment to strengthening the American Jewish community)

Association for Canadian Jewish Studies, 2013–2014

www.acjs-aejc.ca/award

Louis Rosenberg Canadian Jewish Studies Distinguished Service Award

Adam Furstenberg, Ryerson University

Marcia Koven Best Student Paper Award

Amy Coté, University of Victoria, “Analyzing Stories: (Re-)Reading Anne Michaels’ Fugitive Pieces after the I-Witness Field School”

Honorable Mention

Maxa Sawyer, York University, “The Voices of Birthright Israel: Going Beyond the Jewish Homeland Narrative to Create a Realistic Relationship between the Jewish Canadian Diaspora and Israel”

Association for the Social Scientific Study of Jewry, 2014

www.assj.org

Sklare Award

Sylvia Barack Fishman, Brandeis University

(for significant scholarly contribution to the social scientific study of Jewry)

Berman Foundation Dissertation Fellowships, 2013–2014

www.ajsnet.org

Caroline Block, The Johns Hopkins University, *Rabbis, Rabbas and Maharats: Aspiration, Innovation and Orthodoxy in American Women’s Talmud Programs*

Britt Tevis, University of Wisconsin, *May It Displease the Court: Jewish Lawyers and the Democratization of American Law*

Honorable Mention

Wendy Fergusson Soltz, The Ohio State University, *Separate but Not Equal: The Jewish Fight for Racially Integrated Education, 1930–1965*

Fraenkel Prize in Contemporary History, 2013

www.wienerlibrary.co.uk/Fraenkel-Prize

Completed but unpublished book

Mark Lewis, City University of New York, *The Birth of the New Justice: The Internationalization of Crime and Punishment, 1919–1950*

Commendation

Stefan Ihrig, Van Leer Jerusalem Institute, *Hitler’s “Star in the Darkness”: Nazi Visions of Atatürk and the New Turkey, 1919–1945*

Completed but unpublished PhD thesis

Jacob Eder, Friedrich-Schiller-University, *Holocaust Angst: The Federal Republic of Germany and Holocaust Memory in the United States, 1977–1998*

Roman Krakovsky, Université Paris 1 Pantheon, *L’Espace et le temps dans un régime autoritaire: La Tchécoslovaquie 1948–1989*

Commendation

Andrew Tompkins, Balliol College, Oxford University, *Better Active Today than Radioactive Tomorrow! Transnational Opposition to Nuclear Energy in France and West Germany*

Ori Yehudai, University of Chicago, *Forth from Zion: Jewish Emigration from Palestine and Israel, 1945–1960*

Fundamental Physics Prize, 2013–2014<http://breakthroughprize.org>

Michael Green, California Institute of Technology and **John Henry Schwarz**, Cambridge for opening new perspectives on quantum gravity and the unification of forces

MacArthur Genius Awards, 2013<http://www.macfound.org/programs/fellows>

Dr. Jeffrey Brenner, founder of the Camden Coalition of Healthcare Providers
Sheila Nirenberg, Department of Physiology and Biophysics, Cornell
Sara Seager, Department of Astrophysics, Massachusetts Institute of Technology
Carl Haber, Physicist, Lawrence Berkeley National Laboratory

Mellon/American Council of Learned Societies, 2013–2014www.acls.org

Emilia Bachrach, University of Texas, *The Living Tradition of Hagiography in the Vallabh Sect of Contemporary Gujarat*

Beth Blum, University of Pennsylvania, *Proverbial Modernism: Difficult Literature and the Self-Help Hermeneutic*

Clara Cohen, University of California, Berkeley, *Incorporating Abstract and Usage-based Information: The Effect of Syntactic Context on the Production of Morphemes*

Elisabeth S. Fink, New York University, *Elections and the Politics of Mobilization: Voting in French West Africa, 1944–1960*

Adam Joseph Nazaroff, Stanford University, *Entanglement: A Study in Neolithic Resource Exploitation in the Middle East*

Sara Safransky, University of North Carolina, Chapel Hill, *Promised Land: The Politics of Abandonment and the Struggle for a New Detroit*

Benjamin A. Saltzman, University of California, Berkeley, *Holding the Sacred: Discourses of Secrecy and Concealment in Early Medieval England, 600–1100*

Scott Grant Feinstein, University of Florida, *The Political Foundations of Secession, Stability and Chaos: Russia, Moldova, and Ukraine*

Jamie Greenberg Reuland, Princeton University, *Sounding Resemblances: Music and Ritual in Late-Medieval Venice and its Maritime Colonies, 1204–1450*

Gregory Rosenthal, State University of New York, Stony Brook, *Hawaiians Who Left Hawai'i: Work, Body, and Environment in the Pacific World, 1786–1876*

National Medal of Science, 2013www.nsf.gov/od/nms/medal.jsp

Samuel E. Blum, Battelle Memorial Institute, chemist and physicist

Sidney Drell, Stanford University, physics

Sandra Faber, University of California, Santa Cruz, astronomy and astrophysics

Solomon Golomb, University of Southern California, mathematician, electrical engineering

Barry Mazur, Harvard University, mathematics

Lucille Shapiro, Stanford University, developmental biologist

(Bestowed by the President of the United States to individuals in science and engineering who have made important contributions to the advancement of knowledge in the fields of behavioral and social sciences, biology, chemistry, engineering, mathematics and physics.)

National Medal of Technology and Innovation, 2013

www.uspto.gov/about/nmti/index.jsp

Arthur H. Rosenfeld, California Energy Commission, physics

(Granted by the President of the United States to American inventors and innovators who have made significant contributions to the development of new and important technology.)

Peace History Society's Charles DeBenedetti Prize, 2011–2012

www.peacehistorysociety.org

Mona L. Siegel, “Western Feminism and Anti-Imperialism: The Women’s International League for Peace and Freedom’s Anti-Opium Campaign,” *Peace & Change* 36, no. 1 (January 2011): 34–61.

Wolf Prize, 2014

www.wolffund.org

Victor Ambros, University of Massachusetts for the discovery of micro RNA as central regulators of gene expression in health and disease.

Jorge Dubcovsky, University of California Davis, for providing groundbreaking contributions to plant and animal sciences, respectively, by using modern technologies of genomic research.

Gary Ruvkun, Massachusetts General Hospital and Harvard Medical School, for The discovery of microRNA as central regulators of gene expression in health and disease

Peter Sarnak, The Institute for Advanced Study and Princeton University for his deep contributions to Analysis, Number Theory, Geometry, and Combinatorics

Nahum Sonenberg, McGill University, for the discovery of the key protein regulators of the protein synthesis Machinery

(Awarded by the President of Israel to preeminent scientists and artists “for the unique contribution to mankind and friendly relations among peoples .. irrespective of nationality, race, color, religion, sex or political views”)

List of Awards by Jewish Organizations

Anti-Defamation League Deborah Awards, 2013

www.adl.org

Lisa Bloom, Founder & Owner of The Bloom Firm, NBC Legal Analyst, & Bestselling Author

Fung Der, Managing Director & Regional Executive, U.S. Trust Bank of America Private Wealth Management

Pooneh Mohajer, COO & Co-Founder, tokidoki

Liane Weintraub, CEO & Co-Founder, Tasty Brand

(presented annually to outstanding women whose leadership in their professions and civic contributions exemplify the qualities and ideals of the Anti-Defamation League.)

Charles Bronfman Prize, 2014

www.thecharlesbronfmanprize.com

Eric Rosenthal

(honors humanitarian work, informed by Jewish values, that has broad, global impact that can change lives and inspire future generations from all walks of life)

Covenant Foundation Pomegranate Prize, 2013

www.covenantfn.org

Risa Alyson Cooper, Executive Director of Shoresh Jewish Environmental Programs in Toronto

Rabbi Lizzi Heydemann, Founder of Mishkan Chicago

Rabbi Yechiel Hoffman, Director of Youth Learning and Engagement at Temple Beth Am in Los Angeles

Rabbi Todd Markley, Associate Rabbi at Temple Beth Shalom in Needham, MA

Yonatan Rosner, a Judaic Studies teacher and Director of the T'fillah Kehillah Institute at New Community Jewish High School in West Hills, CA.

(for exceptionalism as emerging professionals in Jewish educational settings across the country)

Covenant Foundation Award for Excellence in Jewish Education, 2014

www.covenantfn.org

Alison Kur, Executive Director of Jewish Living at Temple Beth Elohim in Wellesley, MA;

Dr. Rebecca Schorsch, Director of Jewish Studies at Chicagoland Jewish High School in Deerfield, IL;

Rabbi Yisroel Boruch Sufrin, Head of School at Harkham Hillel Hebrew Academy in Beverly Hills, CA,

(The Covenant Foundation, a program of the Crown Family Foundation and the Jewish Education Service of North America, honors outstanding Jewish educators and supports creative approaches to Jewish programming.)

Genesis Prize, 2014

www.gpg.org

Michael Bloomberg

(The Genesis Prize is an annual \$1 million prize, which recognizes exceptional individuals whose values and achievements will inspire the next generation of Jews. Presented by the Prime Minister of Israel.)

Jewish Communal Service Association of North America, 2013

www.jcsana.org

Mandelkorn Distinguished Service Award

Larry Moses, The Wexner Foundation

Barry Shrager, President of CJP, Greater Boston's Jewish Federation

(recognizes significant and sustained contributions to Jewish community organization practice)

The JCSA Young Professional Award

Aliza Cramer Elias, Calgary Jewish community, Jewish Community Relations Council

Jakir Manela, founding director of Kayam Farm, the first Jewish community farm in North America

(recognizes the exemplary service to their agencies and communities by talented individuals)

Bernard Rodkin Professional Development Israel Fellowships

Matt Goldberg, Director, Jewish Community Relations Council, Louisville

KB Goodkin, Director, Young Leadership, Albany, NY

Joanne E. Lippert, C-Director, Adult Senior Services, Jewish Family and Children's Service of Greater Philadelphia

Rebecca Michelle Voorwinde, Co-Director, Strategy & Community Engagement, for The Bronfman Fellowships in New York City

(provides an opportunity for increasing knowledge and understanding of Israeli society and its social welfare system).

Jewish Council for Public Affairs, 2013<http://engage.jewishpublicaffairs.org>

Albert D. Chenin Award

Abraham Foxman

(given to Jewish leaders whose life work best exemplifies the social justice imperatives of Judaism, Jewish history, and the protection of the Bill of Rights)

Tikkun Olam Award

Lois Frank, Leon Goldstein, and Melanie Welkin (Atlanta)

(given to leaders who have worked to bring together communities and have embodied good works)

Jewish Foundation for the Righteous, 2013www.jfr.org

Robert I Goldman Award for Excellence in Holocaust Education

Amy McDonald

Recognition of Goodness Award

Peter A. Lefkin, Senior Vice President, Government & External Affairs, Allianz Corporation of America

Jewish Labor Committee, 2014www.jewishlaborcommittee.org

Lee Sander, American Federation of State, County and Municipal Employees, AFL-CIO

George Miranda, International Vice President At-Large, International Brotherhood of Teamster

Jewish National Fund Tree of Life Award, 2014www.jnf.org**Morrie Silverman****Lori Komisar**

(The Tree of Life Award is a humanitarian award the Jewish National Fund presents to individuals in appreciation of their outstanding community involvement, their dedication to the cause of American-Israeli friendship, and their devotion to peace and the security of human life. The award recognizes leaders of achievements and innovations in industry, government and education.)

The National Yiddish Theatre Folksbiene 2014

www.nationalyiddishtheatre.org

Honor

Sheldon Harnick, Lyricist for *Fiddler on the Roof* on its 50th Anniversary.

List of Awards for the Media

Religion Newswriters Association, 2012

www.rna.org

RNA Non-fiction Book of the Year

Second Place

Matti Friedman, *The Aleppo Codex*

Cassels Religion Reporter of the Year—Small-sized Newspaper

Marshall Weiss, *The Dayton Jewish Observer*

RNS Religion Reporter of the Year—Large Newspapers

Michelle Boorstein, *The Washington Post*

Simon Rockower Awards for Excellence in Jewish Journalism, 2014

www.ajpa.org

Category 1: The Louis Rapoport Award for Excellence in Commentary

Division A. Newspapers 15,000 circulation and over; all Magazines; Web-Based Outlets

First Place: *New Jersey Jewish News*, “Commemorative Dissonance,” “Funny, You Don’t Look Pewish,” and “The Banality of Walker” by **Andrew Silow-Carroll**

Second Place: **Marla Cohen**, *New York*, “How We Define Community,” “Turkey and Latkes Meet for a Once-in-a-Lifetime Mashup,” and “Tel Aviv Is Not Sun City”

Division B. Newspapers 14,999 circulation and under

First Place: *Cleveland Jewish News*, “Words Are More Than Just Letters,” “What’s in a New Year? One Word,” and “Thanksgiving—a Holiday That Hits Home” by **Regina Brett**

Second Place: *St. Louis Jewish Light*, “News & Schmooze,” “Life as a Salesman, a Tribute to Dad,” and “Of Weiss and Mane” by **Ellen Futterman**

Category 2: Single Commentary

Division A. Newspapers 15,000 circulation and over; all Magazines; Web-Based Outlets

First Place: *Jewish Action* (Orthodox Union), *New York, NY* “The Decline of the Rabbinic Sermon” by **Zev Eleff**

Second Place: **Marla Cohen**, New York, NY, “What Shuls Can Learn from Shoes”

Division B. Newspapers 14,999 circulation and under

First Place: *Jewish Voice*, Wilmington, DE, “The Fear of Pew” by **Shoshana Martyniak**

Second Place: *St. Louis Jewish Light*, “Hagel the Unready?” by **Robert Cohn**

Category 3: Personal Essay

Division A. Newspapers 15,000 circulation and over; all Magazines; Web-Based Outlets

First Place: *Jewish Action* (Orthodox Union), New York, NY, “The Courage to Serve: A Chareidi Girl in the IDF” by **Fayga Marks**

Second Place: *Hadassah Magazine*, New York, NY, “Blood Libel on Main Street” by **Shirley Reva Vernick**

Division B. Newspapers 14,999 circulation and under

First Place: *The Wisconsin Jewish Chronicle*, “Suicide Leaves More Questions Than Answers” by **Amy Waldman**

Second Place: **Judy Bolton-Fasman**, “Reciting Kaddish as a Daughter”

Category 4: Editorial Writing

Division A. Newspapers 15,000 circulation and over; all Magazines; Web-Based Outlets

First Place: *The Canadian Jewish News*, Ontario, Canada, “Renewing Our Vows,” “Strengthen Our Unity,” and “Summit on Education” by **Mordechai Ben-Dat**

Division B. Newspapers 14,999 circulation and under

First Place: *Intermountain Jewish News*, Denver, CO, “If a Pillow and a Pear Come From a Synagogue, They’re Not Treif,” “JEWISHcolorado’s Gamble,” and “Israel’s Education Minister Has Lost It” by **Rabbi Hillel Goldberg**

Second Place: *Jewish Herald-Voice*, Houston, TX, “Lest We Be Reminded,” “There’s No Accounting for Genius,” and “Boycotters Harm Themselves and Peace” by **Michael Duke**

Category 5: The Boris Smolar Award for Enterprise or Investigative Reporting

Division B. Newspapers 14,999 circulation and under

First Place: *Baltimore Jewish Times*, Owings Mill, MD, “The twenty-first Century Iranian Jew: Precarious Lives of Pride and Fear” by **Maayan Jaffe**

