

American Jewish Year Book

Arnold Dashefsky
Ira M. Sheskin *Editors*

American Jewish Year Book 2016

The Annual Record of North
American Jewish Communities

 Springer

American Jewish Year Book

Volume 116

Series Editors

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

Ira M. Sheskin, University of Miami, Coral Gables, FL, USA

Produced under the Academic Auspices of:

The Center for Judaic Studies and Contemporary Jewish Life,
University of Connecticut

and

The Jewish Demography Project at The Sue and Leonard Miller
Center for Contemporary Judaic Studies, University of Miami

More information about this series at <http://www.springer.com/series/11193>

Arnold Dashefsky • Ira M. Sheskin
Editors

American Jewish Year Book 2016

The Annual Record of North American
Jewish Communities

 Springer

Editors

Arnold Dashefsky
Department of Sociology and Center for
Judaic Studies
University of Connecticut
Storrs, CT, USA

Ira M. Sheskin
Department of Geography and Jewish
Demography Project, The Sue and
Leonard Miller Center for Contemporary
Judaic Studies
University of Miami
Coral Gables, FL, USA

ISSN 2213-9575

American Jewish Year Book

ISBN 978-3-319-46121-2

DOI 10.1007/978-3-319-46122-9

ISSN 2213-9583 (electronic)

ISBN 978-3-319-46122-9 (eBook)

© Springer International Publishing AG 2017

This work is subject to copyright. All rights are reserved by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The publisher, the authors and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, express or implied, with respect to the material contained herein or for any errors or omissions that may have been made.

Printed on acid-free paper

This Springer imprint is published by Springer Nature

The registered company is Springer International Publishing AG

The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

The Publication of This Volume Was Made Possible by the Generous Support of

The College of Liberal Arts and Sciences at the University of Connecticut (**Dean Jeremy Teitelbaum**)

Center for Judaic Studies and Contemporary Jewish Life at the University of Connecticut (**Jeffrey Shoulson, director**)

The Sue and Leonard Miller Center for Contemporary Judaic Studies (**Haim Shaked, director**) and its Jewish Demography Project (**Ira M. Sheskin, director**) and the George Feldenkreis Program in Judaic Studies (**Haim Shaked, director**)

College of Arts and Sciences at the University of Miami (**Dean Leonidas Bachas** and **Senior Associate Dean Angel Kaifer**)

The Department of Geography at the University of Miami (**Ira M. Sheskin, chair**)

Mandell “Bill” Berman and the Mandell and Madeleine Berman Foundation

We acknowledge the cooperation of:

Berman Jewish DataBank, a project of The Jewish Federations of North America (**Mandell Berman, founding chair; Laurence Kotler-Berkowitz, director**)

The Association for the Social Scientific Study of Jewry (**Steven M. Cohen, president**)

We acknowledge the contributions of the men and women who edited the *American Jewish Year Book* from 1899 to 2008:

Cyrus Adler, Maurice Basseches, Herman Bernstein, Morris Fine, Herbert Friedenwald, H. G. Friedman, Lawrence Grossman, Milton Himmelfarb, Joseph Jacobs, Martha Jelenko, Julius B. Maller, Samson D. Oppenheim, Harry Schneiderman, Ruth R. Seldin, David Singer, Jacob Sloan, Maurice Spector, and Henrietta Szold

Academic Advisory Committee

Sidney and Alice Goldstein, Honorary Chairs

Carmel Chiswick, Research Professor of Economics at George Washington University and Professor Emerita of Economics at the University of Illinois at Chicago.

Steven M. Cohen, Research Professor of Jewish Social Policy at Hebrew Union College-Jewish Institute of Religion in New York and Director of the Berman Jewish Policy Archive. Recipient of the 2010 Marshall Sklare Award. President of the Association for the Social Scientific Study of Jewry (ASSJ).

Miriam Sanua Dalin, Professor of History at Florida Atlantic University.

Lynn Davidman, Robert M. Beren Distinguished Professor of Modern Jewish Studies and Professor of Sociology at University of Kansas.

Sylvia Barack Fishman, Near Eastern and Judaic Studies Department, Joseph and Esther Foster Professor of Contemporary Jewish Life, and Co-director of the Hadassah-Brandeis Institute at Brandeis University. Recipient of the 2014 Marshall Sklare Award.

Calvin Goldscheider, Professor Emeritus of Sociology, Ungerleider Professor Emeritus of Judaic Studies, and Faculty Associate of the Population Studies and Training Center at Brown University. Recipient of the 2001 Marshall Sklare Award.

Alice Goldstein, Research Associate Emerita, Population Studies and Training Center, Brown University.

Sidney Goldstein, G. H. Crooker University Professor Emeritus of Sociology, Brown University. Recipient of the 1992 Marshall Sklare Award.

Harriet Hartman, Professor of Sociology and Anthropology at Rowan University and Editor-in-Chief of *Contemporary Jewry*.

Samuel C. Heilman, Distinguished Professor of Sociology, Harold Proshansky Chair in Jewish Studies at the Graduate Center, and Distinguished Professor of

Sociology at Queens College of the City University of New York. Recipient of the 2003 Marshall Sklare Award. Former Editor of *Contemporary Jewry*.

Debra R. Kaufman, Professor Emerita of Sociology and Matthews Distinguished University Professor at Northeastern University.

Shaul Kelner, Associate Professor of Sociology and Jewish Studies and former Director of the Program in Jewish Studies at Vanderbilt University.

Barry Kosmin, Research Professor of Public Policy & Law and Director of the Institute for the Study of Secularism in Society and Culture at Trinity College, Hartford, Connecticut. Senior Associate, Oxford Centre for Hebrew & Jewish Studies, University of Oxford, England.

Laurence Kotler-Berkowitz, Senior Director of Research and Analysis and Director of the Berman Jewish DataBank at The Jewish Federations of North America.

Deborah Dash Moore, Professor of History and former Director of the Frankel Center for Judaic Studies at the University of Michigan. Recipient of the 2006 Marshall Sklare Award.

Pamela S. Nadell, Professor and the Patrick Clendenen Chair in Women's and Gender History, and Director of the Jewish Studies Program at American University. President of the Association for Jewish Studies (AJS).

Bruce Phillips, Professor of Jewish Communal Service at Hebrew Union College-Jewish Institute of Religion in Los Angeles. Recipient of the 2016 Marshall Sklare Award.

Riv-Ellen Prell, Professor Emerita of American Studies and Past Director of the Center for Jewish Studies at the University of Minnesota. Chair of the Academic Council of the American Jewish Historical Society. Recipient of the 2011 Marshall Sklare Award.

Jonathan D. Sarna, University Professor and Joseph H. & Belle R. Braun Professor of American Jewish History at Brandeis University and Chief Historian of the National Museum of American Jewish History. Recipient of the 2002 Marshall Sklare Award. Past president of the Association for Jewish Studies (AJS).

Leonard Saxe, Klutznick Professor of Contemporary Jewish Studies at Brandeis University and Director of the Cohen Center for Modern Jewish Studies/Steinhardt Social Research Institute at Brandeis. Recipient of the 2012 Marshall Sklare Award.

Morton Weinfeld, Professor of Sociology and Chair in Canadian Ethnic Studies at McGill University. Recipient of the 2013 Marshall Sklare Award.

Preface

The *American Jewish Year Book* was a valuable resource for the Jewish community from its inception in 1899 through 2008, when it ceased publication.¹ We are grateful for the support we received to revive the *Year Book* starting in 2012 as we felt an obligation to preserve a contemporary record of Jewish life in North America for future generations.

We can report updated figures and examples of the extent to which the *Year Book* is being cited in the current period of time. As of March 2016, Google found about 115,000 references to the *Year Book*. Google Scholar found 6,350 references to the *Year Book* in the scientific literature. Wikipedia had 239 references to the *Year Book*. For the 2012 volume, 4,152 chapters were downloaded from the Springer website; 4,909 chapters were downloaded from the 2013 volume; and 3,322 chapters were downloaded from the 2014 volume. Data for the 2015 volume were not yet available at the time of this writing.

In addition the “United States Jewish Population” and the “World Jewish Population” chapters from the *Year Book* have been downloaded tens of thousands of times from www.jewishdatabank.org and www.bjpa.org. Demographic data from the *Year Book* are included in the *US Statistical Abstract*, *The World Almanac*, Wikipedia, the Jewish Virtual Library, and many other places. Older issues of the *Year Book* are available at www.ajcarchives.org.

Further evidence of the usefulness of the *Year Book* were citations in the media. It was brought to our attention that prior to the New York State presidential primary, the 2014 *Year Book* was cited by CNN (April 16, 2016), reporting on the size of the Empire State’s Jewish population. Shortly thereafter, just a few days before

¹Wikipedia provides the following review of the publication history of the *Year Book*: “The *American Jewish Year Book* (AJYB) has been published since 1899. Publication was initiated by the Jewish Publication Society (JPS). In 1908, the American Jewish Committee (AJC) assumed responsibility for compilation and editing while JPS remained the publisher. From 1950 through 1993 the two organizations were co-publishers, and from 1994 to 2008 AJC became the sole publisher. From 2012 to present, Springer has published the *Year Book* as an academic publication. The book is published in cooperation with the Berman Jewish DataBank and the Association for the Social Scientific Study of Jewry.”