Second Place: *The Boiling Point*, Los Angeles, CA, “Controversy Over Whether Girls Should Be Allowed to Wear Tefillin During Prayer at Our School” by **Noah Rothman**

Category 6: News Reporting

Division A. Newspapers 15,000 circulation and over; all Magazines; Web-Based Outlets

First Place: *Jewish Standard*, Teaneck, NJ, “Outcry Over Hosting a Sex Offender” by **Larry Yudelson**

Second Place: *j. the Jewish news of Northern California*, San Francisco, CA, “Tragedy at Camp Tawonga” by **Dan Pine**

Division B. Newspapers 14,999 circulation and under

First Place: *Jewish Herald-Voice*, Houston, TX, “Bar Mitzvah on Death Row” by **Michael Duke**

Second Place: *The Jewish Chronicle*, Pittsburgh, PA, “Standoff—TOL*OLS Balks at USCJ Dues Structure” by **Toby Tabachnick**

Category 7: Social Justice Reporting

Division A. Newspapers 15,000 circulation and over; all Magazines; Web-Based Outlets

First Place: *j. the Jewish news of Northern California*, San Francisco, CA, “Power to the People: Berkeley Couple Brings Light to Clinics in Developing Nations” by **Dan Pine**

Second Place: *New Jersey Jewish News*, Whippany, NJ, “Immigration Returns to Communal Agenda,” and “NJ Native Leads HIAS into ‘Leviticus’ Era” by **Johanna Ginsberg**

Division B. Newspapers 14,999 circulation and under

First Place: *Baltimore Jewish Times*, Owings Mill, MD, “Between Victim & Perpetrator” by **Maayan Jaffe**

Second Place: *Intermountain Jewish News*, Denver, CO, “The Sad, Sad Story of Sally Levin” by **Chris Leppik**

Category 8: Feature Writing

Division A. Newspapers 15,000 circulation and over

First Place: *j. the Jewish news of Northern California*, San Francisco, CA, “Growing Up Frum: Observant Teens Navigate Their Way Through Famously Liberal Bay Area” by **Emma Silvers**

Second Place: *Jewish Exponent*, Philadelphia, PA, “Chabad Influence” by **Bryan Schwartzman**

Division B. *Newspapers from 7,500 to 14,999 circulation*

First Place: *Intermountain Jewish News*, Denver, CO, “The Sad, Sad Story of Sally Levin” by **Chris Leppik**

Second Place: *Cleveland Jewish News*, “Sherman Feature” by **Michael C. Butz**

Division C. Newspapers from 1 to 7,499 circulation

First Place; *Arizona Jewish Post*, Tucson, AZ, “Warmth, Eye-Opening Perspective for Local Firefighters in Israel” by **Nancy Ben-Asher Ozeri**

Second Place: *The Dayton Jewish Observer*, “Convention Center Goes Kosher for Chabad Wedding” by **Marshall Weiss**

Division D. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *Hadassah Magazine*, New York, NY, “Awe & Memory: the Yom Kippur War” by **Esther Hecht, David W. Weiss, Yehoshua Sivan, Barbara Goldstein** and **Rochelle Furstenberg**

Second Place: *Hadassah Magazine*, New York, NY, “Little Big Land” by **David W. Weiss**

Category 9: Arts and Criticism News and Features

Division A. Critical analysis/review, usually of a single artistic endeavor, whether in literature, theater, film or fine arts and crafts. All Newspapers and Magazines; Special Sections and Supplements; Web-Based Outlets.

First Place: *Hadassah Magazine*, New York, NY, “Herod Revisited” by **Esther Hecht**

Second Place: *JTNews*, Seattle, WA, “This Book Is Not as Awful as You Want It to Be” by **Erin Pike**

Division B. Reporting on an artistic endeavor, trend, movement or personality, whether in literature, theater, film or fine arts and crafts. All Newspapers and Magazines; Special Sections and Supplements; Web-Based Outlets.

First Place: *Hadassah Magazine*, New York, NY, “Contractual Beauty” by **Jenna Weissman Joselit**

Second Place: **Simi Horwitz**, “It’s Not Easy Being a Jewish Artist in a Muslim Land, Theater Professionals Face Challenges in Arab Countries”

Category 10: The David Frank Award for Excellence in Personality Profiles

Division A. Newspapers 15,000 circulation and over

First Place: *Jewish Standard*, Teaneck, NJ, “The Goldin Way” by **Joanne Palmer**

Second Place: *Hamodia*, Brooklyn, NY, “Art to Heart: The Colors of Caring” by **Suri Cohen**

Division B. Newspapers 14,999 circulation and under

First Place: *Chicago Jewish News*, Skokie, IL, “Chicago Teachers Union President” by **Pauline Yearwood**

Second Place: *The Boiling Point*, Los Angeles, CA, “The Journey of Yosef Nemanpour” by **Adam Rokah**

Division C. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *CJ Voices of Conservative/Masorti Judaism*, New York, NY, “The Urban Rabbi” by **Michael Schulson**

Second Place: *Hadassah Magazine*, New York, NY, “Letty Cottin Pogrebin” by **Rahel Musleah**

Category 11: Special Sections or Supplements

Division A. Newspapers 15,000 circulation and over

First Place: **The Jewish Week**, New York, NY, “Kosher Wine Guide”

Division B. Newspapers 14,999 circulation and under
 First Place: *Intermountain Jewish News*, Denver, CO, “100 Years”

Category 12: The Rambam Award for Excellence in Writing About Health Care

Division A. Newspapers 15,000 circulation and over; all Magazines; Special Sections and Supplements; Web-Based Outlets
 First Place: *Hadassah Magazine*, New York, NY, “Israel’s AIDS Model” by **Wendy Elliman**
 Second Place: *Southern Jewish Life Magazine*, Birmingham, AL, “Israelis Help New Orleans Prepare for the Unthinkable” by **Larry Brook**

Division B. Newspapers 14,999 circulation and under
 First Place: *JTNews*, Seattle, WA, “Confused by I-522? Look to Israel for Guidance,” “Man’s Best Friend, Cancer’s Worst Enemy?” and “Our Bodies: Time to Tone and Atone” by **Janis Siegel**

Category 13: Organizational Newsletters

Division A. Organizational Hard Copy
 First Place: Jewish National Fund, New York, NY, *B’yachad Magazine* by **Ariel Vered, Jodi Bodner** and **Sherene Strausberg**

Division B. eNewsletter
 First Place: InterfaithFamily, Newton Upper Falls, MA, InterfaithFamily’s bi-weekly eNewsletter by **Lindsey Silken**

Category 14: Writing about Women

First Place: *Hadassah Magazine*, New York, NY, “Pascale Bercovitch” by **Leora Eren Frucht**
 Second Place: *Jewish Action* (Orthodox Union), New York, NY, “The Courage to Serve: A Chareidi Girl in the IDF” by **Fayga Marks**

Category 15: The Jacob Rader Marcus Award for Journalistic Excellence in American Jewish History

Division A. Newspapers 15,000 circulation and over; all Magazines; Special Sections and Supplements; Web-Based Outlets
 First Place: *Jewish Action* (Orthodox Union), New York, NY, “The Guru of Kashrut: Rabbi Alexander S. Rosenberg and the Transformation of Kashrut in America” by **Timothy D. Lytton**
 Second Place: *Hamodia*, Brooklyn, NY, “Rescue Against Great Odds: The Heroism of Gilbert and Eleanor Kraus of Philadelphia” by **Evelyne Singer**

Division B. Newspapers 14,999 circulation and under
 First Place: **Dina Weinstein**, Coral Gables, FL, “50 Years of Integration Began With Jewish Student’s Editorial—Melvin Meyer Risked All With 1962 Alabama Plea for Justice”
 Second Place: *Intermountain Jewish News*, Denver, CO, “Louis D. Brandeis” by **Rabbi Hillel Goldberg**

Category 16: Overall Graphic Design

Division A. Newspapers 15,000 circulation and over

First Place: *Jewish Exponent*, Philadelphia, PA, August 22, October 10 and October 17 Issues by **Julia Elkin**

Division B. Newspapers 14,999 circulation and under

First Place: *Cleveland Jewish News*, Cleveland, OH, “Cleveland Jewish News” by *CJN Staff*

Second Place: *Intermountain Jewish News*, Denver, CO

Division C. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *Hadassah Magazine*, New York, NY, April/May 2013, August/September 2013, December 2013 Issues by **Jodie Berzin Rossi**

Category 17: Graphic Design: Cover

Division A. Magazines

First Place: *Hadassah Magazine*, New York, NY, April/May 2013 by **Michael Chelbin**

Division B. Newspapers

First Place: *j. the Jewish news weekly of Northern California*, San Francisco, CA, February 22, December 12 and August 2 by **Cathleen Maclearie**

Second Place: *Jewish Standard*, Teaneck, NJ, March 1, April 12 and November 22 by **Jerry Szubin**

Category 18: The Noah Bee Award for Excellence in Illustration and/or

Editorial Cartooning

First Place: *Hadassah Magazine*, New York, NY, April/May, August/September, December 2013 Issues by **Grauert, Shadmi, Streeter, Wertz, Thompson, Nayberg and Morri**

Category 19: Photography

Division A. All Newspapers

First Place: *j. the Jewish news weekly of Northern California*, San Francisco, CA, “Sea of Reeds” by **Cathleen Maclearie**

Second Place: *Jewish Journal of WNY*, Buffalo, NY, “What Do We Do Now?” by **Linda Gellman**

Division B. Magazines; Special Sections and Supplements; Web-Based Outlets

First Place: *Hadassah Magazine*, June/July 2013 Issue by **Elin Schoen Brockman**

Category 20: Digital Outreach

Division B. Newspapers 14,999 circulation and under

First Place: *Jewish Voice*, Wilmington, DE, “SHALOM Delaware e-strategy” by **Seth Katzen, Andrea Bock, Kathryn Weissenberger, Julie James**

Division C. Web-Based Outlets; Jewish Organizations

First Place Tie: My Jewish Learning, New York, NY, Kveller.com—**Deborah Kolben and Molly Tolsky**
InterfaithFamily, Newton Upper Falls, MA, InterfaithFamily’s Digital Platform by
Lindsey Silken, Heather Martin, Ed Case

Category 21: Multi-media Story

Division A. Jewish Media News Outlets

First Place: The Jewish Channel, New York, NY, “Chained Wives at Crossroads” by
Rebecca Honig Friedman, Christian Niedan and Claude Apollon

Category B: Jewish Organizations

First Place: **Herschel Finman**, Oak Park, MI, “Ephraim Zuroff—The Last Nazi Hunter” The Jewish Hour, Bnai Teshuva Congregation

Category 22: Blogging

First Place: **Edmon J. Rodman**, Los Angeles, CA, “Guide for the Jewplexed”

Second Place: InterfaithFamily, Newton Upper Falls, MA, Interfaith Family’s Wedding Blog by **Lindsey Silken, Anne Keefe, Sam Goodman, Dana Pulda, Chris Acone**

List of Secular Awards Given to American or Canadian Jews

American Academy of Arts and Letters, 2014

www.artsandletters.org

Jenny Snider, Arts and Letters Award

Natalie Zemon Davis, Gold Medal for Distinguished Achievement in the arts

Stephen Lorber, Hassam, Speicher, Betts, and Symons Purchase Fund, arts

Jeremy Podgurksy, Charles Ives Award, music

Daniel Schlosberg, Charles Ives Award, music

Dan Tepfer, Charles Ives Award, music

Joanne Greenbaum, Gwendolyn Knight Lawrence Award, Visual Arts

Matthew Gould, Richard Rodgers Awards for Musical Theater for *Witness Uganda*

Lowell Lieberman, Virgil Thomson Award, Composer

Daniel Mendelsohn, Harold D. Vursell Memorial Award, Writer

Gairdner Foundation Award, 2014

www.gairdner.org

Sir Marc Feldmann and **Sir Ravinder Nath Maini** received the award for the discovery of anti-TNF therapy for the treatment of rheumatoid arthritis and other inflammatory diseases.

Nobel Prizes, 2013

www.nobelprize.org

Arieh Warshel (Israel), **Michael Levitt** (US, UK, Israel) and **Martin Karplus** (US, Austria) (Chemistry) for the development of multiscale models for complex chemical systems

James E. Rothman and **Randy Schekman**, (Physiology of Medicine) for the discovers of machinery regulating vesicle traffic, a major transport system in our cells.

Presidential Medal of Freedom, 2013

www.whitehouse.gov

Daniel Kahneman is a pioneering scholar of psychology. After escaping Nazi occupation in World War II, Dr. Kahneman immigrated to Israel, where he served in the Israel Defense Forces and trained as a psychologist. Alongside Amos Tversky, he applied cognitive psychology to economic analysis, laying the foundation for a new field of research and earning the Nobel Prize in Economics in 2002. He is currently a professor at Princeton University.

Gloria Steinem is a renowned writer and activist for women's equality. She was a leader in the women's liberation movement, co-founded Ms. magazine, and helped launch a wide variety of groups and publications dedicated to advancing civil rights. Ms. Steinem has received dozens of awards over the course of her career, and remains an active voice for women's rights.