Passover, an advertisement in the *New York Times* (April 21, 2016) cited the 2015 *Year Book* article on the world Jewish population by Sergio DellaPergola. We surmise that the reason for the frequency of citations is the quality of the articles that are included each year, and those in the current volume follow that tradition.

Following the “groundswell of interest” in the release by the Pew Research Center in October 2013 of “A Portrait of Jewish Americans,” we published a forum on the Pew Survey in the 2014 *Year Book* (see Dashefsky and Sheskin 2015). In the current volume, we continue that model by presenting in Part I “A Portrait of American Orthodox Jews: A Further Analysis of the 2013 Survey of U.S. Jews.” This report is preceded by an introductory editorial comment followed by a number of academic contributions and a response by three of the investigators, Alan Cooperman, Gregory A. Smith, and Becka A. Alper.

Part II begins with a lead article by Harriet Hartman on the Jewish family in Chapter 13. This chapter is followed by the four additional chapters that have become regular features of the *Year Book*. Chapter 14, on the international arena by Mitchell Bard, recontextualizes the previously titled chapter on national affairs that was authored by Ethan Felson, who covered that topic from 2006 to 2015 (and with Mark Silk in 2015). Chapters 15, 16, and 17 report on the Jewish populations of the United States, Canada, and the world by Ira M. Sheskin (University of Miami) and Arnold Dashefsky (University of Connecticut), Charles Shahar (the Jewish Community Foundation of Montreal), and Sergio Dellapergola (The Hebrew University of Jerusalem), respectively.

Frequent followers of the *Year Book* will note that the article on Jewish communal affairs, the long-standing contribution of Larry Grossman, who authored the article from 1988 to 2015, is absent. Larry had requested that he be relieved of that responsibility so that he could focus on other writing obligations. Based on ongoing negotiations, it is our expectation that the 2017 edition will cover a two-year time frame, going back to 2015. This coverage will include the US presidential primary season as well as the presidential election. Part III consists of four chapters (18–21) covering Jewish institutions, the Jewish press, academic resources, and transitions (which reports on major events, honorees, and obituaries). The provision of a variety of Jewish lists harkens back to the earliest volume of the *Year Book*.

Each year the lists in Part III are checked to make certain that all contact information is current. In addition, this year we added dozens of Jewish organizations and Jewish publications to these lists that were either new or ones of which we were unaware in the past.

While much of the information in Part III is available on the Internet (indeed we obtain most of it from the Internet), we believe that collating this information in one volume helps to present a full picture of the state of North American Jewry today. A part of this picture is its demographics; a part is the extensive infrastructure of the Jewish community (the organizations and the publications); and a part is the enormous contributions made by the less than two percent of the population that is Jewish to the culture and society of the United States and Canada.

In addition, while, for example, a list of Jewish Federations will probably always appear on the Internet, a list current as of 2016 will not be there forever. A historian

in the year 2116, wishing to examine the history of American Jewry, will have a wealth of data preserved in one volume. Indeed, preserving that history is part of the *raison d'être* of the *Year Book*.

We hope that the initiatives we have undertaken over the past five years of our editorship since 2012 will both uphold the traditional quality of the *Year Book* and effectively reflect ever-evolving trends and concerns. We also hope that the *Year Book* whose existence spans three different centuries will continue indefinitely.

Storrs, CT, USA
Coral Gables, FL, USA

Arnold Dashefsky
Ira M. Sheskin

Reference

Dashefsky, A., and I. Sheskin (eds.). 2015. *American Jewish Year Book 2014*. Dordrecht: Springer.

Acknowledgments

The *Year Book* volume is a product of an intense collaborative effort to present the reader with the highest quality text. This year we say a fond farewell to two long-term authors: Larry Grossman and Ethan Felson. Larry wrote the article on “Jewish Communal Affairs” from 1988 to 2015 and served as editor of the *Year Book* from 2000 to 2008. He provided us with excellent guidance in proceeding through the transition from the previous editorships, under the auspices of the American Jewish Committee, to the new international publisher, Springer. Ethan wrote the article on “National Affairs” from 2006 to 2015 (and was joined by Mark Silk in 2015) while he served in various capacities as vice president and general counsel at the Jewish Council for Public Affairs. More than that, he served as a personal guide, navigating us through the thicket of political issues. To both of these individuals, we all owe a debt of gratitude for their selfless service to producing the *Year Book*. Of course, our gratitude is extended to a successor author: Mitchell Bard took on Ethan Felson’s (and Mark Silk’s) “National Affairs” article, now focused on the “International Arena.”

In addition, we want to thank all of the contributors to the Pew Forum on American Jewish Orthodoxy, including Pew’s Alan Cooperman, Gregory A. Smith, and Becka A. Alper, along with all of the commentators: Steven Bayme, Mijal Bitton, Lynn Davidman, Adam S. Ferziger, Sylvia Barack Fishman, Samuel C. Heilman, Debra R. Kaufman, Elana Maryles Sztokman, and Chaim I. Waxman.

Also, special thanks are due to Harriet Hartman for her comprehensive article on the “Jewish Family,” as well as to Charles Shahar for our new regular feature on the Canadian Jewish population, and to the continuing contribution of Sergio DellaPergola on the world’s Jewish population.

We would also like to express our appreciation to the several reviewers who provided helpful advice on the chapters in Part II, including Sylvia Barack Fishman, Randal Schnoor, 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 outstanding support staff. We offer our heartfelt thanks to Rae Asselin and Aaron

Rosman, program assistants, and Pamela J. Weathers, editorial assistant, all at the University of Connecticut's Center for Judaic Studies and Contemporary Jewish Life, for their excellent assistance. Pam provided research and editorial support and filled in for Rae, who moved to a full-time job at UConn and to whom we wish much success.

We also want to acknowledge the generous support that we have received from Jeremy Teitelbaum, dean of the College of Liberal Arts and Sciences, and Jeffrey Shoulson, director of the Center for Judaic Studies and Contemporary Jewish Life, both at the University of Connecticut, for facilitating the editorial work involved in producing this volume. Finally, we express our appreciation to Bill Berman (see in memoriam below), the founding philanthropist of the Berman Jewish DataBank and the Berman Jewish Policy Archive, for his generous financial support of the *Year Book*. It was our privilege to present Bill with his personal copy of the 2015 *Year Book* at his winter home in Sarasota, Florida, this past March.

At the University of Miami, acknowledgments are due to Sarah Markowitz, Roberta Pakowitz, and Karen Tina Sheskin for their assistance with the production of the lists and other material in Part III of this volume. Chris Hanson and the University of Miami Department of Geography and Regional Studies Geographic Information Systems Laboratory assisted with the production of the maps. Tricia Hutchings of the Department of Geography assisted with the verification of much of the material in Part III. We wish to acknowledge the generous support we have received from Deans Leonidas Bachas and Angel Kaifer of the University of Miami College of Arts and Sciences and from Haim Shaked, director of the Sue and Leonard Miller Center for Contemporary Judaic Studies.

Finally, we wish to express our appreciation to our editors at Springer for their support and encouragement. Cristina Alves dos Santos, Anita van der Linden-Rachmat, Werner Hermens, and Rameshbabu Rathinam and their associates at Springer have shared our enthusiasm for the publication of the *Year Book* once again. We look forward to an ongoing and mutually beneficial partnership.

Storrs, CT, USA
Coral Gables, FL, USA

Arnold Dashefsky
Ira M. Sheskin

IN MEMORIAM

This volume of AJYB is dedicated to the memory of Mandell “Bill” Berman, z”l, a singular supporter of social science research on American Jewry. Bill has generously supported the *American Jewish Year Book*, the Berman Jewish DataBank, the Berman Jewish Policy Archive@Stanford University, the Association for the Social Scientific Study of Jewry (ASSJ) and its journal *Contemporary Jewry*, the Association for Jewish Studies, the Berman Foundation Dissertation Fellowships, the Berman Foundation Early Career Fellowships, the 2000–2001 National Jewish Population Surveys, and many other projects. Bill was awarded the Berman Service Award by ASSJ, named in his honor, in 2010, for his support of social science research. May his memory be for a blessing.