Royal Society of Canada, 2013

www.rsc.ca

Sir John William Dawson Mdeal

Rhoda E. Howard-Hausmann, Canada Research Chair in International Human Rights (2003); Professor, Department of Global Studies and Balsillie School of International Affairs

The McLaughlin Mdeal

Nahum Sonenberg, Israeli Canadian microbiologist and biochemist. He is a James McGill professor of biochemistry at McGill University in Montreal

The Shaw Prize, 2014

www.shawprize.org

Astronomy

Daniel Eisenstein, **Shaun Cole**, and **John Peacock**

Mathematical Sciences

George Lusztig

***Cultural/Sports/Pulitzer Awards Given to American
or Canadian Jews***

Americans for the Arts, 2013

www.americansforthearts.org

Outstanding Contributions to the Arts

Joel Shapiro, sculptor

Critics' Choice Movie Awards, 2014

www.criticschoice.com/movie-awards

Best Picture

12 Years a Slave, Brad Pitt, Dede Gardner, Jeremy Kleiner, Bill Pohlad, Steve McQueen, Arnon Milchan, and Anthony Katagas (producers)

Best Action Movie

Lone Survivor, Peter Berg, Sarah Aubrey, Randall Emmett, Norton Herrick, Barry Spikings, Akiva Goldsman, Mark Wahlberg, Stephen Levinson, and Vitaly Grigoriants (producers)

Best Comedy

American Hustle, Megan Ellison, Charles Roven, and Richard Suckle (producers)

Best Sci-Fi/Horror Movie

Gravity, David Heyman (producer)

Best Documentary Feature

20 Feet from Stardom, Gil Friesen and Caitrin Rogers (producers)

Critics' Choice Television Awards, 2014

www.criticschoice.com/television-awards

Best Lead Actress in a Comedy Series

Julia Louis-Dreyfus in *Veep*

Best Mini-Series

Fargo, Noah Hawley, Warren Littlefield, Joel Coen, Ethan Coen, Adam Bernstein, and Geyer Kosinski (executive producers)

Best Reality Series

Cosmos: A Spacetime Odyssey, Seth MacFarlane, Ann Druyan, Brannon Braga, and Mitchell Cannold (executive producers)

Emmys-The Academy of Television Arts & Sciences, 2013

www.emmys.com

Outstanding Comedy Series

Modern Family, Steven Levitan, Christopher Lloyd, Jeffrey Morton, Paul Corrigan, Dan O'Shannon, Brad Walsh, Danny Zuker, Bill Wrubel, Jeffrey Richman, and Abraham Higginbotham (executive producers)

Outstanding Movie or Miniseries

Behind the Candelabra, Jerry Weintraub, Gregory Jacobs, Susan Ekins, and Michael Polaire (producers)

Outstanding Lead Actor in a Miniseries or Movie

Michael Douglas in *Behind the Candelabra* as Liberace

Outstanding Variety Series

The Colbert Report (Comedy Central), Jon Stewart, Tom Purcell, and Stephen Colbert (executive producers)

Outstanding Writing, Variety Series

The Colbert Report (Comedy Central), Opus Moreschi, Stephen Colbert, Tom Purcell, Rich Dahm, Barry Julien, Michael Brumm, Rob Dubbin, Jay Katsir, Frank Lesser, Glenn Eichler, Meredith Scardino, Max Werner, Eric Drysdale, Dan Guterma, Paul Dinello, Nate Charny, and Bobby Mort (writers)

Outstanding Lead Actress in a Comedy Series

Julia Louis-Dreyfus as Selina Meyer in *Veep*

Outstanding Guest Actor in a Drama Series

Dan Bucatinsky, *Scandal*

Outstanding Special Class—Short-Format Live-Action Entertainment Programs

Childrens Hospital, Rob Corddry, Jonathan Stern, David Wain, and Rich Rosenthal (executive producers)

Outstanding Interactive Program

Night of Too Many Stars: America Comes Together for Autism, Robert Smigel and Steve Grimes (executive producers)

Outstanding Reality Program

Undercover Boss, Chris Carlson, Eli Holzman, and Stephen Lambert (executive producers)

Outstanding Informational Series or Special

Inside the Actors Studio, James Lipton (executive producer)

Outstanding Directing for Nonfiction Programming

Robert Trachtenberg for American Masters: Mel Brook: Make a Noise

In Memoriam

Allan Arbus (actor)

Bonnie Franklin (actress)

Gary David Goldberg (writer and producer)

Eydie Gorme (singer)

Fay Kanin (screenwriter, playwright, and producer)

Alan Kirschenbaum (producer and writer)

Jack Klugman (actor)

Deborah Raffin (actress)

Steve Sabol (filmmaker)

Daytime Emmys-The Academy of Television Arts & Sciences, 2014

www.emmys.com

Outstanding Game Show

Jeopardy, Harry Friedman (executive producer)

Outstanding Drama Series/Writing Team

The Young and the Restless, Shelly Altman, Josh Griffith, and Tracey Thomson (head writers)

Golden Globe Awards, 2014

www.goldenglobes.org

Best Motion Picture—Drama

12 Years a Slave, Brad Pitt, Dede Gardner, Jeremy Kleiner, Bill Pohlad, Steve McQueen, Arnon Milchan, and Anthony Katagas (producers)

Best Motion Picture—Musical or Comedy

American Hustle, Megan Ellison, Charles Roven, and Richard Suckle (producers)

Best Screenplay

Spike Jonze for Her

Best Series—Musical or Comedy

Brooklyn Nine-Nine, Dan Goor, Michael Schur, David Miner, Philadelphia Lord, Chris Miller, Andy Samberg, and Marshall Boone (producers)

Best Performance by an Actor in a Television Series—Musical or Comedy

Andy Samberg in Brooklyn Nine-Nine as Jake Peralta

Best Performance by an Actor in a Miniseries or Television Film

Michael Douglas in Behind the Candelabra as Liberace

Best Miniseries or Television Film

Behind the Candelabra, Jerry Weintraub, Gregory Jacobs, Susan Ekins, and Michael Polaire (producers)

Grammy Awards, 2014

www.grammy.com

Best Pop Vocal Album

Bruno Mars for Unorthodox Jukebox

Best Alternative Music Album

Modern Vampires of the City, Vampire Weekend, Ezra Koenig, Rostam Batmanglij, Chris Tomson, and Chris Baio (members)

Best Blues Album

Get Up!, Ben Harper with Charles Musselwhite

Best Top Instrumental Album

Steppin' Out, Herb Alpert

Best Children's Album

Throw a Penny in the Wishing Well, Jennifer Gasoi

Best Score Soundtrack for Visual Media

Skyfall, Thomas Newman (composer)

Producer of the Year, Classical

David Frost

Technical Grammy Award

Emile Berliner

Juno Awards, 2014

www.junoawards.ca

International Album of the Year

Bruno Mars for Unorthodox Jukebox

Rap Recording of the Year

Nothing Was the Same, Drake

World Music Album of the Year

Walk to the Sea, David Buchbinder & Odessa/Havana

Kennedy Center Honors, 2013

www.kennedy-center.org

Billy Joel, pianist, singer, and songwriter

Oscars—American Academy of Motion Picture Arts and Sciences, 2014

www.oscars.org

Best Picture

12 Years a Slave, Brad Pitt, Dede Gardner, Jeremy Kleiner, Bill Pohlad, Steve McQueen, Arnon Milchan, and Anthony Katagas (producers)

Best Documentary—Feature

20 ft from Stardom, Gil Friesen, and Caitrin Rogers (producers)

Best Original Screenplay

Spike Jonze—Her

In Memoriam

Sid Caesar (comic actor and writer)

Ruth Praver Jhabvala (screenwriter)

Fay Kanin (screenwriter, playwright, and producer)

Eleanor Parker (actress)

Harold Ramis (actor, director, and writer)

Richard Shepherd (producer)

Saul Zaentz (producer)

Tony Awards, 2014

www.tonyawards.com

Best Play

All the Way, Harvey Weinstein, Jerry Frankel, Cindy and Jay Gutterman (producers)

Best Book of a Musical

Robert L. Freedman for A Gentleman's Guide to Love and Murder

People's Choice Awards, 2014

www.peopleschoice.com

Favorite Dramatic Movie

Gravity, David Heyman (producer)

Favorite Thriller Movie

Now You See Me, Bobby Cohen, Alex Kurtzman, and Roberto Orci (producers)

Favorite Comedic Movie Actor

Adam Sandler

Favorite Year End Movie

The Hunger Games: Catching Fire, Nina Jacobson and Jon Kilik (producers)

Favorite Network TV Comedy

The Big Bang Theory, Chuck Lorre, Billy Prady, and Steven Molaro (Producers)

Favorite Dramatic TV Actor

Josh Charles in *The Good Wife*

Favorite Actress in a New TV Series

Sarah Michelle Gellar in *The Crazy Ones*

Favorite Premium Cable TV Show

Homeland, Avi Nir, Ran Telem, Gideon Raff, Michael Cuesta, Howard Gordon, Alex Gansa, Henry Bromell, Alexander Cary, Chip Johannessen, and Meredith Stiehm (producers)

Favorite TV Gal Pals

Lea Michele and Naya Rivera, Rachel Berry and Santana Lopez in *Glee*

Favorite TV Movie/Miniseries

American Horror Story, Brad Falchuk, Dante Di Loreto, Ryan Murphy, Tim Minear, James Wong, Jennifer Salt, and Bradley Buecker (producers)

Favorite Streaming Series

Orange is the New Black, Jenji Kohan (producer)

Favorite New TV Comedy

Super Fun Night, Jeff Ross, Conan O'Brien, John Riggi, David Kissinger, Rebel Wilson, Andrew Reich, and Ted Cohen (producers)

Favorite Alternative/Rock Band

Fall Out Boy, Joe Trohman, Patrick Stump, Pete Wentz, and Andy Hurley

The Pulitzer Prizes, 2014

www.pulitzer.org

Journalism: Public Service

Washington Post, Martin Baron (editor)

Journalism: Explanatory Reporting

Eli Saslow, *Washington Post*

Journalism: Criticism

Inga Saffron, *The Philadelphia Inquirer*

Journalism: Editorial Cartooning

Kevin Siers, *The Charlotte Observer*

Letters, Drama and Music: Drama

The Flick, by Annie Baker

Rock and Roll Hall of Fame, 2014

www.rockhall.com

Daryl Hall and John Oates

Kiss (Gene Simmons, Paul Stanley)

Society of Professional Journalists New America Award , 2014

www.spj.org

Benjy Sarlin, MSNBC for “Changing America: The 2013 immigration fight”

Society of Professional Journalists Sigma Delta Chi Awards, 2014

www.spj.org

Newspaper/Wire Services (Non-deadline reporting—Daily Circulation 1–50,000)

Ghost Town, Jim Steinberg, Rachel Luna, and Paul Penzella (*San Bernardino Sun*)

Magazines (Magazine Investigative Reporting—Regional/Local Circulation)

Getting Away with Murder, Noah Isackson and David Bernstein (*Chicago Magazine*)

Magazines (Magazine Writing—National Circulation)

Drowning Kiribati, Jeffrey Goldberg (*Bloomberg Businessweek*)

Television (Public Service in Television Journalism—Large-Market Station, 1–50 Market)

The Gift of Time: Exposing a District Attorney’s Secret Perk for his Appointees,

Jenna Susko, Julie Putnam, Jeremy Carroll, and Matt Goldberg (NBC Bay Area)

Online Reporting (Online Column Writing—Affiliated)

American Gulag, Andrew Cohen (*The Atlantic*)

Online Reporting (Online Column Writing—Independent)

Maya Schenwar, Truthout

Online Reporting (Digital Audio)

WBUR’s Commonhealth Podcast, Carey Goldberg, Rachel Zimmerman, and George Hicks (WBUR)

Songwriters Hall of Fame, 2014

www.songwritershalloffame.com

Howie Richmond Hitmaker Award

Doug Morris

2014 Towering Song Award

Over the Rainbow, written by Harold Arlen and E.Y. Harburg

Lists of Influential Jews

Jerusalem Post’s 50 Most Influential Jews in the World, 2014

www.jpost.com

1. **Jack Lew**, Secretary of the United States Treasury
2. **Janet Yellen**, Chairwoman of the Federal Reserve
3. **Binyamin Netanyahu**, Prime Minister of Israel
4. **Shimon Peres**, President of Israel
5. **Sheldon Adelson**, CEO and owner of Sands Hotel and Casino, philanthropist
6. **Malcolm Hoenlein**, Vice Chairman of the Conference of Presidents of Major American Jewish Organizations
7. **Avigdor Liberman**, Foreign Minister of Israel
8. **Adina Bar-Shalom**, Founder of the Haredi College for Women
9. **Yair Lapid**, Finance Minister of Israel
10. **Naftali Bennett**, Economy Minister of Israel
11. **Elie Wiesel**, Holocaust survivor, author, activist
12. **Ronald Lauder**, President of the World Jewish Congress
13. **Steven Spielberg**, Filmmaker, founder of the Survivors of the Shoah Visual History Foundation
14. **Stanley Fischer**, Vice Chairman of the US Federal Reserve Bank
15. **Shari Arison**, Owner of Bank Hapoalim, philanthropist, author
16. **Rabbi Yechiel Z. Eckstein**, Founder and President of the International Fellowship of Christians and Jews
17. **Tzipi Livni**, Justice Minister of Israel
18. **Scarlett Johansson**, Actress, SodaStream celebrity spokeswoman
19. **Isaac Herzog**, Leader of the Israeli Labor Party
20. **Ed Miliband**, Leader of the British Labor Party
21. **Yosef Abramowitz**, President and CEO of Energiya Global Capital, co-founder of the Arava Power Company
22. **Lynn Schusterman**, Founder and co-chairwoman of the Charles and Lynn Schusterman Family Foundation
23. **Matthew Bronfman**, Businessman and philanthropist
24. **Karnit Flug**, Governor of the Bank of Israel
25. **Joseph Gitler**, Founder and CEO of the Leket Israel food bank
26. **Nir Barkat**, Mayor of Jerusalem
27. **Natalie Portman**, Actress, director, producer
28. **Nitsana Darshan-Leitner**, Founder and President of Shurat HaDin—Israel Law Center
29. **Irwin Cotler**, Human rights activist
30. **Jeremy Ben-Ami**, Executive Director of J Street
31. **Moshe Kantor**, President of the European Jewish Congress
32. **Hershey Friedman**, Businessman, publisher, philanthropist
33. **Ephrat Levy-Lahad**, Director of Shaare Zedek's Department of Medical Genetics
34. **Rabbi Ephraim Mirvis**, Chief Rabbi of Great Britain
35. **Rabbi Lord Jonathan Sacks**, Former Chief Rabbi of Great Britain
36. **Abe Foxman**, National Director of the Anti-Defamation League
37. **Idan Raichel**, Musician and cultural ambassador for Israel
38. **Lena Dunham**, TV director, writer, producer and star

39. **George Soros**, Financier, speculator, political activist
40. **Vladimir Sloutsker**, Co-founder and President of the Israeli Jewish Congress
41. **Benny Gantz**, IDF Chief of Staff
42. **Daniel Gordis**, Senior Vice-President of the Shalem Center
43. **Ester Rada**, Israeli-Ethiopian musician
44. **Raphael Mechoulam**, Medical marijuana pioneer
45. **Dalia Dorner**, President of the Israeli Press Council
46. **Ofra Strauss**, Chairwoman of the Board of the Strauss Group
47. **Chaim Chesler**, Chairman of the Executive Committee of Limmud FSU
48. **David Golinkin**, President of the Schechter Institute of Jewish Studies
49. **Marcie Natan**, National President of Hadassah, the Women's Zionist Organization of America
50. **Mark Leibler**, National Chairman of the Australia-Israel and Jewish Affairs Council

Jewish Women International 10 Women to Watch, 2013

www.jwi.org

1. **Gail Becker**, Los Angeles, chair of Canada, Latin America and U.S. Western Region for Edelman Public Relations, and chair of Edelman's Global Women's Executive Network (GWEN); oversees efforts to increase the number of women at the highest levels of the firm.
2. **Lisa Eisen**, Washington, D.C., national director of the Charles and Lynn Schusterman Family Foundation, and director of its Washington, D.C. office; supports initiatives around the world that empower young Jews to embrace the joy of Judaism, build inclusive Jewish communities, support Israel and repair the world.
3. **Danielle Gelber**, Los Angeles, Executive vice president of Wolf Films, where she produces NBC's Chicago Fire and Chicago P.D.; former executive at Showtime, Fox and Spelling Television; has developed hit shows including Weeds, The L Word, Ally McBeal, Beverly Hills: 90210 and The Sopranos.
4. **Julianna Goldman**, Washington, D.C., chief White House correspondent for Bloomberg News and Bloomberg Businessweek; writes on White House domestic policy and the President's economic policy agenda; named one of the 2010 Power 30 Under 30, a ranking of the most influential people in Washington under the age of 30.
5. **Dr. Bonnie Hartstein**, San Antonio, Texas, lieutenant colonel and chief of family and community medicine at San Antonio's Brooke Army Medical Center, one of the military's largest primary care centers in the United States. Board certified in pediatric and emergency medicine, she oversees a \$14 million annual budget and constantly searches for ways to improve patient care.
6. **Pati Jinich**, Chevy Chase, Md., cooking teacher, food writer, official chef of the Mexican Cultural Institute in Washington, D.C., and host of the public television series Pati's Mexican Table; has appeared on numerous TV and

- radio programs; published her first cookbook, *Pati's Mexican Table* (Houghton Mifflin), in spring 2013.
7. **Nicolette Mason**, New York, N.Y., Writer, editor, designer and art director; contributing fashion editor and columnist for *Marie Claire*; and host of the *Big Girl in a Skinny World* YouTube series.
 8. **Lori Palatnik**, Rockville, Md., international speaker, author and founding director of the Jewish Women's Renaissance Project, which has brought almost 4,000 women to Israel since 2009 on subsidized, tour-and-learn programs; lectures worldwide and at prestigious universities; and appears weekly on her video blog, *Lori Almost Live*, on *Aish.com*.
 9. **Meryl Rosenberg**, Potomac, Md., Sondra D. Bender Community Leadership Honoree, Washington, D.C., activist, philanthropist and attorney in private practice; *director of ARTparenting*, a program devoted to arrangements and all legal aspects of surrogacy, egg donation, embryo donation, and other matters involving assisted reproductive technologies (ART), as well as step-parent adoptions and second-parent adoptions.
 10. **Amanda Steinberg**, Philadelphia, thought-leader on the topic of women and money, and founder of *DailyWorth*—an online community (nearing one million subscribers) helping women earn more, save more and spend smarter; featured in the *New York Times*, *TIME*, *Forbes*, *Parenting*, *Cosmopolitan* and on NY1, CNN, FOX, ABC and NBC News.

The Forward Fifty, 2013

www.forward.com

The Top 5

Veronique Pozner—Activism

In the wake of the Newtown, Connecticut shooting at Sandy Hook Elementary School, Veronique Pozner, the mother of 6-year-old Noah, who was the youngest victim, became a voice for gun control and an emissary of grief for a nation trying to comprehend the scope of the tragedy. Pozner, 46, who converted to Judaism in 1992, also provided the public with a portrait of Jewish mourning, describing in an interview with the *Forward* how sitting shiva with her family gave her structure in those first harrowing days and how she insisted on burying Noah in a tallit, even though he had not yet reached bar mitzvah age. In communicating her grief to the public, Pozner kept Newtown and gun control on the national agenda, and the Connecticut state legislature has since passed the strictest gun control laws in the nation.

Edith Windsor—Activism

One of America's most crucial battles for gay and lesbian rights was won by 84-year-old Edith Windsor when in June 2013 Windsor won her landmark case at the

Supreme Court, a decision that struck down the federal Defense of Marriage Act (DOMA). Windsor filed her suit to recoup hundreds of thousands of dollars in estate taxes on her married longtime partner's (Thea Spyer) estate, which she was required to pay because she was barred by DOMA from claiming the benefit of the federal estate tax exemption for surviving spouses. As the case made its way to the Supreme Court, Windsor became a celebrity in the marriage equality movement, serving as the grand marshal of the New York City Gay Pride Parade just 7 days after the ruling. Windsor was also a hero to many in the Jewish community: The Conservative movement's Jewish Theological Seminary filed the first amicus brief in its history in favor of Windsor's plea.

Philip Roth—Culture

In November 2012, novelist Philip Roth, 80, announced his retirement to the French magazine *Les Inrocks*. Roth is one of the most awarded American writers of his generation. His books have earned him, among other awards, the National Book Award, the PEN/Faulkner Award for Fiction, the PEN/Nabokov Award, the Man Booker International Prize, the PEN/Saul Bellow Award for Achievement in American Fiction, and a Pulitzer Prize. Recently, Roth cooperated with fellow author Claudia Roth Pierpont (no relation) on "Roth Unbound," to date the most ambitious critical appraisal of what can now be called his entire life's work, and he has reportedly been cooperating with Blake Bailey on an authorized biography. Roth's works live on and he can be seen in the authors he has influenced.

Joseph Neubauer—Community

The former CEO of Aramark Corporation, Joseph Neubauer, 72, is a data-driven kind of businessman. It was his belief that "the best decisions are driven by data and facts" that persuaded him to provide the key financial support for the ambitious survey of American Jews conducted in 2013 by the Pew Research Center. And Neubauer has already agreed to fund another Pew survey, this one on Israeli Jews. The impact of Neubauer's philanthropy is in keeping with his character. He supports educational institutions, including Brandeis University and the Jewish Theological Seminary, museums and other cultural institutions. Through his Neubauer Family Foundation he has also directed financial resources worldwide, including Jewish museums in Berlin and Warsaw, and in Israel, where he funds research fellowships for national security studies.

Sheryl Sandberg—Business

Sheryl Sandberg's singular achievement in 2013 was to embed the phrase "lean in" into the contemporary lexicon, and prompt a new conversation about family life, women in the workplace, and the demands and price of professional success. The chief operating officer of Facebook, and the only woman to serve on its board of directors, Sandberg, 44, used her lofty (and wealthy) perch atop the corporate world to remind women that the barriers to success are not only systemic and societal—they also come from within. Her central message—that the movement

for equality in the workplace is stalled partly because women are not ambitious and determined enough to “lean in” to their careers—was uncomfortable and controversial, especially given the marketing hype that greeted the March 2013 publication of her book, “Lean In: Women, Work, and the Will To Lead.” But her message caught on.

Activism

Alan van Capelle

Alan van Capelle, the 38-year-old progressive activist who serves as CEO of Bend the Arc: a Jewish Partnership for Justice, was chosen by organizers of the event marking the 50th anniversary of the March on Washington to be that event’s central Jewish speaker. Viewed as the new voice of Jewish social justice activism, van Capelle’s representation of the Jewish community at this historic event was a clear sign of his rising profile. Bend the Arc has grown significantly under van Capelle’s leadership, by forging partnership agreements with local Jewish social justice organizations and by lobbying in Washington. It advocates for a wide variety of causes, including the establishment of social safety net programs, immigration reform, and LGBT rights.

Sue Friedman

Diagnosed at 33, Sue Friedman had already undergone treatment when she found out about the BRCA2 mutation that had given her a 9-in-10 chance of developing hereditary breast cancer. Ashkenazi women, like Friedman, 50, are far more likely to carry the mutation than the general population. Three years later, in 1999, Friedman founded FORCE: Facing Our Risk of Cancer Empowered, an organization advocating for awareness of hereditary breast and ovarian cancers. In April 2013, when the Supreme Court heard arguments about whether Myriad Genetics, Inc. had the right to patent the BRCA1 and BRCA2 genes, Friedman wrote an amicus brief to the court, expressing her concern at the implications of Myriad’s monopoly over the genes, namely that tests would be more expensive and less accessible because of the company’s control over research. Partly as a result of Friedman’s efforts, BRCA positive women scored a victory when in June 2013 the Supreme Court ruled that human DNA cannot be patented without being altered in some way.

Karen Lewis

Chicago Teachers Union President Karen Lewis, a 60-year-old African American who converted to Judaism two decades ago, is sharply aware of race and class divisions. In 2012, no one believed that Lewis could take her teachers on strike when Mayor Rahm Emanuel pushed the CTU for a new contract that would, she argued, hurt not just the material interests of her teachers, but also the educational interests of students. While State legislation required the approval of 75 % of all union members for a strike, Lewis got 90 %. Ultimately, both Lewis and Emanuel won some and lost some in the final contract. But Lewis remains unbowed in her

opposition to Emanuel's goal of making Chicago the nation's center for charter-school focused education reforms.

Eli Pariser

In 2013, Eli Pariser co-founded Upworthy.com, which has taken the Internet by storm and is now one of the fastest-growing websites. It aims to make important content go viral. At 32, Pariser is already a wise old man of the web. He cut his teeth by launching an online petition against what he saw as a wave of anti-Muslim hysteria after the 9/11 terror attacks. He led the fight against the Iraq war on the then-fresh frontier of the Internet. He turned MoveOn.org into a potent weapon on the left wing of the culture wars. His 2011 book, "The Filter Bubble," made the crucial point that by tailoring information choices to users' preferences, search engines and web algorithms push Americans further apart every day.

Eric Rosenthal

Eric Rosenthal, 49, won 2013's Charles Bronfman Prize, which recognizes the work of Jewish humanitarians under age 50. Rosenthal and the group he founded in 1993, Disability Rights International, have turned the humane treatment of disabled individuals into an international human rights issue. The organization conducts investigations and issues reports documenting the mistreatment of the mentally disabled around the world, country by country.

Community

Starbuck Ballner

Starbuck Ballner, 27, the operations and administrative coordinator for Nechama: Jewish Response to Disaster, selflessly answered the call to rebuild damaged communities in the aftermath of Hurricane Sandy. Nechama, a small nonprofit group based in Minnesota, had in the past worked primarily to restore Midwestern towns affected by floods, but within days of Sandy's landfall, the group dispatched teams east to help. Nechama arrived with little funding and no place to stay, but led on the ground by Ballner, became a long-term fixture in the flood zone—helping families and communities rebuild their homes and houses of worship, regardless of their religious background.

Julius Berman

Julius Berman, 78, chairman of the organization that distributes millions of dollars in German reparation funds to Holocaust survivors, has long been seen as one of American Jewry's most capable lay leaders. But that reputation was called into question in 2013 when an internal probe by the Conference on Jewish Material Claims Against Germany found that he was one of several officials who failed to inform the Claims Conference's board about credible 2001 allegations that members of its own staff were committing fraud. By the time 31 people, including almost a dozen employees of the Claims Conference, were discovered in 2009 and convicted in a series of prosecutions ending in 2013, they had stolen at least \$57

million in funds meant for survivors. The Claims Conference nevertheless re-elected Berman as its chairman in 2013.

Idit Klein

In less than two decades, Keshet has evolved from a small grassroots group in Boston advocating the inclusion of lesbian, gay, bisexual, and transgender people in Jewish life to a nationwide organization that, today, operates on a \$1.7 million budget and has educators in over 200 Jewish communities across the country. Much of this success can be attributed to Idit Klein, 40, who became Keshet's first executive director in 2001. Shocked by a wave of LGBT teen suicides in the 1990s, Klein envisaged eliminating the roots of discrimination by raising the awareness of teachers and parents as well as by boosting the confidence of LGBT youth. Under her leadership, the organization developed a training curriculum for inclusion, which teaches community leaders about Jewish perspectives on sexual orientation and how to respond to homophobic bullying, among other topics. Keshet also offers support and networking opportunities for Jewish LGBT youth, LGBT parents and parents of LGBT youth. In the spring of 2013, a writing contest organized by Keshet led to the publication of "The Purim Superhero," the first English LGBT-inclusive Jewish children's book.

Norman Lamm

Rabbi Norman Lamm's retirement in June 2013 as Yeshiva University chancellor was overshadowed by his recent admission that for decades as YU president he failed to report allegations of sexual abuse made against members of his staff. Rather than ignoring or glossing over his mistakes, Lamm, 85, led by example, making a heartfelt admission in a publicly released retirement letter, in which he wrote that, despite his best intentions, "I now recognize that I was wrong." His contrition upon retirement marked Lamm as a man of character. Lamm's retirement marked the end of a four-decade career at the head of YU, during which he navigated Modern Orthodoxy's flagship institution through an economic crisis that almost saw the university go bankrupt, focused on improving YU's academic standards at its undergraduate schools, and launched the first organized program for women's Talmud study. A prolific author, Lamm's books and essays on Jewish history, Jewish thought and Modern Orthodoxy have achieved influence beyond YU and Modern Orthodoxy itself.

John Ruskay

After 15 years heading the UJA-Federation of New York—one of the largest charities in the Jewish communal constellation—John Ruskay, 67, retired in mid-2014. The announcement comes with his standing still high in the eyes of New York Jews. Ruskay was a successful leader of the Federation despite a challenging economic environment. The organization says it raised \$2.7 billion over the course of Ruskay's tenure, and the group's endowment has grown dramatically over the same period. The Federation regularly funds a large network of Jewish groups in the area and makes short-term grants to many more.

Mordechai Twersky

Mordechai Twersky, an alumnus from Yeshiva University High School for Boys, went public in February 2012 with an article in an online magazine accusing an unnamed former associate principal of behaving inappropriately with students. That article brought Twersky, a flood of calls and emails from former YU high school students, complaining about abuse at the hands of former YU staff members. Twersky, 49, brought these complaints to the *Forward*, resulting in a series of articles that identified the alleged abusers of boys. Subsequently, 34 former students, including Twersky, launched a \$380 million lawsuit against YU, claiming that the institution fraudulently covered up their abuse. An 8-month internal investigation commissioned by YU discovered that allegations of abuse were mishandled over several decades at the high school, as well as at other YU institutions. Without Twersky's brave decision to speak out, the issue of abuse at YU would still be a secret today.

Culture**Solon Beinfeld**

Solon Beinfeld, along with co-editor-in-chief Harry Bochner, two associate editors and a project administrator, spent 10 years producing the new Comprehensive Yiddish-English Dictionary, which was published by Indiana University Press in January 2013. The Comprehensive Yiddish-English Dictionary has quickly been recognized as the authoritative Yiddish-English dictionary, replacing, in large measure, Uriel Weinreich's Modern English-Yiddish Yiddish-English Dictionary, which had held that position since its publication in 1968. Already in its third printing, Beinfeld and Bochner's dictionary is showing itself to be a necessary reference for Yiddish students and scholars throughout the English-speaking world.

Sara Bloomfield

As director of the United States Holocaust Memorial Museum, Sara Bloomfield has successfully led one of Washington's most visited national sites for the past 14 years. Celebrating its 20th anniversary, the museum stands out as a notable collaboration between the Jewish community and the federal government: It is a national museum, mandated by Congress and located on the National Mall, with a triple mission of commemorating the death of European Jews, preventing future genocides, and serving as a top Holocaust research institute. An unlikely candidate to head the museum, Bloomfield, 63, who is neither a Holocaust scholar nor a survivor, is a talented administrator who has succeeded in bridging conflicts between museum stakeholders—survivors, scholars, donors, and government officials—and has expanded the institution's scope, allowing it to both reach larger audiences and improve its research abilities.

Harvey Fierstein

2013 was another banner year for the multi-Tony Award-winning writer and performer Harvey Fierstein, the son of a Conservative Jewish family who went on to

create such Broadway shows as “Torch Song Trilogy” and “La Cage Aux Folles.” After playing Tevye in a Broadway revival of “Fiddler on the Roof,” the 59-year-old Fierstein went backstage again. In 2013, the musical “Kinky Boots”—with Fierstein’s book and Cyndi Lauper’s music—was nominated for 13 Tony Awards and won six including Best Musical and Cyndi Lauper for Best Score.

Jenji Kohan

Jenji Kohan is the mastermind behind “Orange Is the New Black,” the new paradigm-shifting television show that premiered in 2013. The daring comedy-drama about a well-to-do woman from New York who serves a year in a minimum security prison has been a critical hit and one of the most successful series to have streamed on Netflix, which renewed the show for a second season even before the first episode aired. The series is based on the memoirs of Piper Kerman, who pleaded guilty to money laundering for a drug operation led by her former girlfriend and wrote about her time in a women’s prison in Danbury, Connecticut. Kohan, 44, turned the book into a screenplay and into a runaway success. Kohan’s candid approach to dealing with issues of race, class, and sexuality was appreciated by viewers, who saw an accurate reflection of wider social issues in her depiction of a women’s prison.