Contents

Part I Forum on the Pew Survey, A Portrait of American Orthodox Jews: A Further Analysis of the 2013 Survey of U.S. Jews	
1	Orthodox Judaism in the US: Retrospect and Prospect..... 3 Arnold Dashefsky and Ira M. Sheskin
2	A Portrait of American Orthodox Jews: A Further Analysis of the 2013 Survey of US Jews..... 9 Pew Research Center
3	The Looming Orthodox Ascendancy: Policy Implications..... 31 Steven Bayme
4	The Orthodox Paradox: Numbers, Confidence, and Anxiety..... 37 Mijal Bitton
5	Jews: The Ever Dying, Ever Renewing, People..... 43 Lynn Davidman
6	Pew’s “Statistical Narrative” of Orthodox Separateness: Limitations and Alternatives..... 49 Adam S. Ferziger
7	Don’t Underestimate the Hybridity of America’s Orthodox Jews..... 53 Sylvia Barack Fishman
8	What I Learned from the Pew Report on Orthodox Jews in America..... 57 Samuel C. Heilman
9	Re-imagining/Imagining Pew’s Portrait of Orthodoxy..... 61 Debra R. Kaufman

10 Missing from the Pew Report: Attention to Gender 65
 Elana Maryles Sztokman

11 Insights and Questions from the Pew Report on America’s Orthodox Jews 69
 Chaim I. Waxman

12 Response: Pew Research Center..... 73
 Alan Cooperman, Gregory A. Smith, and Becka A. Alper

Part II Review Articles

13 The Jewish Family 79
 Harriet Hartman

14 American Jews and the International Arena (April 1, 2015–April 15, 2016): US–Israel Relations in a Crisis, a Hiccup, or a Healthy Alliance? 127
 Mitchell Bard

15 United States Jewish Population, 2016..... 153
 Ira M. Sheskin and Arnold Dashefsky

16 Canadian Jewish Population, 2016..... 241
 Charles Shahar

17 World Jewish Population, 2016..... 253
 Sergio DellaPergola

Part III Jewish Lists

18 Jewish Institutions 335
 Ira M. Sheskin and Arnold Dashefsky

19 Jewish Press..... 645
 Ira M. Sheskin and Arnold Dashefsky

20 Academic Resources 673
 Arnold Dashefsky, Ira M. Sheskin, and Pamela J. Weathers

21 Transitions: Major Events, Honorees, and Obituaries..... 749
 Ira M. Sheskin, Arnold Dashefsky, and Pamela J. Weathers

Contributors

Becka A. Alper Pew Research Center, Washington, DC, USA

Mitchell Bard American-Israeli Cooperative Enterprise, Jewish Virtual Library, Chevy Chase, MD, USA

Steven Bayme William Petschek Contemporary Jewish Life Department, AJC Global Jewish Advocacy, New York, NY, USA

Mijal Bitton Department of Humanities and Social Sciences in the Professions and the Program in Education and Jewish Studies, New York University, New York, NY, USA

Alan Cooperman Pew Research Center, Washington, DC, USA

Arnold Dashefsky Department of Sociology and Center for Judaic Studies, University of Connecticut, Storrs, CT, USA

Lynn Davidman Department of Sociology and Program in Jewish Studies, University of Kansas, Lawrence, KS, USA

Sergio DellaPergola The Avraham Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem, Jerusalem, Israel

Adam S. Ferziger The Israel and Golda Koschitzky Department of Jewish History and Contemporary Jewry, Bar-Ilan University, Ramat Gan, Israel

Sylvia Barack Fishman Department of Near Eastern and Judaic Studies, Brandeis University, Waltham, MA, USA

Harriet Hartman Department of Sociology and Anthropology, Rowan University, Glassboro, NJ, USA

Samuel C. Heilman Department of Sociology, Queens College, Queens, NY, USA
The Graduate Center, CUNY, New York, NY, USA

Debra R. Kaufman Sociology and Anthropology Department, Northeastern University, Boston, MA, USA

Charles Shahar The Jewish Community Foundation of Montreal, Montreal, Canada

Ira M. Sheskin Department of Geography and Jewish Demography Project, The Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA

Gregory A. Smith Pew Research Center, Washington, DC, USA

Elana Maryles Sztokman The Center for Jewish Feminism, Modi'in, Israel

Chaim I. Waxman Department of Behavioral Sciences, Hadassah Academic College, Jerusalem, Israel

Departments of Sociology and Jewish Studies, Rutgers University, New Brunswick, NJ, USA

Pamela J. Weathers Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA

Part I
Forum on the Pew Survey, A Portrait of
American Orthodox Jews: A Further
Analysis of the 2013 Survey of U.S. Jews

Chapter 1

Orthodox Judaism in the US: Retrospect and Prospect

Arnold Dashefsky and Ira M. Sheskin

In June 2016, we conducted a Google search for the Pew Research Center (2015) report, “A Portrait of American Orthodox Jews,” and found 73,400 results and 137,000 results for the original Pew (2013) report, “A Portrait of Jewish Americans.” The intense Internet interest, along with that of the mass media and popular concern, in such Pew reports led us to return to the forum format, which we created to stimulate scholarly interest in the original Pew (2013) report that appeared in the *American Jewish Year Book 2014* (Dashefsky and Sheskin 2015).

In this introduction, we will:

1. present the highlights of the report;
2. provide summary observations on the substantive and policy implications as stated in the commentaries by the invited contributors; and
3. comment on the implications of the report in regard to an assessment of Orthodox Judaism within the context of American Jewish denominational life.

1.1 Highlights of the Report

Following are the major highlights of the report:

Orthodox Jews differ from most American Jews, who are secular, politically liberal, aging, and have small families. They may be defined by the following characteristics in that they:

A. Dashefsky (✉)

Department of Sociology and Center for Judaic Studies, University of Connecticut,
Storrs, CT, USA

e-mail: arnold.dashefsky@uconn.edu

I.M. Sheskin

Department of Geography and Jewish Demography Project, The Sue and Leonard Miller
Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA

- represent 10 % of US Jewish adults;
- were likely to be raised Orthodox;
- are more likely to be married and have a Jewish spouse than other Jews;
- are more likely to marry at a younger age than other Jews;
- are younger than other American Jews;
- have more children than other Jews;
- are more likely to have children under age 18 living at home;
- are more likely to enroll their children in Jewish day schools and Jewish youth programming than other Jews;
- were more likely to have participated in Jewish activities when they were children than other Jews;
- received less formal secular education than Conservative or Reform Jews;
- are as likely as other Jews to earn \$150,000 or more annually;
- are more concentrated in the Northeast than other Jews;
- are more likely to say all or most of their friends are Jewish than other Jews;
- are more likely to state that being Jewish is very important to them than other Jews;
- are much more likely to say religion is central to their lives than other Jews;
- are much more likely to aver that being Jewish is a matter of religion than other Jews;
- are much more observant of Jewish rituals than other Jews, e. g., fasting on Yom Kippur, lighting Sabbath candles, and keeping Kosher;
- are much more likely to have a strong connection to Israel than other Jews; and
- are more likely to identify as more politically conservative than other Jews and are more than three times as likely to identify or lean Republican than other Jews.

1.2 Commentaries on the Report

We asked nine distinguished scholars to comment on the results of the Pew report on Orthodox Jews.

Steven Bayme addresses the policy implications of the growth of Orthodox Jewish adherents, which consists of Haredi (fervently Orthodox) and Modern Orthodox. The Haredi are in the majority with the Modern Orthodox divided into “Centrist” and “Open” wings of the movement. Bayme concludes by raising a number of important questions in pondering the future.

Mijal Bitton describes the tensions facing the members of a small Orthodox subgroup, the Syrian Jewish “community” of Greater New York. She explains the variations in their self-styled Sephardi Orthodoxy and the tensions created by financial challenges and college enrollment to the community’s long-term viability.

Lynn Davidman frames her comments around the evolutionary nature of Jewish civilization and the fears that Jews have historically had of disappearing, harking

back to the destruction of the first Temple in biblical times. She views the insularity of Orthodox Judaism as a double edged sword—both contributing to its strength, but also leading to possible disaffiliation—and argues that new ways of enhancing Jewish identity can flourish.

Adam S. Ferziger focuses on the distinctiveness and detachment of the Orthodox from the rest of American Jewry that is reflected in the Pew data on beliefs and behaviors and its accompanying analysis. He notes that based on this information alone, one may conclude that the very concept of defining American Jewry as one people is anachronistic. He points out, however, that other equally compelling data emerging from qualitative studies indicate a trend among the Haredi Orthodox toward abandoning their former rejection of contact with non-Orthodox Jews and concentrating, rather, on advancing vehicles for rapprochement and cooperation.

Sylvia Barack Fishman suggests that American Orthodox Jews, particularly the Modern Orthodox, share many characteristics with their non-Orthodox co-religionists. For example, while nearly all Haredi Jews are married by age 29 and 70 % of Modern Orthodox by that age, nearly one-third of them remain single in their 30s and 40s, a pattern that more resembles the non-Orthodox population.

Samuel C. Heilman raises questions about the representativeness of Pew's small sample of Orthodox Jews. He also points to the tensions operating in the Orthodox world among the Haredi and Modern Orthodox. For the former, their embrace of the Republican Party appears contrary to their self-interest in receiving government aid to support their large, poor families. For the latter, their pursuit of higher education and advanced degrees, which provides them the opportunity for greater income to support their families, produces a more open attitude that might challenge Orthodox beliefs and behaviors.

Debra R. Kaufman suggests that the Pew portrait of Jewish Orthodoxy is only half complete. Without knowing more about gender differences and the ways women practice Orthodoxy, Orthodoxy becomes identified primarily with the lives that men lead. If women remain invisible in their own right within Orthodoxy, they may receive less attention from community leaders and policy analysts.

Elana Maryles Sztokman explores the omission of gender as a research parameter, which limits the understanding of differentiated experiences within Orthodoxy—such as participation in synagogue life, early marriage, social status, and trends of exit from the community—as a function of gender hierarchies within Orthodox culture.

Chaim I. Waxman notes that despite the distinctiveness of Orthodox Jews in American Jewish life in their higher rates of marriage, the Modern Orthodox segment is not much different from Conservative and Reform Jews. A similar finding exists for age of marriage. He also notes that despite the large share of Modern Orthodox with annual income of \$150,000 and over, that fact belies the great cost of living Jewishly that they incur to support their traditional life style. In the end, Waxman calls for more research to examine in greater detail the nuances of these findings.

1.3 Implications of the Findings Within the Context of American Jewish Denominations:

Are Jewish denominations as a religious entity fixed in a particular orbit or do they shift across time and space, reflecting their social and cultural characteristics as well as the changing composition of their adherents? One pedagogic way to illustrate an answer to this question is to draw a continuum line with a center point. This dot divides the right side, which represents those denominations that claim to follow *halakha*, or Jewish religious law (essentially Orthodox and Conservative), and the left side of the continuum, which represents those denominations that claim not to be bound by *halakha* (largely Reform and Reconstructionist). (For a sociohistorical overview of US Jewish denominations see Lazerwitz et al. 1998, pp. 15–30). These positions on the continuum however, do not remain constant. For example, Reform Judaism, which began in the nineteenth century, first in Germany and later imported to the US, was originally situated to the far left because it disavowed many traditional practices and beliefs. By the second half of the twentieth century, Reform's position moved toward a point about mid-way between the center and the far left. It recaptured certain practices in an innovative fashion and retreated from certain beliefs, e. g., the rejection of Jewish peoplehood, which brought the movement more into the mainstream.

While Reform was the first denomination to emerge in the US in the nineteenth century, Orthodoxy emerged toward the end of the nineteenth century as the second denomination, to counter the Reform movement and preserve traditional Jewish practices. Nevertheless, several divisions emerged within it, including Modern and Haredi (the fervently Orthodox, consisting of Hasidic and Yeshivish or anti-Hasidic). These variations of Orthodoxy are positioned on the right half of the continuum with the Modern Orthodox to the left of the Haredi.

But how numerous are American Orthodox Jews? Fortunately, we have access to data, based on probability surveys, that allow us to examine Jewish denominational preferences across the span of the most recent four and one-half decades. We find first that (according to data from the 1971 National Jewish Population Survey, or NJPS, and NJPS 1990, as reported by Lazerwitz et al. 1998, p. 40), the proportion identifying as Orthodox declined from 11 % (1971) to 6 % (1990); and by comparison, the percentage identifying as Conservative remained about the same (42 % and 40 % respectively), while Reform increased (33 % and 39 % respectively), and “No Preference” remained about the same (14 % and 15 % respectively). Subsequent research derived from NJPS 2000–2001 revealed some changes: The proportion of Orthodox at the turn of the twenty-first century, including Jewish adults and children, increased to 13 %, while Conservative declined to 26 %, Reform to 34 %, and the category “Just Jewish,” roughly analogous to the earlier category of “No Preference,” increased to 25 % (Ament 2005, p. 9). The most recent data from the Pew Research Center (2013) report, which examined data for adults only and did not include children, and found that 10 % identify with Orthodox (again without accounting for the high fertility and the consequent number of children). Conservative

continued to show a decline to 18 %, and Reform showed stability with 35 % identification. The corresponding Pew category to the NJPS “No Preference” and “Just Jewish” was referred to as “None/Just Jewish” and captured 30 % of the sample of Jewish adults. (If the survey had included children, this percent would be somewhat lower because these individuals tend to be younger and have fewer children).

Despite the variations in wording in the four surveys and the differences in accounting just for adults (e. g., Pew 2013) and including children (NJPS 2000–2001), what can we infer about the current proportion of American Jews who are Orthodox? It seems reasonable to conclude across nearly a half century of gathering data from probability samples that the proportion of American Jews who are Orthodox has probably doubled from 6 % in 1990 to the current estimate of 10 % of Jewish adults and likely around 13 % including children (as noted earlier in NJPS 2000–2001).

What accounts for the apparent growing proportion of American Jews who are Orthodox? As noted by Lazerwitz et al. (1998), there is an association between Jewish religiosity and fertility¹:

It is clear...that religious involvement is associated with a complex of family-oriented factors that in turn are associated with the expectation and the actual fact of having more children. (1998, p. 119)

Furthermore, Lazerwitz et al. note: “The combination of synagogue membership and frequent (monthly or more) attendance at religious services is associated with the highest average number of children” (1998, p. 121). As reported by the Pew Research Center, “the average number of children born to Orthodox Jews (4.1) is about twice the overall Jewish average” (2013, p. 40).

In sum, the relatively high fertility of the Orthodox, coupled with their residential density and commitment to intensive Jewish education, likely will assure that they will be a growing proportion of American Jews, despite the phenomenon of disaffiliation among some of them. Nevertheless, “the status of women, biblical criticism, and religious rulings that accommodate modern life are all matters that may push religiously involved Orthodox-reared adults into another denomination” (Lazerwitz et al. 1998, p. 134). Readers may judge for themselves as to how Orthodoxy will evolve within the context of American Jewish denominational life by reading the entire report and the commentaries which follow it. But what is certain is that the demise of Orthodoxy (indeed of all Jews) by the year 2000, predicted by the story in the May 5, 1964 issue of *Look* magazine, certainly did not happen. We hope that the nine pundits who have commented on the Pew report have done better than did *Look*!

¹A similar finding has been reported for the growing number of Haredi Jews in the UK (Staetsky and Boyd 2015).

References

- Ament, J. 2005. *American Jewish religious denominations*. New York: United Jewish Communities.
- Dashefsky, A., and I.M. Sheskin. 2015. *American Jewish year book 2014*. Dordrecht: Springer.
- Lazerwitz, B., J.A. Winter, A. Dashefsky, and E. Tabory. 1998. *Jewish choices: American Jewish denominationalism*. Albany: SUNY Press.
- Pew Research Center. 2013. *A portrait of Jewish Americans: Findings from a Pew Research Center survey of U.S. Jews*. Washington, DC: Pew Research Center.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.
- Staetsky, L.D., and J. Boyd. 2015. *Strictly Orthodox rising: What the demography of British Jews tells us about the future of the community*. London: Institute for Jewish Policy Research.

Chapter 2

A Portrait of American Orthodox Jews: A Further Analysis of the 2013 Survey of US Jews

Pew Research Center

2.1 A Portrait of American Orthodox Jews

American Jews tend to be more **highly educated** and **politically liberal** than the US public as a whole, as well as less religiously observant, at least by **standard measures** such as belief in God and self-reported rates of attendance at religious services. The US Jewish population also is **older than the general public** and has **fewer children**.

But within the US Jewish community, one important subgroup clearly does *not* fit the picture of a relatively secular, liberal-leaning, aging population with small families. Unlike most other American Jews, Orthodox Jews tend to identify as Republicans and take conservative positions on social issues such as homosexuality. On average, they also are more religiously committed and much younger than other US Jews, and they have bigger families.

This report uses data from the 2013 Pew Research Center Survey of US Jews to look closely at the Orthodox. Information about Orthodox Jews was scattered throughout the initial survey report, “**A Portrait of Jewish Americans**.” It has been

Pew Research Center is a nonpartisan “fact tank” that informs the public about the issues, attitudes and trends shaping America and the world. It does not take policy positions. It conducts public opinion polling, demographic research, media content analysis and other empirical social science research. The center studies US politics and policy views; media and journalism; internet and technology; religion and public life; Hispanic trends; global attitudes; and US social and demographic trends. The center is a nonprofit, tax-exempt 501(c)(3) organization and a subsidiary of The Pew Charitable Trusts, its primary funder. The 2013 survey of US Jews was made possible by The Pew Charitable Trusts, which received support for the project from the Neubauer Family Foundation. All of the center’s reports are available at www.pewresearch.org. “A Portrait of American Orthodox Jews,” Pew Research Center, Washington, DC (August, 2015) <http://www.pewforum.org/2015/08/26/a-portrait-of-american-orthodox-jews/>.