Marc Maron

Marc Maron, 50, is living proof that American lives do have second acts. His comedy career had ground to a halt, he had been through two divorces and he was starting to consider suicide, when his “WTF” podcast, which he started in his garage in 2009, took off. In 2013, Maron’s confessional style expanded to include a new book, “Attempting Normal” and a TV show, “Maron.” And his belated success—millions of listeners often push “WTF” to the top of the iTunes charts—has also revived his stand-up career. Although Maron seems willing to talk about every aspect of his life, from finances to relationships, from fear of aging to the difficulties of success (or lack thereof), it’s his Jewishness that keeps coming up. With Jewish guests, he tries to bond over a shared background. While being Jewish is important to him, more than any other comedian, Maron is upfront about not knowing why—a refreshing example of extreme emotional honesty.

Hankus Netsky

For more than 30 years, Hankus Netsky has been a quiet but powerful force affecting nearly every corner of contemporary Jewish music. Netsky, 58, is musical director for superstar violinist Itzhak Perlman’s and celebrity cantor Yitzchak Meir Helfgot’s international touring “Eternal Echoes” project. As the founder of the Klezmer Conservatory Band in 1980, Netsky takes pride of place among the first generation of klezmer revivalists, who brought the genre back to the forefront of Jewish cultural consciousness. A composer and musician, researcher and ethnomusicologist, and avowed improvisational musician, Netsky has helped push Jewish music into the future. Perhaps most importantly, Netsky’s position as chair of the contemporary improvisation department at the New England Conservatory of Music has allowed him to mentor generations of Jewish musicians, who often attend the school specifically to study with him. The large number of young jazz and classical

instrumentalists who have devoted their talents to innovating Jewish repertoire over the past few decades is a testament to Netsky's influence.

Mandy Patinkin

While Mandy Patinkin's role as CIA Division Chief Saul Berenson, a father figure with a strong sense of ethics, on the Showtime hit series "Homeland" has catapulted him back into the national spotlight, it's only the latest step in a career that has made the 60-year-old performer, who got his start singing in his temple choir in Chicago, into an acting legend. Patinkin has repeatedly stood up for his ideals. "What is at the core of my Jewishness is forgiveness and passion for ourselves and for others and moving forward in a positive, familial way," Patinkin said in a 2011 interview with the *Forward*. Patinkin's professional successes include a Tony Award, Emmy Award, and Echo Award (the German equivalent of a Grammy). In addition to his acting roles, Patinkin still gives concerts across the world. Whether on stage or on screen, there's little doubt that Patinkin will keep bringing the passion for which he's rightly celebrated.

Francesca Segal

2013 was quite a year for debut novelist Francesca Segal, the 33-year-old author of "The Innocents." Her book won the National Jewish Book Award for fiction, the Sami Rohr Prize for Jewish Literature, the 2013 Harold U. Ribalow prize, and was longlisted for the 2013 Women's Prize for Fiction. The novel reimagines Edith Wharton's classic New York novel, "The Age of Innocence," setting it in London's Temple Fortune Jewish community where Segal has lived for much of her life. In writing "The Innocents," Segal has performed the neat trick of combining the appeal of popular fiction with the demands of a serious literary novel—demonstrating a talent that was the hallmark of her father, the late Erich Segal. Next up for Segal—a television adaptation of "The Innocents."

Tad Taube

Throughout his career as a real estate and sportswear executive, president of the Koret Foundation and chairman of Taube Philanthropies, co-founder of the United States Football League and principal of its team, the Oakland Invaders, Thaddeus "Tad" Taube, 82, has been known for his significant philanthropic efforts and his Jewish focus. These two proclivities converged notably at his alma mater, Stanford University, where in 2005 he founded the Taube Center for Jewish Studies. But for the Krakow-born Taube, who started his professional career as a child actor, 2013 was a particularly significant year, marking the realization of a project a decade in the making and a lifetime in the imagining: the opening in Warsaw of the Museum of the History of Polish Jews. The museum, which chronicles 1,000 years of life in Poland, was created through Taube's personal drive and \$9.3 million in grants from his foundations.

Ruth Wisse

Jewish studies professor Ruth Wisse, 77, is the Martin Peretz professor of Yiddish literature and professor of comparative literature at Harvard University, where she has taught since 1993. During her career she has nurtured generations of Jewish

academics, writers and educators. At the same time, she has spurred controversy with essays in *Commentary Magazine* about issues ranging from Middle East politics to feminism. Wisse grew up in a Yiddish-speaking home in Montreal and received her doctorate from McGill, where she also founded a groundbreaking Jewish studies program that would eventually inform her work at Harvard. Wisse has written a number of influential books, including “The Schlemiel as Modern Hero” in 1971, based on her doctoral dissertation, and “The Modern Jewish Canon: A Journey Through Language and Culture,” which received the National Jewish Book Award for Scholarship in 2000. In 2007, she received the National Humanities Medal for her work as “an advocate for a nearly lost literature.”

Food

Mitchell Davis

As executive vice president of the James Beard Foundation—America’s foremost culinary organization—Mitchell Davis is one of the most influential individuals on the nation’s foodways. Davis is the weekly host of “Taste Matters,” on the food-focused station Heritage Radio Network; chair of the Eastern North America Region judges panel to choose The World’s 50 Best Restaurants; a cookbook author; and a frequent public speaker, all of which encourage his ideas to spread and strengthen. Davis, 45, helped found the food studies program at New York University, where he received his doctorate. In 2013, he moderated or spoke on 11 Jewish food panels, including one on gefilte fish and another on the state of the deli. Davis has remained deeply committed to Jewish food. His 2002 book, “The Mensch Chef: Or Why Delicious Jewish Food Isn’t an Oxymoron,” which he wrote with his mother, highlighted a theme in Jewish food that wouldn’t be realized by restaurant chefs and diners for close to a decade.

Mollie Katzen

In 2013, Mollie Katzen, author of the 1977 classic, “The Moosewood Cookbook,” was back in the kitchen and back in the limelight with her newest book, “The Heart of the Plate: Vegetarian Recipes for a New Generation.” Before Katzen, vegetarians were regarded as a marginal species—gatherers in a society that valued hunters. “The Moosewood Cookbook,” which Katzen wrote and illustrated by hand, became an instant classic and forever changed the way many Americans eat. By including in her cookbook recipes and arguments for dairy, grains and vegetables over rich foods and heavy meats, Katzen sparked a conversation about food consciousness and health. Katzen, 63, who started cooking when she was as young as 3, helping out with preparations for Friday night Shabbat dinners, fell in love with vegetables and went on to help launch the iconic Moosewood restaurant in Ithaca, New York, in the mid-1970s, host a series on PBS, and write 11 cookbooks.

Michael Solomonov

Israeli food lovers have waited a long time—the country’s cuisine finally having its moment in the sun as Israeli food was transformed from a niche topic to one of

2013s major culinary trends. In the United States, Israeli-American chef Michael Solomonov has become the unofficial ambassador of Israeli cuisine. The young country's culinary identity is still being formed both in Israel and abroad by chefs and food writers like Solomonov and others. For Solomonov, 35, this moment has been in the making since 2008, when he opened the acclaimed upscale Israeli restaurant Zahav in Center City, Philadelphia. In the fall of 2013, he took a group of American chefs to Israel to introduce them to the country's food and to prepare a dinner in honor of his brother David, who was killed while serving in the IDF. Solomonov also filmed a 2-h special on Israeli food for PBS and announced plans to open a hummus spot called Dizengoff in Philadelphia.

Media

Franklin Foer

Fears in 2012 that *The New Republic's* new owner, Chris Hughes, the millionaire co-founder of Facebook, would purge the venerable liberal magazine of its Jewish editorial staff have proved unfounded. In fact, the opposite has been true, starting with the rehiring of Franklin Foer as editor. Under his previous leadership as a senior editor of the magazine, TNR was credited with regaining much of its former vitality, especially during the 2008 presidential election. Since his return, Foer, 39, has again helped reinvent the once-struggling magazine, which launched a redesigned website and print publication. Despite its spiffy new look, the magazine has retained its longstanding concern with Jewish interests and ideas. In addition to his work at TNR, Foer has also added a new contribution to the conversation about Jews and sports with his book, "Jewish Jocks: An Unorthodox Hall of Fame," co-edited with TNR staff writer Marc Tracy, which won a 2012 National Jewish Book Award.

Glenn Greenwald

At the center of the biggest story of 2013, and possibly the decade—the exposure of the National Security Agency's domestic and international surveillance program, including the extent of intelligence-sharing between America and Israel—is its conduit, Glenn Greenwald. As a columnist for *The Guardian*, Greenwald came into contact with the NSA security contractor Edward Snowden in May 2013. Snowden was ready to reveal the extent of the agency's spying, and Greenwald's first story ran on June 6. At that point, Greenwald became the world's most important journalist. Though his recent fame has been due to the NSA revelations, Greenwald's columns, at *Salon* and *The Guardian*, frequently dealt with Israel in a critical way. In October 2013, Greenwald announced plans to leave *The Guardian* to pursue a dream journalistic opportunity at the center of a new media venture being funded by the founder of eBay.

Nick Lemann

Journalism has undergone a turbulent few years—with business models imploding, foundational ideas in question, and the advent of digital publishing—and every corner turned has brought a crisis. Nicholas Lemann, 59, who stepped down in 2013

from his decade-long post as dean of Columbia University's Graduate School of Journalism, has attempted to meet these challenges and chart a new course. Lemann, a longtime *New Yorker* staff writer specializing in profiles and political reporting, has left the school in a particularly good place. By most accounts, he transformed the school to meet the substantial challenges of the future, and he left it in sound financial shape. Lemann recently accepted the largest gift in the school's 100-year history: \$18 million from the estate of Helen Gurley Brown for the creation of a media innovation institute.

Letty Cottin Pogrebin

A co-founder of *Ms. Magazine*, Letty Cottin Pogrebin has a 40-plus year reputation as an advocate for women. But in 2013 she took a page from the feminist movement's play book to crusade on behalf of another marginalized group: the sick. In her 10th book, "How to Be a Friend to a Friend Who's Sick," Pogrebin, 74, once again proves herself an astute observer of social dynamics that are so woven into our culture they seem impossible to change and provides the kindling of a social movement for "illness etiquette." Pogrebin explains how the awkwardness so many of us feel when friends and family fall ill can jeopardize relationships. Instead of fumbling in the dark, friends of the sick should do something and ask whether it helped, or ask how they can help and then do it. Pogrebin finds her prescription deeply rooted in Jewish thought—and Jewish debate. The backdrop of Pogrebin's book is her own experience with breast cancer, during which she realized that some friends were more skilled than others at providing both the help and the space she needed.

Ben Smith

Ben Smith, the editor of the website BuzzFeed, is at the center of an experiment that tries to fuse the most entertaining and viral elements of the digital age with a commitment to old-fashioned journalism. Though not an easy balance, Smith, 37, who made his name at the website Politico, seems to be doing something right. BuzzFeed doubled its traffic in Smith's first year, hitting 40 million visitors a month by the beginning of 2013. On any given day, the site is bursting with "listicles" (articles posing as lists) like "The 15 Most Patriotic Dogs in America," which jostle against political and even international coverage that can be described only as serious. Most people get their news today on social media sites like Facebook and Twitter, where articles are shared, and Smith's BuzzFeed has figured out how best to harness that news-consuming habit by creating the most shareable posts possible. Reflecting his roots, Smith's reporting has always shown a deep interest in the American Jewish story—and particularly Israel's role in American politics.

Politics

Josh Block

The choice of Josh Block, 40, to head The Israel Project, one of the Jewish community's fastest growing pro-Israel organizations, marked a clear shift for the group as well as in Block's professional trajectory. A former media relations

professional, Block was best known as the combative spokesman for AIPAC, where he served for 9 years, until 2010. Both during his time as the lobby front man in the press and afterward, Block struck a tough position against those critical of Israeli government policies, whether from within the left-leaning flanks of the Jewish community, or from the administration. As president and CEO of TIP, which focuses on pro-Israel media and public education, Block led an operational overhaul that included slashing most of its international programs and cutting jobs, and then launched a pro-Israel news website and a magazine featuring in-depth reporting on the Middle East. TIP's work under Block's leadership, he believes, "blunts the spread of false, malignant, even anti-Semitic claptrap."

Eric Garcetti

It took a long and expensive campaign, one of the toughest the city has seen, but at its end Eric Garcetti emerged victorious as the first Jewish mayor of Los Angeles. Garcetti, 42, has immersed himself in a grueling effort to win over local unions and to cut city expenses. He came to City Hall holding a strong record on environmental issues and stern support for progressive causes, both domestically and internationally. Styling himself "the kosher burrito," Garcetti's roots fit well with LA's diverse makeup. On his mother's side he is a descendant of Russian Jews, who established a successful clothing brand, while his father's side of the family is Mexican of Italian descent. Garcetti, fluent in Spanish, views himself as being part of both the city's Latino and Jewish communities.

Martin Indyk

A career encompassing almost all aspects of Middle East policy landed Martin Indyk, an accomplished Middle East scholar who twice served as ambassador to Israel, at the pinnacle of American efforts to resolve the decades long Israeli-Palestinian conflict. As the United States special envoy to the peace talks, Indyk, 62, was tasked with a job few envy and one which many before him have tried and failed, even under more promising circumstances. In trying to translate Secretary of State John Kerry's vision into a practical deal that can satisfy two skeptical leaders in Jerusalem and Ramallah, Indyk succeeded in instilling a sense of seriousness into a peace process that many have all but given up on. In the meetings held between Israeli and Palestinian negotiators, Indyk would gently prod, offer ideas and steer the sides clear of previous pitfalls.

Janet Yellen

Poised to be the first woman ever to lead America's central bank, Janet Yellen comes to the post as chair of the Federal Reserve with a wealth of knowledge and experience accumulated in years of scholarly and public work. An economics professor who also served as vice chair of the Federal Reserve, head of the Federal Reserve Bank of San Francisco, and economic adviser to President Clinton, Yellen, 67, has built a reputation as a banker who takes into consideration the needs of ordinary Americans even when looking at macroeconomic issues. She has vowed to work to reduce unemployment despite the risk that it could lead to

an increase in inflation. Stepping in as America's top banker when the nation is recovering from a historic recession, Yellen's policies could shape the American economy for years to come.

Religion

Sarah Bunin Benor

In her book, "Becoming Frum: How Newcomers Learn the Language and Culture of Orthodox Judaism," which was published in late 2012, Sarah Bunin Benor shows how newly Orthodox Jews in America express their religious identity in part by adopting linguistic usages that characterize the communities they have joined. In "Becoming Frum," which was awarded second place in the Jewish Book Council's prestigious Sami Rohr Prize for Jewish Literature, Benor, 38, illustrates the unique way in which American Jewish speech exists on a continuum—the more one wants to stress one's Jewish ritual observance, the more one's speech tends to deviate from standard American English. Benor, an associate professor of contemporary Jewish studies at the Hebrew Union College-Jewish Institute of Religion's Los Angeles campus, founded the Jewish English Lexicon as an "Urban Dictionary of Jewish language" to track words derived from various Jewish languages that Jews use even when they are speaking English.

David Ingber

Rabbi David Ingber, who was born and raised in a Modern Orthodox family, was drawn to ultra-Orthodoxy while on a gap year program in Israel in the late 1980s, turned his back on religion for 10 years, and then after nearly a decade of soul searching returned to rabbinical school. Romemu, the progressive, egalitarian congregation founded by Ingber, 44, only 5 years ago has grown from a handful of people to almost 500 member families. Nearly 900 people attended Romemu's Yom Kippur services in 2013, with an additional 1,000 streaming it live. In keeping with Ingber's interests, yoga, silent contemplation and music are integral to his services. Loosely affiliated with the Jewish Renewal movement, Romemu appeals to Jews across denominations who feel that traditional synagogue models have become too impersonal. The next step for Romemu is a big one: After years of meeting in an Upper West Side church, the congregation is making plans for a building of its own.