Pew Research Center (✉)

A Portrait of American Orthodox Jews, Pew Research Center, Washington, DC, USA

e-mail: ACooperman@pewresearch.org

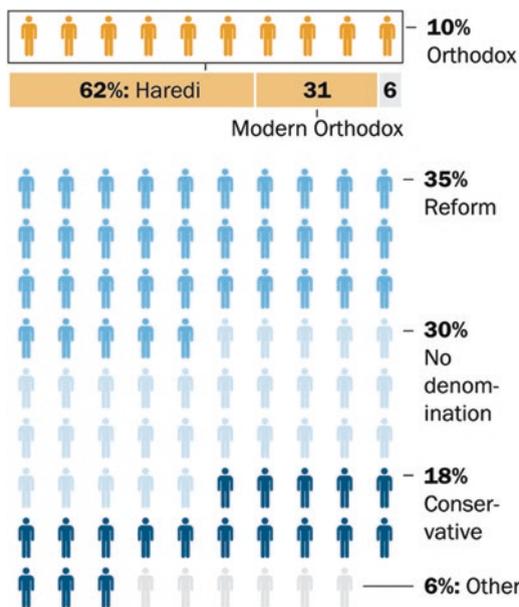


Fig. 2.1 One-in-Ten American Jews are Orthodox (Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QH1, QH2. Based on the net Jewish population (both Jews by religion and Jews of no religion). “Don’t know” responses are not shown. Figures may not sum to 100% or to totals indicated due to rounding

brought together here and supplemented with additional statistical analysis and more detailed charts and tables.

The 2013 survey found that Orthodox Jews make up about 10% of the estimated 5.3 million Jewish adults (ages 18 and older) in the United States.¹ A survey is a snapshot in time that, by itself, cannot show growth in the size of a population. But a variety of demographic measures in the survey suggest that Orthodox Jews probably are growing, both in absolute number and as a percentage of the US Jewish community.

To begin with, the median age of Orthodox adults (40 years old) is fully a decade younger than the median age of other Jewish adults (52). Despite being younger, more than two-thirds of Orthodox adults are married (69%), compared with about half of other Jewish adults (49%), and the Orthodox are much more likely to have minor children living in their household. On average, the Orthodox get married younger and bear at least twice as many children as other Jews (4.1

¹The estimate of the size of the adult Jewish population depends on the definition of who is Jewish. See [Chapter 1](#) of “A Portrait of Jewish Americans” for a discussion of various possible definitions of Jewishness and for figures on various estimates.

vs. 1.7 children ever born to adults ages 40–59).² And they are especially likely to have large families: Among those who have had children, nearly half (48 %) of Orthodox Jews have four or more offspring, while just 9 % of other Jewish parents have families of that size.

Moreover, nearly all Orthodox Jewish parents (98 %) say they are raising their children in the Jewish faith, compared with 78 % of other Jewish parents. Orthodox Jews are much more likely than other Jews to have attended a Jewish day school, yeshiva or Jewish summer camp while growing up, and they are also more likely to send their children to these kinds of programs.

If the Orthodox grow as a share of US Jews, they gradually could shift the profile of American Jews in several areas, including religious beliefs and practices, social and political views and demographic characteristics. Generally speaking, people who describe themselves as Orthodox Jews follow traditional interpretations of Jewish law, or *halakha*, and 79 % of the Orthodox say that observing Jewish law is essential to “what being Jewish means” to them, personally; just 13 % of other US Jews say the same. On numerous measures of religious belief and practice, Orthodox Jews display higher levels of religious commitment than do other Jews.

Indeed, in a few ways, Orthodox Jews more closely resemble white evangelical Protestants than they resemble other US Jews. For example, similarly large majorities of Orthodox Jews (83 %) and white evangelicals (86 %) say that religion is very important in their lives, while only about one-fifth of other Jewish Americans (20 %) say the same. Roughly three-quarters of both Orthodox Jews (74 %) and white evangelicals (75 %) report that they **attend religious services at least once a month**. And eight-in-ten or more Orthodox Jews (84 %) and white evangelicals (82 %) **say that Israel was given to the Jewish people by God** – more than twice the share of other American Jews (35 %) who express this belief.

Other US Jews lean heavily toward the Democratic Party, but the opposite is true of the Orthodox. As of mid-2013, 57 % of Orthodox Jews identified with the Republican Party or said they leaned toward the GOP. Orthodox Jews also tend to express more conservative views on issues such as homosexuality and the size of government; that is, they are more likely than other Jews to say that homosexuality should be discouraged and that they prefer a smaller government with fewer services to a bigger government with more services.

But just as not all Jews are alike, not all Orthodox Jews are the same. The Pew Research Center survey was designed to look at differences within the Jewish community, including between subgroups within Orthodox Judaism. About six-in-ten US Orthodox Jews (62 %) are Haredi (sometimes called Ultra-Orthodox) Jews, who tend to view their strict adherence to the Torah’s commandments as largely

²The median age of marriage is based on current, intact marriages. It is not necessarily the age of first marriage because it does not account for divorce or the number of times respondents have been married. The share of divorced respondents is comparable across all Jewish denominations, roughly 8–11 %.

incompatible with secular society.³ Roughly three-in-ten Orthodox Jews (31%) identify with the Modern Orthodox movement, which follows traditional Jewish law while simultaneously integrating into modern society.⁴

The rest of this report details some of the key differences both between Orthodox Jewish groups and among Orthodox Jews overall and other American Jews.

Sidebar: Who is a Jew?

The 2013 Pew Research Center survey of US Jews focused primarily on those who fell into two main categories.⁵ They 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 two groups constitute, for the purposes of this analysis, the “net” Jewish population. Virtually all Orthodox Jews (99%) are Jews by religion.

To identify Orthodox Jews, the survey relied on two main questions. The first asked, “Thinking about Jewish religious denominations, do you consider yourself to be Conservative, Orthodox, Reform, something else or no particular denomination?” Those who self-identified as Orthodox were then asked a follow-up question: “Do you consider yourself to be Modern Orthodox,

Table 2.1 Orthodox Jews more likely to be Jews by religion

	Jews by religion	Jews of no religion
	%	%
Orthodox	99	1 = 100
<i>Haredi</i>	99	1
<i>Modern Orthodox</i>	99	1
Other Jews	75	25
<i>Conservative</i>	93	7
<i>Reform</i>	87	13
<i>No denomination</i>	50	50

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. RELIG, QA4, QA5.

(continued)

³ See Cohen, Steven M. and Jacob B. Ukeles and Ron Miller. 2012. Jewish Community Study of New York: 2011. UJA Federation of New York. <http://d4ovtrzyow8g.cloudfront.net/494344.pdf>, pages 211–224. See also Waxman, Chaim I. 1998. “The Haredization of American Orthodox Jewry.” Jerusalem Letter/Viewpoints. <http://www.bjpa.org/Publications/downloadPublication.cfm?PublicationID=2373>.

⁴ See Berman, Saul J. 2001. “The Ideology of Modern Orthodoxy.” Sh’ma: A Journal of Jewish Ideas. <http://shma.com/2001/02/the-ideology-of-modern-orthodoxy/>.

⁵ See “Who is a Jew” sidebar from Pew Research Center’s 2013 report, “A Portrait of Jewish Americans” for more details as to how researchers categorized respondents when analyzing the survey data.

Hasidic, Yeshivish or some other type of Orthodox?” The Haredi (or Ultra-Orthodox) category includes Jews who come from at least two distinct traditions – the Hasidic tradition and the Yeshivish (or “Lithuanian”) tradition.

2.2 How Were Today’s Orthodox Jewish Adults Raised?

The initial Pew Research Center report on Jewish Americans included a detailed look at religious switching among US Jews, showing that about half (52%) of Americans who were raised as Orthodox Jews have left Orthodoxy, though most still identify as Jewish.⁶

This report flips the lens: Among adults who *currently identify* as Orthodox Jews, how many were raised in the Orthodox tradition? And how many became Orthodox after having been raised as Conservative or Reform Jews, or even as non-Jews?

Seven-in-ten adults who currently identify as Orthodox Jews (70%) were raised as Orthodox. Upwards of one-in-ten Orthodox Jews (12%) say they were brought up in the Conservative movement, and 5% were raised as Reform Jews. An additional 8% say they were raised in the Jewish faith but in some other stream of American Judaism (such as Reconstructionist) or gave other answers, such as saying they were raised in a Sephardic Jewish tradition.

By comparison, the other major streams or denominations of American Judaism have smaller shares of adults who were raised in those movements: 57% of adults who identify as Conservative Jews say they were raised in the Conservative movement, and 55% of Jews who identify as Reform were raised in the Reform movement.

⁶It appears, however, there has been [less switching out of Orthodox Judaism among younger adults](#). Among Americans raised as Orthodox Jews, 83% of those ages 18–29 are still Orthodox Jews, compared with just 22% of those 65 and older. Some experts believe that this gap is explained in part by a “period effect” (i.e., a surge in switching away from Orthodox Judaism from the 1950s to the 1970s, followed by higher retention within Orthodox Judaism in recent decades), as explained in the [Jewish Identity chapter](#) of the Pew Research Center’s 2013 report “A Portrait of Jewish Americans.”