Susan Silverman

Rabbi Susan Silverman is the woman who managed to get the world's tabloids interested in the feminist struggle at the Western Wall. Never in Women of the Wall's 25-year struggle for women's prayer rights at the Kotel has it enjoyed such a high profile as it did on that February 2013 morning when police detained Silverman, 50, for public worship while wearing a tallit. Not only is Silverman a Reform rabbi, but she's also the sister of comedian Sarah Silverman. News of the detention of Silverman, her daughter, and eight others went viral. The world's media was hooked

on the internal Jewish battle over the Western Wall and so was Silverman, who has since become a regular worshiper at the Wall and an influential figure as part of WOW. Some WOW members believe that the incident also set the stage for a court ruling 2 months later that put an end to the arrests by declaring women's public prayer at the Wall legal. Silverman is now trying to reshape the Jewish world another time with her book on adoption—two of her five children are adopted—and hopes to launch a campaign for altruistic adoption in Israel.

Avi Weiss

Despite continued opposition from his right flank, in 2013 Avi Weiss witnessed the coming of age of two of the groundbreaking Orthodox institutions he created. Weiss presided over the first graduation ceremony of female clerics at Yeshivat Maharat, and smoothly passed the reins of his flagship rabbinic school, Yeshivat Chovevei Torah, to a successor, Rabbi Asher Lopatin. Weiss, 69, earned notoriety for ordaining the first female rabba, Sara Hurwitz, in 2009. But the June graduation of the first class at Yeshivat Maharat may prove to be a longer-lasting legacy of Weiss's pluralistic vision for so-called Open Orthodoxy. Despite opposition from America's largest Modern Orthodox rabbinical association, the Rabbinical Council of America, Yeshivat Maharat's ceremony marked the beginning of the institutionalization of women's communal leadership roles. All three Maharat graduates immediately secured jobs at North American Orthodox synagogues. And in true pluralistic fashion, Lopatin's installation ceremony included a panel discussion titled "Training New Rabbis for a New Generation," featuring leaders from the Reform, Conservative and Reconstructionist movements. The event was boycotted and harshly criticized by Orthodox leaders, showing that even though YCT is now independent of Weiss, the school will continue his tradition of pushing the bounds of Orthodoxy.

Science and Education

David Coleman

David Coleman, president of the College Board since 2012, finds himself at the heart of the latest culture wars, entangled in the struggle between conservatives and liberals over the role of government in education reform. Coleman, 43, is widely referred to as the architect of the Common Core State Standards Initiative, a set of academic goals that aim to trace a student's progress in math and language arts from kindergarten through 12th grade. The standards strive to prepare students for college equally across the states. But opponents of Common Core are concerned that the standards demand too much of young children, and would lead to a rise in testing, handing the federal government control of classrooms. So far, public schools in 47 states have implemented the Common Core Learning Standards for English Language Arts and Literacy. And Coleman already has plans to revamp the SAT, the Advanced Placement program and other standardized tests.

Arieh Warshel

Spearheading the Jewish invasion of Sweden this year—6 of the 13 Nobel laureates were Jewish—was Arieh Warshel, 72, the Israeli-American chemist who shared the Nobel Prize in chemistry with Michael Levitt and Martin Karplus for “the development of multi-scale models for complex chemical systems.” This translates roughly to creating computer programs that simulate complex chemical processes—mirroring real life, but without the need to use elaborate apparatus. A professor at the University of Southern California since 1976, Warshel, who, according to those close to him, left Israel because of a lack of opportunity, symbolizes the brain-drain that has plagued Israel for years.

Sports**Jane Katz**

Jane Katz came home from Israel in the summer of 2013 lugging unusual souvenirs: 13 medals from the 19th Maccabiah Games, including 11 for each of the Masters swimming events she entered, one silver for the medley relay she participated in as part of the US team, and one gold for the women’s freestyle relay. While these souvenirs are not so unusual for Katz—the 70-year-old has swum in every Maccabiah Games since 1957, for a total of 14—2013 was her most successful year yet. Katz learned to swim from her father, who gave lessons to local children, and was only 14 when she competed in her first Maccabiah Games. But Katz’s sportsmanship goes beyond the games held every 4 years. She has been teaching water fitness at the City University of New York since 1964 and is a professor at John Jay College in the department of physical education and athletics. In 2011, she was inducted into the National Jewish Sports Hall of Fame. Quietly and out of the spotlight, she has served as an ambassador for the Jewish people for more than half a century.

David Stern

When David Stern was named commissioner of the NBA in 1984, television ratings were so low that playoff games were shown on tape delay. By 2012, Game 7 of the NBA Finals, which were part of a television deal worth \$1 billion, drew more than 26 million viewers in the United States. During his 30 years as commissioner, overseeing the eras of Larry Bird, Magic Johnson, Michael Jordan, and LeBron James, Stern, 71, has revolutionized the league. In addition to founding the Women’s National Basketball Association in 1996, he has vastly increased the NBA’s worldwide appeal. In 2012, the finals were broadcast in 215 countries, and the 2013–2014 season opened with a record 92 international players, including players from Israel, the Republic of Macedonia and Turkey. Stern made philanthropy key to the NBA’s outreach, not only by serving on various boards himself, but also by embracing the personal causes of his players. When Stern stepped down as commissioner, he left league that has become a global empire.

Amar’e Stoudemire

While many NBA players choose to spend their summers vacationing on luxury beaches, New York Knicks forward Amar’e Stoudemire, 30, used his off time to strengthen his

connection to Judaism. In July 2013, Stoudemire—who was in Israel serving as the coach for the Canadian men’s basketball team participating in the Maccabiah Games—applied for Israeli citizenship. He also met President Shimon Peres and became part owner of the Hapoel Jerusalem basketball team. Stoudemire grew interested in Judaism when he discovered his parents had Jewish roots. He frequently studies Torah with rabbis in New York and cites Passover as his favorite holiday. When Stoudemire was married in 2012, he included Jewish themes in the ceremony and wore a tallit and yarmulke. He has also donned a yarmulke during practices with the Knicks. Aside from participating in the Maccabiah Games, Stoudemire recently addressed the crowd at an exhibition soccer match in New York between Israel and Honduras. The six-time NBA All-Star has embraced becoming an ambassador for Israel.

Special Mention

Weberman’s Victim

Though ineligible for the Forward 1950s main list because of her anonymity, the bravery of one 18-year-old ultra-Orthodox woman merits special note. In the face of massive communal opposition and threats, she stood up for Orthodox victims of sexual abuse. Despite the Satmar community’s support for the accused, Nechemya Weberman—raising \$500,000 for his defense, trying to buy off the victim, and intimidating the victim by photographing her during testimony—the young victim maintained her dignity and stuck to her story, describing in detail, and being cross-examined about, the 3 years of abuse she suffered at the hands of Weberman, an unlicensed therapist to whom she was sent for counseling at the age of 12 because she questioned Orthodoxy. During Weberman’s therapy sessions, he forced her to act out scenes from pornographic films. The trial caused a furor in the Satmar community, and while Weberman was sentenced in January 2013 to 103 years in prison, even today, the victim still suffers. But the lasting legacy of the trial is that it showed Orthodox abuse victims that if they can muster the courage to contact secular law enforcement, justice will eventually prevail.

Shande

Ryan Braun

When Milwaukee Brewers left fielder Ryan Braun, whose father is Jewish and who identifies as a Jew, was named Major League Baseball’s Most Valuable Player in 2011, Braun made the Forward 50. Braun makes the list again, but this time, his Jewishness is a source of notoriety. According to press reports, Braun, 29, suggested that anti-Semitism motivated the man who handled his drug test to produce a positive result that showed Braun had been using banned performance-enhancing drugs. Braun made the charges, ESPN reported, in private telephone calls to some of Major League Baseball’s top players—trying to get some of his fellow stars to stick up for him—shortly before an MLB appeals board was expected to dismiss his appeal of

an earlier decision harshly penalizing him for drug use. To everyone's surprise, the appeals board found in Braun's favor. So Braun was off the hook—until written evidence from a Florida lab showed that it had supplied him with PEDs, at which point Braun confessed, acknowledged his mistakes, and accepted the consequences, which included Braun's suspension from the 65 games that remained in the season, with a resulting loss of \$3.25 million in salary.

Bob Filner

Former San Diego Mayor Bob Filner, who resigned as mayor in August 2013 after 18 different women accused him of sexual harassment, pled guilty in October 2013 to three charges of sexual harassment perpetrated early in early, one of them a felony, and was sentenced to 3 months of confinement in his home. A Democrat and former congressman, Filner, 71, had only been in office since January 2013. He tried to manage the crisis by accepting counseling and taking a leave of absence, but by then calls for his resignation from high-ranking members of his own party had grown too insistent. Filner is now out of the political picture for good.

William Rapfogel

William Rapfogel, 59, was accused in September 2013 of stealing \$5 million from the Metropolitan Council on Jewish Poverty over the course of his 20-year tenure leading the massive New York anti-poverty group. Rapfogel's fall was as shocking as it was sudden. In August 2013, he was fired from the Met Council, issuing a vague apology for unspecified "mistakes." At the Met Council, Rapfogel built a massive charitable empire with hundreds of millions of dollars in assets and close ties to real estate executives, and his annual political breakfasts drew heavyweight senators and congressmen. While the full scope of the Met Council scandal is still unknown, Jewish charity experts have called for more board oversight and shorter executive tenures in the wake of the scandal.

Plus

Pope Francis

As head of the world's one billion Roman Catholics (not to mention ten million Twitter followers), the new pontiff, Pope Francis I—the first from outside Europe—has made improving relations with the Jewish world a key goal. Francis wasted no opportunity to denounce anti-Semitism, vowed to open the Vatican's Holocaust archives, and announced plans to visit Israel in 2014. It was learned that the only book he has penned is an extraordinary dialogue with a rabbi who had become fast friends with then-Cardinal Jorge Mario Bergoglio in their native Argentina. Still, the jury is out on whether all this amounts to a sea change (think Pope John XXIII and the Second Vatican Council) or just a feel-good story. To make good his word Francis must overcome a deeply entrenched and conservative administration left over from Pope Benedict XVI and the personally beloved Pope John Paul II. Francis

has the power to affect how more human beings view the Jewish people than anyone else on earth, which is reason enough to take him at his word—and hold him to it.

Angelina Jolie

Hollywood superstar Angelina Jolie stunned millions of fans with the stark and eloquent announcement in May 2013 that she had chosen to proactively undergo a double mastectomy to reduce her risk of contracting breast cancer. Jolie, whose mother died from breast cancer, explained that she took the dramatic step after discovering she carries the BRCA gene mutation. Rather than keep quiet about this most personal of choices, Jolie, 38, instead enriched the debate about breast cancer and the conversation surrounding the burden that many Jewish women bear because of the BRCA mutation. Within days, doctors reported dramatic increases in numbers of women seeking testing for the dreaded mutation, which is disproportionately prevalent in Ashkenazi Jews. Others asked what they could do to inform friends or synagogue members about their potential ticking time bombs. The news inspired Jewish activists to pursue what turned out to be a winning Supreme Court battle against a biotech company's effort to patent the mutated gene. Call it a Jewish teachable moment, courtesy of one of the most beautiful women on the planet.

Time 100, 2014

www.time100.com

Anat Admati, Professor of Finance and Economics at Stanford University

Megan Ellison, film producer, founder of Annapurna Pictures

Carl Icahn, businessman, shareholder activist, investor

Jenji Kohan, television writer, producer and director (*Orange Is the New Black*)

Evan Spiegel, CEO and co-founder of Snapchat

Tom Steyer, hedge fund manager, philanthropist, environmentalist

Janet Yellen, Chair of the Federal Reserve

America's Most Inspiring Rabbis, 2014

www.forward.com

Rabbi Jeffrey Arnowitz, 39, Congregation Beth El, Norfolk, Virginia
Conservative; Jewish Theological Seminary

Rabbi Rena Arshinoff, 60, Toronto Western Hospital—University Health Network,
Toronto, Ontario

Reform/Reconstructionist; Hebrew Union College-Jewish Institute of Religion

Rabbi Olivier BenHaim, 42, Bet alef Meditative Synagogue, Seattle, Washington
Independent; Granted smicha by Rabbi Ted Falcon and supported by two other
ordained rabbis

Rabbi E. Daniel Danson, 57, Mt. Sinai Congregation, Wausau, Wisconsin
Reform; Hebrew Union College-Jewish Institute of Religion

Rabbi Ted Falcon, 72, Works with Interfaith Amigos, Paths to Awakening and
Blakeley Wellness Center, Seattle, Washington

- Meditative Reform; Hebrew Union College-Jewish Institute of Religion
Rabbi Aviva Fellman, 32, Oceanside Jewish Center, Oceanside, New York
 Conservative; Jewish Theological Seminary
- Rabbi Jeremy Fine**, 32, Temple of Aaron, St. Paul, Minnesota
 Conservative; Jewish Theological Seminary
- Rabbi Eliyahu Fink**, 32, Pacific Jewish Center, Santa Monica/Venice, California
 Orthodox; Ner Israel Rabbinical College
- Rabbi Adam Greenwald**, 29, American Jewish University, Los Angeles, California
 Conservative; American Jewish University
- Rabbi Naftali Harsztark**, 49, SAR Academy High School, Riverdale, New York
 Orthodox; Yeshiva University
- Rabbi Herschel Hartz**, 28, Inwood Jews, Inwood (Manhattan), New York
 Orthodox; Yeshiva University
- Rabbi Rachel Isaacs**, 31, Beth Israel Congregation; Colby College, Waterville,
 Maine
 Conservative; Jewish Theological Seminary
- Rabbi Benzion Klatzko**, 45, Shabbat.com, Monsey, New York
 Orthodox; Mirrer Yeshiva
- Rabbi Jamie Korngold**, 48, Adventure Rabbi: Synagogue Without Walls, Boulder,
 Colorado
 Reform; Hebrew Union College-Jewish Institute of Religion
- Rabbi Benay Lappe**, 53, Svava: A Traditionally Radical Yeshiva, Chicago, Illinois
 Conservative; Jewish Theological Seminary
- Rabbi Michael Adam Latz**, 43, Shir Tikvah Congregation, Minneapolis, Minnesota
 Reform; Hebrew Union College-Jewish Institute of Religion
- Rabbi Yael Levy**, 56, Mishkan Shalom Synagogue, Philadelphia, Pennsylvania
 Reconstructionist; Reconstructionist Rabbinical College
- Rabbi Andrea London**, 50, Beth Emet The Free Synagogue, Evanston, Illinois
 Reform; Hebrew Union College-Jewish Institute of Religion
- Rabbi Moshe Moskowitz**, 29, Brown University MEOR, Providence, Rhode Island
 Orthodox; New England Rabbinical College
- Rabbi Fred Natkin**, 66, Congregation Mateh Chaim, Palm Bay, Florida
 Reform; Hebrew Union College-Jewish Institute of Religion
- Rabbi Jesse Olitzky**, 29, Jacksonville Jewish Center, Jacksonville, Florida
 Conservative; Jewish Theological Seminary
- Rabbi Debra Orenstein**, 51, Congregation B'nai Israel, Emerson, New Jersey
 Conservative; Jewish Theological Seminary
- Rabbi Peter J. Rubinstein**, 70, Central Synagogue, New York, New York
 Reform; Hebrew Union College-Jewish Institute of Religion
- Rabbi David Segal**, 33, Aspen Jewish Congregation, Aspen, Colorado
 Reform; Hebrew Union College-Jewish Institute of Religion
- Rabbi Marc Soloway**, 49, Congregation Bonai Shalom, Boulder, Colorado
 Conservative; American Jewish University

Rabbi Susan Talve, 61, Central Reform Congregation, St. Louis, Missouri Reform; Hebrew Union College-Jewish Institute of Religion

Rabbi Elie Weinstock, 38, Congregation Kehilath Jeshurun, New York, New York Modern Orthodox; Rabbi Isaac Elchanan Theological Seminary

Rabbi Harold S. White, 81, Interfaith Families Project, Washington, D.C. Reform; Jewish Theological Seminary

23.3 Obituaries, June 2013 to May 2014

This list of obituaries was culled from the Jewish Telegraphic Agency (www.JTA.org), the Jewish Federations of North America (www.JFNA.org), *The New York Times* obituary section online, and the *Toronto Star* online.