Table 2.2 Most current Orthodox Jews were raised Orthodox

	<i>Among those who currently identify as ...</i>						
	Orthodox			Other Jews			
	ALL Orthodox	Haredi	Modern Orthodox	Conservative	Reform	No denomination	NET Jewish
	%	%	%	%	%	%	%
<i>% who were raised in each tradition ...</i>							
Raised Jewish	96	97	95	87	91	69	83
Orthodox	70	78	56	13	4	7	13
Conservative	12	14	10	57	25	12	25
Reform	5	1	12	10	55	15	27
No denomination	7	4	15	3	5	31	14
Other Jewish denomination	1	*	2	2	1	2	2
Not raised Jewish[^]	4	3	5	13	9	31	17
	100	100	100	100	100	100	100

*Signifies < 1

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QH15, QH16. Figures may not sum to 100% or to totals indicated due to rounding. "Don't know" responses in raised Jewish subgroups are not shown

[^]Includes those who were raised Jewish and another religion or said they were not raised Jewish

2.3 Family Structure and Age

Compared with other Jews, Orthodox Jews are much more likely to be married. About seven-in-ten Orthodox Jews ages 18 and older (69%) are married, compared with 49% of other adult Jews. Haredi Jews are largely responsible for this gap; 79% of Haredi adults are married. About half of adults in the Modern Orthodox tradition (52%) are currently married, comparable to the shares of adults in the Conservative (55%) and Reform (52%) traditions.

Nearly all Orthodox Jews who are married have Jewish spouses (98%), while fewer married Conservative and Reform Jews (73% and 50%, respectively) have Jewish spouses.

Table 2.3 Orthodox Jews more likely to be married and to have a Jewish spouse

			<i>Among married Jews, % who have a ...</i>	
	Married	Not married	Jewish spouse	Non-Jewish spouse
	%	%	%	%
NET Jewish	51	49=100	56	44=100
Orthodox	69	31	98	2
<i>Haredi</i>	79	21	99	1
<i>Modern Orthodox</i>	52	48	94	6
Other Jews	49	51	50	50
<i>Conservative</i>	55	45	73	27
<i>Reform</i>	52	48	50	50
<i>No denomination</i>	44	56	31	69
Jews by religion	54	46	64	36
Jews of no religion	41	59	21	79

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. MARITAL, SPRELIG. Results repercentaged to exclude nonresponse

Table 2.4 Orthodox Jews more likely to marry at younger age

Among currently married Jews, % who married at age ...

	24 or younger	25–29	30–34	35+
	%	%	%	%
NET Jewish	33	29	17	21=100
Orthodox	68	23	5	4
<i>Haredi</i>	75	24	1	*
<i>Modern Orthodox</i>	48	22	17	13
Other Jews	27	30	19	24
<i>Conservative</i>	32	32	18	18
<i>Reform</i>	26	29	18	27
<i>No denomination</i>	27	30	17	25
Jews by religion	34	30	17	20
Jews of no religion	28	26	18	27

*Signifies < 1

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QH26, AGE. Age of marriage is based on current, intact marriages. Figures may not sum to 100% due to rounding. Results repercentaged to exclude nonresponse

Table 2.5 Orthodox Jews are younger than other Jews*% of Jewish adults ages...*

	18–29	30–49	50–64	65+
	%	%	%	%
NET Jewish[^]	20	28	27	24= 100
Orthodox	24	40	24	12
<i>Haredi</i>	32	46	17	6
<i>Modern Orthodox</i>	9	31	34	25
Other Jews	21	26	31	22
<i>Conservative</i>	13	25	34	29
<i>Reform</i>	17	23	37	22
<i>No denomination</i>	28	30	24	24
Jews by religion [^]	18	27	29	26
Jews of no religion [^]	28	33	23	16
US general public	22	34	26	18

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. US general public data from the 2013 Current Population Survey. AGE. Figures may not sum to 100% due to rounding. Results repercentaged to exclude nonresponse

[^]These figures are based on all the Jews in surveyed households. Other rows based on respondents only

Orthodox Jews not only are more likely to be married, but also are more likely to have gotten married before the age of 25.⁷ Roughly seven-in-ten currently married Orthodox Jews (68%) in the survey were married by age 24, compared with just 27% of other Jews. And while a quarter of currently married non-Orthodox Jews (24%) got married at age 35 or later, the vast majority of Orthodox Jews were married before age 35.

With a **median age of 40** (among adults), Orthodox Jews are younger than other Jews. Roughly a quarter of Orthodox Jewish adults (24%) are between the ages of 18 and 29, compared with 17% of Reform Jews and 13% of Conservative Jews. Moreover, only 12% of Orthodox Jews are 65 or older, while among other Jews, almost twice as many (22%) have reached the traditional retirement age.

Again, Haredi Jews stand out; 32% of Haredi adults are between the ages of 18 and 29, compared with 9% of the Modern Orthodox. Nearly half of Haredi adults (46%) are in the 30–49 cohort, while only 6% are 65 or older.

⁷Age of marriage is based on current, intact marriages. It is not necessarily the age of first marriage because it does not account for divorce or the number of times respondents have been married.

2.4 Child Rearing

Orthodox Jews tend to have more children than other Jews. The [2013 Pew Research report noted](#) that Orthodox Jewish respondents ages 40–59 have had an average of 4.1 children in their lifetime, compared with an average of 1.7 born to all other US Jews in that age group (a measure known as “completed fertility”).

Perhaps as a result of their higher rates of marriage, lower median ages and bigger families, Orthodox Jews also are far more likely to have minor children currently living in their household. About half of Orthodox adults have at least one child at home, and 19 % have four children or more in the house. Haredi Jews are much more likely than the Modern Orthodox to have at least four children currently living at home (27 % vs. 4 %). By contrast, most Conservative and Reform Jews do not currently have any children living in their household (78 % and 75 %, respectively).

Table 2.6 Orthodox Jews have more children than other Jews

Average number of children ever born per adult ages 40–59

NET Jewish	1.9
Orthodox	4.1
Other Jews	1.7
<i>Conservative</i>	1.8
<i>Reform</i>	1.7
<i>No denomination</i>	1.4
Jews by religion	2.1
Jews of no religion	1.5
US general public	2.2

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. US general public data from March 21-April 8, 2013, Pew Research Center survey. FERT. Haredi and Modern Orthodox Jews are not reported due to small sample sizes

Table 2.7 Orthodox Jews more likely to have children under 18 living at home

% of adults with each number of children currently living at home

	0	1	2	3	4+	DK/ref
	%	%	%	%	%	%
NET Jewish	73	12	9	2	3	1 = 100
Orthodox	45	13	13	8	19	1
<i>Haredi</i>	32	17	15	8	27	1
<i>Modern Orthodox</i>	69	9	11	7	4	*
Other Jews	76	12	8	2	1	1
<i>Conservative</i>	78	10	6	2	*	3
<i>Reform</i>	75	12	10	2	*	1
<i>No denomination</i>	77	13	7	2	1	1
Jews by religion	72	11	9	3	3	1
Jews of no religion	77	13	8	2	*	1

*Signifies < 1

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. HHCHILD. Figures may not sum to 100 % due to rounding

Table 2.8 Most Orthodox parents enroll children in Jewish schools, youth programs

Among parents with at least one child at home, % who have a child ...

	Being raised Jewish/partially Jewish	Enrolled in yeshiva/Jewish day school	Enrolled in other formal Jewish education	Enrolled in other organized Jewish youth program
	%	%	%	%
NET Jewish	82	25	22	35
Orthodox	98	81	16	69
<i>Haredi</i>	100	84	17	70
Other Jews	78	11	24	27
<i>Conservative</i>	93	30	50	50
<i>Reform</i>	90	9	28	33
<i>No denomination</i>	53	3	7	8
Jews by religion	93	30	27	42
Jews of no religion	33	3	3	10

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. HHCHILDPAR, HHCHILDJREL, HHCHILDJOTH, HHCHILDED1/2/3. Modern Orthodox Jews are not reported due to small sample size

Nearly all Orthodox Jewish parents who have at least one child under the age of 18 living in their household (98%) are raising those children Jewish. And an overwhelming majority of Conservative Jewish parents (93%) and Reform Jewish parents (90%) with at least one child at home say they are raising those children Jewish.

Most Orthodox Jewish parents (81%) have a child enrolled in a Jewish day school or yeshiva, compared with 11% of other Jews. And Orthodox Jews are more than twice as likely as other Jews to enroll their children in some other organized Jewish youth program, such as Jewish day care, nursery school, youth group, day camp or sleepaway camp (69% vs 27%).

While most Orthodox Jews who are raising minor children send those children to full-time Jewish schools or yeshivot, other Jews are more likely than Orthodox Jews to enroll their children in other part-time formal Jewish education programs that typically supplement a largely secular education, such as Hebrew school, congregational school or Sunday school (24% vs. 16%).

2.5 Childhood Involvement in Jewish Activities

Among adults, far more Orthodox Jews attended a yeshiva or Jewish day school when they were children than did other Jews. Roughly three-quarters of Orthodox Jews (73%) say they attended a full-time Jewish school when they were growing up, compared with 17% of other Jews.

Table 2.9 Most Orthodox adults participated in Jewish activities when they were children*% of adults who ... as children*

	Attended yeshiva/ Jewish day school	Received other formal Jewish education	Became bar/bat mitzvah	Attended overnight Jewish summer camp
	%	%	%	%
NET Jewish	23	59	51	38
Orthodox	73	32	72	74
<i>Haredi</i>	81	22	78	85
<i>Modern Orthodox</i>	57	51	62	59
Other Jews	17	62	48	34
<i>Conservative</i>	21	71	59	43
<i>Reform</i>	15	75	53	36
<i>No denomination</i>	16	40	36	27
Jews by religion	26	63	58	44
Jews of no religion	13	44	27	18

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. Q.H19B, Q.H19C, Q.H20, Q.H23

By contrast, Orthodox Jews are significantly less likely to have participated in the kind of part-time Jewish programs that typically supplement a largely secular education, such as Hebrew school or Sunday school, when they were children.

Upwards of seven-in-ten Orthodox Jewish adults (72%) say that they became a bar or bat mitzvah when they were young, compared with 48% of other Jews.⁸ And 74% of Orthodox Jews attended an overnight Jewish summer camp while growing up; among other Jews, 34% went to such a camp.

Haredi Jews are significantly more likely than Modern Orthodox Jews to report attending Jewish day school, becoming a bar/bat mitzvah or attending overnight Jewish summer camp, although majorities of adults in both groups say they had these experiences when they were children.

2.6 Socioeconomic Status

Orthodox Jews – especially Haredi Jews – tend to receive less formal, secular education than do other Jews. A third of Orthodox Jewish adults have a high school education or less, compared with just 15% of other Jews. And 30% of both Conservative and Reform Jews have post-graduate university degrees, compared with 17% of Orthodox Jews.

⁸ Among Orthodox Jews, men and women do not have bar/bat mitzvahs at equal rates. An overwhelming majority of Orthodox men (93%) report having undergone this rite of passage, compared with 52% of Orthodox women.

Table 2.10 Orthodox Jews receive less formal secular education than Conservative, Reform Jews
% of Jews with each level of education

	High school or less	Some college	Bachelor’s degree	Post-grad degree
	%	%	%	%
NET Jewish	17	25	30	28 = 100
Orthodox	33	28	22	17
<i>Haredi</i>	38	36	15	10
<i>Modern Orthodox</i>	21	14	36	29
Other Jews	15	25	31	29
<i>Conservative</i>	18	20	32	30
<i>Reform</i>	10	29	31	30
<i>No denomination</i>	18	24	31	27
Jews by religion	16	24	30	29
Jews of no religion	18	29	30	23
US general public	42	29	19	10

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. EDUC. US general public data from the US Census Bureau. Figures may not sum to 100 % due to rounding. Results repercentaged to exclude nonresponse

Table 2.11 Orthodox Jews as likely as other Jews to earn \$150,000 or more
% of Jews by annual household income

	Less than \$50 K	\$50,000-\$99,999	\$100,000-\$149,999	\$150 K+
	%	%	%	%
NET Jewish	32	26	17	25 = 100
Orthodox	39	19	14	28
<i>Haredi</i>	43	20	13	24
<i>Modern Orthodox</i>	30	18	15	37
Other Jews	31	27	18	25
<i>Conservative</i>	31	28	18	23
<i>Reform</i>	25	28	18	29
<i>No denomination</i>	36	24	18	22
Jews by religion	30	27	17	26
Jews of no religion	39	24	17	20
US general public	56	27	10	8

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. INCOME. US general public data from Pew Research Center surveys conducted February-June 2013. Figures may not sum to 100 % due to rounding. Results repercentaged to exclude nonresponse

However, in terms of secular education, Modern Orthodox Jews are more similar to Conservative and Reform Jews than they are to Haredi Jews. Three-in-ten Modern Orthodox Jews (29%) have post-graduate degrees, and an additional 36% have bachelor’s degrees; among Haredi Jews, just 10% have post-graduate degrees, and an additional 15% have bachelor’s degrees.

There are only modest differences among Jewish denominations when it comes to annual incomes. Haredi Jews are just as likely as Jews overall to report having household incomes of \$150,000 or more per year, and an especially large share of Modern Orthodox Jews make \$150,000 or more (37%).⁹

2.7 Geographic Distribution

An overwhelming majority of American Haredi Jews (89%) live in the Northeast region of the country, including New York and New Jersey. Most Modern Orthodox Jews (61%) also live in the Northeast, although roughly a third live in either the South (20%) or the West (12%).

Other Jews, while still more heavily concentrated in the Northeast than the US general public, are more evenly distributed across the country than Orthodox Jews. The Northeast is home to the biggest shares of Conservative (43%) and Reform (36%) Jews, but roughly three-in-ten members of each group live in the South (including Florida), and about one-in-five Conservative and Reform Jews live in the West.

Table 2.12 Majority of Orthodox Jews live in the Northeast

% of Jews who live in the ...

	Northeast	Midwest	South	West
	%	%	%	%
NET Jewish	43	11	23	23 = 100
Orthodox	79	7	9	5
<i>Haredi</i>	89	6	4	1
<i>Modern Orthodox</i>	61	6	20	12
Other Jews	39	11	25	25
<i>Conservative</i>	43	9	30	18
<i>Reform</i>	36	13	28	22
<i>No denomination</i>	40	10	18	32
Jews by religion	46	10	24	20
Jews of no religion	32	15	22	31
US general public	18	21	37	23

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. US general public data from June 2013 Current Population Survey. Figures may not sum to 100% due to rounding

⁹It should be noted that the survey asked about household, rather than individual, incomes. It is possible that larger household sizes among Haredi Jews could contribute to higher reported incomes.

2.8 Jewish Friendship Networks

Orthodox Jews, especially Haredi Jews, tend to have close circles of friends consisting mostly or entirely of other Jews. This is less common among Conservative and Reform Jews.

About eight-in-ten Orthodox Jews (84%) say that all or most of their friends are Jewish. By comparison, among other Jews, about a quarter (27%) say the same.

A majority of non-Orthodox Jews in the US say that at least *some* of their friends are Jewish, but 23% say that hardly any or none of their friends are Jewish. That is in stark contrast with the 1% of Haredi Jews and 4% of Modern Orthodox Jews who report that hardly any or none of their friends are Jewish.

2.9 Sense of Belonging and Importance of Religion

Virtually all Orthodox Jews in the survey say they have a strong sense of belonging to the Jewish people, while 73% of other Jews say the same. Similarly, more Orthodox Jews than other Jews say that being Jewish is very important to them and that they have a special responsibility to care for Jews in need.

Followers of the major streams or denominations within US Judaism are more similar when it comes to Jewish pride. Overwhelming majorities of both Orthodox Jews (98%) and other Jews (94%) say they are proud to be Jewish.

Table 2.13 Nearly all Haredi Jews say all/most of their friends are Jewish

% of Jews who say ... of their friends are Jewish

	All	Most	Some	Hardly any/none	Don't know
	%	%	%	%	%
NET Jewish	5	27	46	21	* = 100
Orthodox	33	51	13	3	*
<i>Haredi</i>	45	53	2	1	*
<i>Modern Orthodox</i>	13	52	31	4	0
Other Jews	2	24	50	23	*
<i>Conservative</i>	4	35	44	16	1
<i>Reform</i>	2	26	53	19	*
<i>No denomination</i>	2	15	48	35	*
Jews by religion	6	32	44	18	*
Jews of no religion	2	11	53	34	*

*Signifies < 1

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QE11. Figures may not sum to 100% due to rounding

Table 2.14 Being Jewish is very important to most Orthodox Jews*% of Jews who say that ...*

	They have strong sense of belonging to Jewish people	Being Jewish is very important to them	They have special responsibility to care for Jews in need	They are proud to be Jewish
	%	%	%	%
NET Jewish	75	46	63	94
Orthodox	99	87	92	98
<i>Haredi</i>	99	89	95	100
<i>Modern Orthodox</i>	100	89	87	93
Other Jews	73	41	60	94
<i>Conservative</i>	92	69	82	98
<i>Reform</i>	78	43	64	96
<i>No denomination</i>	53	22	39	87
Jews by religion	85	56	71	97
Jews of no religion	42	12	36	83

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QH5B, QE9A-C

Table 2.15 Religion central to lives of most Orthodox Jews*% of people who rate religion as ... in their life*

	Very important	Somewhat important	Not too/not at all important	DK/refused
	%	%	%	%
NET Jewish	26	29	44	1 = 100
Orthodox	83	15	3	*
<i>Haredi</i>	89	11	*	0
<i>Modern Orthodox</i>	77	19	4	0
Other Jews	20	31	49	1
<i>Conservative</i>	43	39	17	*
<i>Reform</i>	16	40	43	1
<i>No denomination</i>	8	18	74	*
Jews by religion	31	35	33	1
Jews of no religion	8	9	82	*
US general public	56	23	20	1

*Signifies < 1

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QH5A. US general public data from March 21-April 8, 2013 Pew Research Center survey. Figures may not sum to 100% due to rounding

There are, at most, only modest differences between Modern Orthodox Jews and Haredi Jews on these measures of Jewish identity and belonging. Among members of both groups, big majorities say that they have a strong sense of belonging to the Jewish people, that being Jewish is very important to them, that they have a special responsibility to care for Jews in need and that they are proud to be Jewish.