Abridgments of the JTA obituaries are presented for notable figures.

Notable Obituaries, June 2013–May 2014¹

ABRAMS, Rachel

June 10, 2013 (JTA)—Rachel Abrams, writer and artist

Rachel Abrams, a writer, editor and artist who was married to US diplomat Elliott Abrams, has died. Abrams died June 7 after battling stomach cancer for 3 years. She was 62. She was a visual artist and sculptor, and her writing appeared in several publications including *The Wall Street Journal*, *The Weekly Standard*, and *Commentary*, which was edited first by Abrams' father, Norman Podhoretz, and later her brother, John Podhoretz. Abrams was a board member of the Emergency Committee for Israel. In the 1970s, she spent 3 years during the 1970s working on Kibbutz Machanaynim in the Galilee. A critic of liberal thinkers, she kept a politically oriented blog called Bad Rachel.

BAUM, Phil

March 27, 2014 (JTA)—Phil Baum, longtime American Jewish Congress leader

Phil Baum, the former executive director at the American Jewish Congress, died at home in Riverdale, NY. Baum, who served in senior positions at the AJCongress for more than five decades, was in his 90s. He began at the Jewish advocacy

¹For full obituary of notable figures see www.JTA.org

organization in the late 1940s shortly after earning his law degree from University of Chicago in his hometown, and soon was named associate executive director, a position he filled until taking over as executive director in 1994. He retired from the post in 2002. During his lengthy tenure, when the AJCongress was among the most prominent American Jewish advocacy groups, Baum was a leading champion in the US Jewish community for Israel, Soviet Jewry, and other causes. For two decades, he organized the American-Israeli Dialogue, an annual conference in Israel bringing together American Jewish intellectual leaders with their Israeli counterparts. Marc Stern, a senior staff member at AJCongress for 33 years and now general counsel at the American Jewish Committee, told JTA that Baum was among the first Jewish leaders to defend the legality of President Truman's recognition of Israel in May 1948, publishing a legal memorandum on the subject soon after, and to offer a legal defense of Israel's decision to try Nazi leader Adolf Eichmann.

BECKER, Gary

May 5, 2014 (JTA)—Gary Becker, Nobel Prize-winning economist

Gary Becker, a Nobel Prize-winning economist, has died. Becker, who won the Nobel in economic sciences in 1992, died Saturday in Chicago. He was 83. A professor of economics and sociology at the University of Chicago, Becker also received the Presidential Medal of Freedom. He was known for applying economic analysis to human behavior and daily life. His teacher and mentor was Milton Friedman, also a University of Chicago economist and fellow Nobel Prize winner. Becker was best known for his work in labor economics.

BIRNBAUM, Jacob

April 10, 2014 (JTA)—Founder of the Student Struggle for Soviet Jewry

Birnbaum, the founder of the Student Struggle for Soviet Jewry, died at the age of 87. A native of Germany, Birnbaum escaped with his family to England after the Nazis came to power and later moved to France. Upon moving to New York in 1964, he set out to mobilize students to call on the Kremlin to stop the oppression of Soviet Jews, believing that Soviet Jews should not have to suffer the way Eastern European Jews did under the Nazis. In April 1964, he held a student meeting at Columbia University in New York, and on May 1 of that year, more than 1,000 students from Yeshiva University, Columbia, Stern College, and other campuses demonstrated outside the Soviet mission to the UN calling for freedom for Soviet Jews. "New York City is the largest center of Jewish life in the world, and from NY we could generate pressure on Washington," Birnbaum told JTA in 2007. "The goal was always Washington—first to convert the Jewish community, and then convert

Washington.” The protest would spark a worldwide movement that led to the largest Jewish exodus in history and contributed to the collapse of the Soviet Union.

BRONFMAN, Edgar

December 22, 2013 (JTA)—Edgar Bronfman, major Jewish philanthropist

Edgar Bronfman, the billionaire former beverage magnate and leading Jewish philanthropist, passed away. He was 84. As the longtime president of the World Jewish Congress, Bronfman fought for Jewish rights worldwide and led the successful fight to secure more than a billion dollars in restitution from Swiss banks for Holocaust victims and their heirs. As a philanthropist, Bronfman took the lead in creating and funding many efforts to strengthen Jewish identity among young people. Bronfman spent the 1950s and 1960s working with his father, Samuel, at Seagram Ltd., the family’s beverage business. He became chairman of the company in 1971, the year of his father’s death. Just a year earlier, in 1970, Bronfman took part in a delegation to Russia, to lobby the Kremlin for greater rights for Jews in the Soviet Union. In 1981, Bronfman became the president of the World Jewish Congress, stepping up the organization’s activism on behalf of Jewish communities around the world. From his perch at the WJC, in addition to battling with the Swiss banks, he continued the fight for Soviet Jewry, took the lead in exposing the Nazi past of Kurt Waldheim, and worked to improve Jewish relations with the Vatican. In 1991, he lobbied President George H.W. Bush to push for the rescission of the UN resolution equating Zionism and racism.

CAESAR, Sid

February 13, 2014 (JTA)—Sid Caesar, TV and comedy pioneer

Sid Caesar, regarded as the founding father of American Jewish comedy and live original sketch comedy, has died. Caesar was 91. He is best known for his Saturday night television variety show “Your Show of Shows,” which he hosted in the 1950s and launched the careers of Jewish comics such as Mel Brooks, Carl Reiner, Larry Gelbart, Neil Simon, and Woody Allen. Known for his comic timing, improvisational skills and ability to mimic foreign languages, Caesar in 2000 received the Alan King Award in American Jewish Humor from the National Foundation for Jewish Culture. When JTA asked him at the time if being Jewish had something to do with his comedic talent, he bristled, saying “You can be Jewish and be bad” at comedy. Born in Yonkers, NY, the third son of Jewish immigrants from Poland and Russia, Caesar launched his comedy career in 1942 while performing as a saxophonist. He suffered a two-decade addiction to alcohol and pills that ended in the late 1970s, according to Reuters.

FELDSTEIN, AI**May 1, 2014 (JTA)—Longtime editor of *Mad* magazine**

AI Feldstein, the editor of *Mad* magazine for nearly three decades, has died. He was 88. He became editor of *Mad* in 1956 and remained at the satirical publication's helm until his retirement in 1984. Feldstein began working as a comic book writer and artist at EC Comics in 1948 and soon became its editor, though his artwork continued to grace the covers of the comics. He introduced several new titles, mostly horror, including "Weird Science," "Weird Fantasy," and "Tales from the Crypt."

GELB, Arthur**May 21, 2014 (JTA)—Arthur Gelb, *New York Times* editor and critic**

Arthur Gelb, a former arts critic and managing editor for *The New York Times*, has died. Gelb, who worked at the newspaper for 45 years, died in his native Manhattan following a stroke. He was 90. The *Times*, in its obituary the day after Gelb's passing, said he was an incisive arts critic who covered a wide range of theater productions. Later, as an editor, he pursued investigative stories and expanded the newspaper's science, sports, dining, home, and magazine sections. He had started at the *Times* as a copy boy. The son of Jewish immigrants from Czechoslovakia and Ukraine, Gelb worked at the *Times* from 1944 until his retirement at 1989. Following his *Times* tenure, he and his wife, Barbara, wrote two books on playwright Eugene O'Neill. In 1970, Gelb broke a story exposing widespread police corruption in New York City. He also pointed reporters to stories ranging from exposing the Jewish heritage of a leading American Nazi to Queens taxi drivers paying off inspectors. The obituary cited Gelb as a mentor to several current or recent prominent *Times* writers. It said that "by sheer force of personality he was a dominant figure at *The New York Times* for decades."

GLAZER, Malcolm**May 29, 2014 (JTA)—Malcolm Glazer, sports owner and philanthropist**

Malcolm Glazer, owner of the NFL's Tampa Bay Buccaneers and the British soccer club Manchester United, has died. Glazer died 3 days after his 85th birthday. He had been in failing health after suffering two strokes since April 2006. One of seven children born to Lithuanian Jewish immigrants, Glazer took over the family's watch parts business at the age of 15 following the death of his father. He later served as president and chief executive officer of First Allied Corp., a holding company for his varied business interests that included international holdings and public companies. In 1999, he launched the Glazer Family Foundation, which assists charitable and educational causes in the Tampa Bay community. Glazer had purchased the Buccaneers in 1995 for a then-NFL record of \$192 million; the value has more than

quadrupled. The team will remain in the family's hands. Three of his six sons handle its day-to-day operations. Glazer finished acquiring ownership of Manchester United, part of the Premier League, in 2005. The team is co-chaired by his sons Joel and Avram. Fans had opposed his takeover of the club, for which he paid just over \$1.2 billion.

GORME, Eydie

August 11, 2013 (JTA)—Eydie Gorme, two-time Grammy winner

Eydie Gorme, who won Grammy Awards singing solo and with her husband, Steve Lawrence, has died. Gorme died at a Las Vegas hospital following a brief illness, according to a statement by her spokesman. She was 84. Gorme, whose 1963 song "Blame It on the Bossa Nova" was her biggest hit and won her a Grammy nomination, performed in nightclubs, and as both a solo artist and with Lawrence since the mid-1950s. They performed in Las Vegas for many years. Gorme retired in 2009. The couple had their own television variety show, "The Steve Lawrence and Eydie Gorme Show," until Lawrence entered the Army for 2 years and Gorme went on the nightclub circuit. Gorme and Lawrence met in 1953 on a local program hosted by Steve Allen and later were regular cast members on NBC's "Tonight Show," hosted by Allen, when it began in 1954. They married in 1957. Her first album with Lawrence, "We Got Us," won a Grammy Award in 1960. She also won a 1967 Grammy for "If He Walked Into My Life." In 1968, the couple starred in the Broadway musical "Golden Rainbow." Gorme was born Edith Garmezano to Sephardic Jewish parents in New York City. Her father was a tailor from Sicily and her mother was from Turkey. She worked as a Spanish-language interpreter and later recorded in Spanish. Her song "Amor" became a hit throughout Latin America. Gorme and Lawrence also had a son who died in his 20s of a heart condition.

HEYMAN, Anne

February 1, 2014 (JTA)—Anne Heyman, Rwandan youth village founder, dies in horse-riding accident:

Anne Heyman, a Jewish philanthropist who founded a Rwandan youth village for children orphaned in that country's 1994 genocide, died in a horse-riding accident. Heyman, 52, died after falling off a horse during a jumping competition at the Palm Beach International Equestrian Center in Florida, *The Palm Beach Post* reported. Heyman's interest in aiding Rwanda was spurred by a 2005 talk on the genocide that she and her husband, Seth Merrin, attended. Together they raised \$12 million to create Rwanda's Agahozo-Shalom Youth Village, according to the *Post*. The village opened in December 2008, and 500 Rwandans age 14–21 currently live and study there. The village was inspired by the youth villages in Israel that resettled young Jews orphaned by the Holocaust. Rwandan government officials expressed sorrow over Heyman's death. "RIP #AnneHeyman—your legacy will live on forever, our

thoughts are with your family and hundreds of youth in #ASYV who just lost a mother,” Jean Nsengimana, Rwanda’s youth minister, tweeted. Originally from South Africa, Heyman had been involved in numerous American Jewish philanthropies. She was a former board president of Dorot, a Jewish nonprofit that organizes volunteers to help the elderly and reduce their social isolation.

LAUTENBERG, Frank

June 3, 2013 (JTA)—Looking back at Lautenberg

Frank Lautenberg, longtime senator from New Jersey, passed away at age 89. Born to Jewish immigrant parents, Lautenberg was a staunch supporter of Israel and Jewish causes. Lautenberg had a pretty unique Jewish resume for a Jewish lawmaker: Before he ran for the Senate, Lautenberg was chairman of United Jewish Appeal. Among other issues, Lautenberg was known for his advocacy on behalf of Soviet Jewry. In 1982 Lautenberg won the first of many Senate elections, where he continued fighting for Jewish issues—most famously with the Lautenberg Amendment, passed in 1989, which made it easier for Russian Jews to immigrate to the US. Lautenberg was also a vocal Israel supporter, often saying that Israel must make its own choices in foreign policy. Lautenberg was also the force behind another amendment that bears his name: the Domestic Violence Offender Gun Ban, which prohibits those convicted of domestic violence from owning a firearm.

RAMIS, Harold

February 24, 2014 (JTA)—Filmmaker Harold Ramis

Harold Ramis, an actor, writer and director who had a hand in such iconic comedies as “Groundhog Day,” “Ghostbusters” and “National Lampoon’s Animal House,” has died. Ramis died from complications of autoimmune inflammatory vasculitis, a rare disease that involves swelling of the blood vessels, the *Chicago Tribune* reported, citing Ramis’ wife, Erica. He was 69. In addition to directing “Groundhog Day,” Ramis wrote and directed “Caddyshack,” “National Lampoon’s Vacation” and “Analyze This.” He also directed episodes of NBC’s “The Office.” As an actor, his best-known film roles came in “Ghostbusters” and “Stripes,” both of which he co-wrote with Bill Murray. Ramis, a Chicago native, graduated from Washington University in St. Louis. He acted in Chicago’s Second City improvisational comedy troupe along with Murray and John Belushi. He lived in Los Angeles from the late 1970s before returning to Chicago, basing his production company in a Chicago suburb. Ramis had a Jewish upbringing, and later immersed himself in Zen Buddhism, according to the *Chicago Tribune*. He was well known as a Chicago Cubs fan, leading the singing of “Take Me Out to the Ballgame” during the seventh-inning stretch at Wrigley Field.

REED, Lou**October 27, 2013 (JTA)—Musician Lou Reed**

Musician and guitarist Lou Reed, the frontman for the band Velvet Underground as well as a solo artist, has died. Reed, who was born to a Jewish family, died at age 71. A cause of death was not made public. He had a liver transplant this past year after years of alcohol and drug abuse. Reed, born Lewis Allan Reed in Brooklyn, NY, became influential in rock by blending art and music in New York in the 1960s through Velvet Underground's collaboration with pop artist Andy Warhol. The band was inducted into the Rock and Roll of Fame in 1996. Reed quit the band in 1970 and focused on his solo career, which featured the 1972 hit song "Walk on the Wild Side." He visited Israel 5 years ago with his musician wife Laurie Anderson during her world tour. Reed reportedly was coy about his Jewish roots. He was quoted as saying, "My God is rock 'n' roll" and "The most important part of my religion is to play guitar."

STRAUSS, Robert**March 20, 2014 (JTA)—Robert Strauss, democratic kingmaker and ambassador**

Robert Strauss, the son of small-town Texas shopkeepers who became an adviser to presidents of both parties, has died. Strauss, 95, died Wednesday, according to Akin, Gump, Strauss, Hauer & Feld, the energy law firm he helped found in 1945 and which pioneered powerhouse lobbying after its 1971 move to Washington. Strauss, forged his first important political ties at the University of Texas working on the congressional campaign of Lyndon Johnson, a future president, and the student body campaign of John Connally, a future Texas governor. Connally's sponsorship decades later led to Strauss becoming chairman of the Democratic National Committee after the party's presidential candidate, George McGovern, suffered a crushing defeat in 1972. Strauss led the rebuilding of the party and started advocating on behalf of the little-known governor of Georgia as a possible candidate—a bet that paid off in 1976 with Jimmy Carter's election as president. Carter made Strauss a trade envoy and later named him a special ambassador so he could help negotiate the emerging Egypt-Israel peace agreement. Strauss was among Carter's advisers who successfully counseled the president to resist bringing the Palestine Liberation Organization into the process until it recognized Israel. Strauss also endeavored to smooth relations between the Jewish and black communities after Carter fired Andrew Young, the US envoy to the UN, for meeting with PLO officials. Within weeks of Carter's defeat in 1980, Strauss began to meet routinely with President-elect Ronald Reagan and became an adviser to him. Reagan awarded Strauss the Medal of Freedom in 1981, and his vice president and successor, President George H. W. Bush, named him ambassador to the collapsing Soviet Union in 1991, which led to Strauss becoming the first US envoy to the post-Soviet Russia.

ZACKS, Gordon

February 2, 2014 (JTA)—Gordon Zacks, republican Jewish coalition co-founder Gordon Zacks, a founder of the Republican Jewish Coalition and an unofficial adviser to George H.W. Bush, has died. Zacks, a businessman who also was chairman of the Florence Melton Adult Mini-School named for his mother, died at home in the Columbus, Ohio, area following a brief illness. He was 80. He was among the co-founders of the RJC in 1985. For Bush, as vice president and president, Zacks served as an unofficial adviser and confidant on Israel-US relations, the Middle East peace process, Soviet and Ethiopian Jewry, as well as the political landscape of the American Jewish community. Bush said in a statement, “Barbara and I were deeply saddened to learn that our dear friend Gordon Zacks has passed. We are saddened because he was one of my staunchest and earliest political supporters, and both a trusted and respected advisor on our critically important relationship with the State of Israel. I leaned on Gordy frequently, and valued his advice.” Zacks traveled to more than 100 countries and made over 100 trips to Israel and the Middle East. The Melton schools provide pluralistic adult Jewish education in more than 60 cities in 4 countries have over 30,000 graduates. Zacks was board chairman and CEO of his family’s business, R.G. Barry Corp., for 25 years until 2004, after which he was named the company’s non-executive board chairman. He held the latter post until his death.

Full List of Obituaries, June 1st–December 31st 2013

ABRAMS, RACHEL: Writer and artist, d. 6-7-13.

BERG, PHILIP: Kabbalah teacher for A-list celebs, d. 9-16-13.

BERMAN, MARSHALL HOWARD: Philosopher, humanist, author, and Distinguished Professor, d. 9-11-13.

BILDNER, JOAN: Co-founded the Allen and Joan Bildner Center for the Study of Jewish Life at Rutgers, d. 6-23-13.

BLACK, KAREN: Award winning actress, screenwriter, singer, and songwriter, d. 8-8-13.

BLATT, DANIEL: Award winning film producer, d. 10-9-13.

BLUMBERG, HERSCHEL: Jewish Federations and Conservative movement pioneer, d. 12-11-13.

BRONFMAN, EDGAR: Canadian-American billionaire and philanthropist, d. 12-21-13.

CHERNIN, ALBERT: A leader of the Soviet Jewry movement, d. 11-26-13.

GARMENT, LEONARD: Close friend of President Richard Nixon and White House counsel during the Watergate scandal, d. 7-13-13.

GOLDBERG, GARY DAVID: TV and film writer and producer, d. 6-22-13.

GOLDSTEIN, ALVIN: Pioneering pornographer defended by Alan Dershowitz against obscenity charges, d. 12-19-13.

GORME, EYDIE: Famed singer, d. 8-10-13.

GREENE, BOB: Musician who performed Jelly Roll Morton's music, d. 10-13-13.

KAGAN, SAUL: Founding director of the Conference on Jewish Material Claims Against Germany, d. 11-8-13.

KAHN, WILLIAM: Jewish communal leader and civil rights activist, d. 6-27-13.

KAPLAN, PETER: Editor of the *New York Observer*, d. 11-29-13.

KAUFFMANN, STANLEY: Film and theatre critic, author, and editor, d. 10-9-13.

KAY, JAMES F.: Industrial textile innovator, philanthropist, and former president of the Jewish National Fund of Canada, d. 12-8-13.

KOZAK, EVELYN: World's oldest Jew (age 113), d. 6-13-13.

KUSHNER, ALVIN: Former leader of Detroit's Jewish Community Council, d. 8-19-13.

LAUTENBERG, FRANK: Longtime senator and activist, d. 6-3-13.

MLOTEK, ELEANOR CHANA: Author and former music archivist at the YIVO Institute for Jewish Research, d. 11-4-13.

NEWMAN, SYLVIA ZARETSKY: Canadian with longtime career in the Women's Division of the United Jewish Appeal, d. 6-19-13.

NISSONSON, HUGH: Author, d. 12-13-13.

POMM, MONTY: Served as the dual executive director of the Jewish Federation and the Jewish Community Center of Nashville in the 1970s, d. 7-1-13.

POST, TED: TV and film director, d. 8-20-13.

REED, LOU: Legendary musician, d. 10-27-13.

REICHMANN, PAUL: Canadian real estate developer and philanthropist, d. 10-25-13.

RICH, MARC: Businessman controversially pardoned by President Clinton, 6-26-13.

ROTLATT, MARVIN: Major League pitcher for Chicago White Sox, d. 7-16-13.

RUBIN, LOUIS D. JR.: Noted scholar, author, editor, and publisher who advanced the study of Southern literature, d. 11-16-13.

SCHECTMAN, OSSIE: Scored first basket in NBA, d. 7-30-13.

SCHIFF, ALVIN: Founder of the Graduate School of Jewish Education at Yeshiva University, d. 7-8-13.

SIEBERT, MURIEL: First woman to own a seat on the New York Stock Exchange, d. 8-2-13.

SIMON, RITA J.: American University professor and former editor of *American Sociological Review*, *Justice Quarterly*, and *Gender Issues*, d. 7-25-13.

SOMMER, SAMUEL ASHER: 8 year-old known as "Superman Sam," whose fight against leukemia inspired many to raise money to fight the disease, d. 12-14-13.

SOROS, PAUL: Founder of Soros Associates, philanthropist, and engineer, d. 6-15-13.

STEIN, MICHAEL: Co-founder of the influential Washington Institute for Near East Policy, d. 11-7-13.

YORAN, SHALOM: Holocaust survivor, partisan fighter, and author of *The Defiant*, d. 9-13-13.

Full List of Obituaries, January 1st–May 2014

ADLER, SOL: Executive director of New York's 92nd Street Y, d. 5-9-14.

BAUM, PHIL: Longtime American Jewish Congress leader, d. 3-26-14.

BECKER, GARY: Nobel Prize-winning economist, d. 5-3-14.

BERNS, SAM: 17 year-old public face of rare aging disease, d. 1-10-14.

BIRNBAUM, JACOB: Founder of the Student Struggle for Soviet Jewry (SSSJ), d. 4-9-14.

BRENNER, DAVID: Stand-up comic, author, and actor, d. 3-15-14.

BRETHOLZ, LEO: Holocaust survivor who escaped Auschwitz bound train, author, and advocate, d. 3-8-14.

BROOKS, CHARLOTTE: Noted photojournalist and one of only a few women to work for *Look* magazine in that capacity, d. 3-15-14.

CAESAR, SID: Famed comedic actor and writer, d. 2-12-14.

DOLLINGER, GISELA KOHN: 111 year-old refugee who rescued husband from Gestapo, d. 3-10-14.

FELDSTEIN, AL: Longtime editor of *Mad* magazine, d. 4-29-14.

FIELDS, HARVEY: Longtime rabbi at L.A. temple, d. 1-23-14.

GARFIELD, LOTTIE APPLEBY: Canadian advocate and community leader in Hadassah and Jewish Family and Child Services, d. 4-19-14.

GELB, ARTHUR: Former managing editor of the *New York Times*, d. 5-20-14.

GLAZER, MALCOLM: Sports owner and philanthropist, d. 5-28-14.

GOTTFRIED, MARTIN: Theater critic and author, d. 3-6-14.

GRAY, HERB: Canadian Member of Parliament and first Jewish federal cabinet member, d. 4-21-14.

GURALNIK, GERALD: Brown University professor, co-discovered the Higgs mechanism and Higgs boson, d. 4-26-14.

HAUT, RIVKA: Women of the Wall co-founder and agunot advocate who convened the first women's prayer service with a Torah scroll at the Kotel, d. 3-30-14.

HEYMAN, ANNE: Philanthropist, d. 1-30-14.

HOLLANDER, ZANDER: Journalist, editor, and sportswriter, d. 4-11-14.

KATZ, ELEANOR: A leading philanthropist in the Jewish community, d. 2-19-14.

KATZ, LEWIS: Co-owner of *The Philadelphia Inquirer* and philanthropist, d. 5-31-14.

KRIPKE, RABBI MYER S.: Scholar, rabbi, and educator who lived to be 100, d. 4-11-14.

LANDES, RABBI AARON: Philadelphia congregational rabbi and longtime director of US Naval Reserve chaplains, d. 4-19-14.

LAWRENCE, EDDIE: Actor, writer, lyricist, director, and comic, best known for his “Old Philosopher” routine, d. 3-25-14.

LEVIN, MYRNA HOLZBERG: Canadian co-founder of the Women’s Endowment Fund at the Jewish Foundation of Manitoba, d. 3-24-14.

MARGOLIUS, PHYLLIS: Leader in the Jewish Federation of Greater Washington, d. 2-20-14.

MILCHBERG, IRVING: Canadian Holocaust refugee who smuggled guns and food to partisan fighters, d. 1-26-14.

NULAND, SHERWIN B.: Surgeon, medical ethicist, acclaimed author, and finalist for the Pulitzer Prize, d. 3-3-14.

ORTENBERG, ARTHUR: Co-founder of Liz Claiborne, d. 2-3-14.

PROTAS, JUDY: Slogan writer for Levy’s rye bread, d. 1-7-14.

RAMIS, HAROLD: Actor, writer, and director, d. 2-24-14.

ROBINS, HON. SYDNEY LEWIS: First Jewish treasurer of the Law Society of Upper Canada and judge of the Supreme Court and Court of Appeal of Ontario d. 1-10-14.

ROSENFELD, FLORENCE MARGULIES: Longtime lawyer in the Federal Government of Canada, d. 1-14-14.

ROTHSCHILD, LOIS AMSTER: Inspired the character of Lois Lane, d. 4-24-14.

RUBIN, BARRY: Director of the Global Research in International Affairs Center and editor of the *Middle East Review of International Affairs*, d. 2-3-14.

STARK, MENACHEM: Murdered real estate developer, d. 1-3-14.

STRAUSS, ROBERT: Presidential advisor and ambassador, d. 3-19-14.

WEIDENBAUM, MURRAY LEW: Economic advisor to President Reagan and Assistant Secretary of the Treasury for Economic Policy (1969–1971), d. 3-20-14.

ZACKS, GORDON: Co-founder of the Republican Jewish Coalition, d. 2-1-2014.

ERRATUM

Chapter 5 End of Jewish/Non-Jewish Dichotomy? Evidence from the 2013 Pew Survey

Sergio DellaPergola

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The second page of this Table 5.1 is incorrect in print PDF. Here is the correct table and also the new table will be printed in AJYB 2015.

Table 5.1 Selected population, regional, family, ideational, and behavioral markers by identification group, *Pew's A Portrait of Jewish Americans*, 2013. Percentages

Marker	Jews by religion (1)	No-religion, Jewish ^a (2)	No-religion, partly Jewish ^a (3)	Non-Jews, Jewish background (4)	Non-Jews, Jewish affinity (5)	Total catchment millions ^b (6)
Total population (millions)	5.1	0.6	1.0	3.9	NA	11.8
Therefore: Adults	4.2	0.5	0.6	2.4	1.2	8.9
Children	0.9	0.1	0.4	1.5	NA	2.9
Regional	100	100	100			5.3
Northeast	46	34	30			2.3
Midwest	10	17	13			0.6
South	24	17	26			1.2
West	20	31	30			1.2
Family background and marriage						
Raised Jewish only	87	53	34	20	0	4.6
Parents both Jewish	80	55	26	19	0	4.2
Respondent Jewish-married	64	21	14			2.9
Ideational (importance of...)						
Proud to be Jewish	97	85	82			5.0
Belonging to Jewish people	85	53	32			4.0
Remembering the Holocaust	76	59	61			3.9
Leading ethical and moral life	73	56	54			3.7
Responsibility to world Jews	71	44	28			3.4
Working for Justice, equality	60	48	43			3.0
Being Jewish (very important)	56	20	4			2.5
Intellectually curious	51	46	39			2.6
Caring about Israel	49	28	18			2.3

God gave the Holy Land to Jews	47	17	15			2.1
Sense of humor	43	39	40			2.2
Attached to Israel (very)	36	21	3	21	26	2.5
Being part of Jewish community	33	14	6			1.5
Observing Jewish law	23	11	4			1.0
Traditional Jewish foods	16	8	9			0.8
Behavioral						
Had full time Jewish school	26	14	11			1.2
Had part-time Jewish education	63	52	36			3.1
Knows Hebrew alphabet	60	33	16			2.8
Own child had any Jewish education	59	22	10			2.6
Had Bar/bat mitzvah	58	32	22			2.7
Had Jewish summer camp	44	21	15			2.0
Held/attended Seder	78	47	37	26	23	4.6
Fast Kippur all/part	62	27	16	31	26	3.9
Synagogue 1/2 times a month	29	6	2	8	3	1.5
Home Shabbat candles	28	10	2			1.2
Keeps kosher	25	16	7			1.2
Not handle money Shabbat	16	8	3			0.7
Donated to Jewish cause	67	25	15	28	25	4.0
Friends all/most Jewish	38	16	11	11	9	2.1
Member of a synagogue	39	5	3	5	2	1.8
Member of other Jewish organization	22	4	3	4	4	1.1
Ever been to Israel	49	32	15	13	9	2.7
Christmas tree at home	27	41	60	61	60	3.9

^a Special data processing by courtesy of Pew Research Center. Thanks are due to Greg Smith and Alan Cooperman. Figures in **bold** are the lowest value across cols. 2–4, inasmuch as available

^b Projected total number of adults involved, inclusive of all definitional categories (cols. 1–5), inasmuch as available