The 2013 survey finds that religion plays a far greater role in the lives of Orthodox Jews than it does for other Jews. About eight-in-ten Orthodox Jews (83%) say

Table 2.16 Most Orthodox Jews think being Jewish is a matter of religion*% who say being Jewish is ...*

	Mainly religion	Religion and ancestry/culture	Mainly ancestry/culture	Other/DK/refused
	%	%	%	%
NET Jewish	15	23	62	1 = 100
Orthodox	46	38	15	1
<i>Haredi</i>	53	35	11	2
<i>Modern Orthodox</i>	35	46	19	1
Other Jews	11	21	67	1
<i>Conservative</i>	15	37	48	*
<i>Reform</i>	13	20	67	*
<i>No denomination</i>	8	11	80	1
Jews by religion	17	26	55	1
Jews of no religion	6	11	83	*

*Signifies < 1

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QE3, QE3A. Figures may not sum to 100% due to rounding

religion is very important to them, compared with 20% of other Jews. Around the same time period, 56% of Americans overall said religion is very important in their life.

On this question, Orthodox Jews look more like white evangelical Protestants – one of the most religiously committed major US Christian groups – than like other Jews. Fully 86% of white evangelicals say religion is very important in their life.¹⁰

Most Orthodox Jews say that being Jewish is either mainly a matter of religion (46%) or a matter of religion as well as of ancestry and/or culture (38%). A majority of other Jews say that being Jewish is mainly a matter of ancestry and/or culture (67%); only 11% say it is mainly a matter of religion.

2.10 Beliefs and Practices

Orthodox Jews are more likely than other Jews to believe in God with absolute certainty and participate in various Jewish religious practices. For example, 89% of Orthodox Jews (including 96% of the Haredi) say they are certain in their belief in God, compared with 41% of Conservative Jews and 29% of Reform Jews. (Many Conservative and Reform Jews [believe in God, but with less certainty.](#)) And most

¹⁰Data on white evangelical Protestants come from a [Pew Research Center survey](#) conducted March 21–April 8, 2013.

Orthodox Jews (62%) report that they attend religious services at least weekly, compared with just 6% of other Jews.¹¹

Again, by these measures, Orthodox Jews are similar to white evangelical Protestants. For example, 93% of white evangelical Protestants believe in God with absolute certainty and 61% attend religious services weekly or more often.¹²

Orthodox Jews are almost twice as likely as other Jewish adults to say they fasted for all or part of Yom Kippur, the Jewish Day of Atonement, in 2012 (95% vs 49%). And they are more than four times as likely as other Jews to participate in such religious practices as regularly lighting Sabbath candles, keeping a kosher home and avoiding handling money on the Sabbath.¹³ The gap between Orthodox Jews and other Jews narrows somewhat when it comes to Passover – virtually all Orthodox Jews (99%) attended a seder during the Passover previous to when the survey was conducted in 2013, compared with 66% of other Jews.¹⁴

While Modern Orthodox and Haredi Jews are largely similar in their high levels of observance, lighting Sabbath candles and keeping kosher are more universal practices in Haredi homes.

¹¹ Among Orthodox Jews, men and women do not attend religious services at equal rates. Nearly three-quarters of Orthodox men (73%) report attending synagogue weekly, compared with 50% of Orthodox women.

¹² Data on belief in God among white evangelical Protestants come from a Pew Research Center survey conducted June 28–July 9, 2012. Data on religious service attendance among white evangelical Protestants come from aggregated data from surveys conducted by the Pew Research Center between February and June of 2013.

¹³ The Pew Research Center’s question about handling money on the Sabbath was taken from the [2000–2001 National Jewish Population Survey](#), which found that 81% of Orthodox Jews said they refrain from handling money on the Sabbath. However, the wording of the question – “Do you personally refrain from handling or spending money on the Jewish Sabbath?” – may have been confusing to some respondents because of a double negative: A “no” answer means the respondent does *not refrain* from handling money on the Sabbath. It is possible that in both the 2000–2001 NJPS and the 2013 Pew Research survey, some respondents (particularly those with limited English-language ability) may have answered “no” when they really meant to indicate that they do not handle money on the Sabbath.

¹⁴ Some researchers suggest that non-Orthodox Jews participate in Passover at higher rates than other Jewish observances because they see the Passover seder as a sentimental, or even secular, family gathering rather than a religious obligation. For example, see Pleck, Elizabeth H. 2000. “Celebrating the Family: Ethnicity, Consumer Culture, and Family Rituals.” Harvard University Press, pages 95–116.

Table 2.17 Orthodox Jews much more observant of Jewish rituals

% who ...

	Believe in God with absolute certainty	Attend religious services weekly or more	Attended Passover seder	Fasted all/part of Yom Kippur	Always/usually light Sabbath candles	Keep kosher	Avoid handling money on Sabbath
	%	%	%	%	%	%	%
NET Jewish	34	11	70	53	23	22	13
Orthodox	89	62	99	95	90	92	77
<i>Haredi</i>	96	60	100	98	99	98	76
<i>Modern Orthodox</i>	77	67	98	90	78	83	81
Other Jews	28	6	66	49	16	14	7
<i>Conservative</i>	41	13	80	76	34	31	13
<i>Reform</i>	29	4	76	56	10	7	4
<i>No denomination</i>	18	3	47	25	9	10	4
Jews by religion	39	14	78	62	28	25	16
Jews of no religion	18	1	42	22	6	11	5

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QH6, H6B, ATTEND1, QH11C, QH12, QH10, QH11A, QH11B

2.11 Connection with and Attitudes Toward Israel

The survey finds that 61 % of Orthodox Jews say they are very emotionally attached to Israel, whereas 27 % of other Jews say the same. And there are significant differences between Modern Orthodox Jews and Haredi Jews on views toward Israel. Broadly speaking, Modern Orthodox Jews display stronger attachment to Israel; they are more likely than Haredi Jews to say that they are very emotionally attached to Israel (77 % vs. 55 %), that caring about Israel is essential to being Jewish (79 % vs. 45 %) and that the US is not supportive enough of Israel (64 % vs. 48 %).¹⁵

The 2013 survey also asked several questions about the Middle East peace process. It is important to bear in mind that opinions on this topic may have shifted since the survey was conducted due to events in the region (including the 2014 Israel-Gaza conflict and recent Israeli elections). As of 2013, however, there were significant differences between Orthodox Jews and other Jews in attitudes toward the prospects for peace. For example, Orthodox Jews were less than half as likely as other Jews to say that Israel and an independent Palestinian state can coexist peacefully. Non-Orthodox Jews also were much more likely than Orthodox Jews

¹⁵The differences between Haredi and Modern Orthodox Jews may reflect the ambivalence that some Haredi Jews have felt about the state of Israel ever since its establishment. Some opposed the formal creation of a Jewish state before the arrival of the messiah. Modern Orthodox Jews, in contrast, integrated support for a Jewish state with their religious beliefs, seeing the formation of Israel as the beginning of religious redemption for the Jewish people.

Table 2.18 Orthodox Jews have strong connection with Israel

% who say that ...

	They are very emotionally attached to Israel	Caring about Israel is essential to being Jewish	US is not supportive enough of Israel	Israel was given to the Jews by God [^]	Israel and Palestinian state can coexist peacefully	Building Jewish settlements hurts Israel's security	Israeli government is making sincere effort for peace
	%	%	%	%	%	%	%
NET Jewish	30	43	31	40	61	44	38
Orthodox	61	55	53	84	30	16	61
<i>Haredi</i>	55	45	48	81	26	18	53
<i>Modern Orthodox</i>	77	79	64	90	33	12	73
Other Jews	27	41	28	35	64	47	36
<i>Conservative</i>	47	58	42	54	62	36	52
<i>Reform</i>	24	42	30	35	58	50	36
<i>No denomination</i>	16	31	17	24	72	48	27
Jews by religion	36	49	35	47	58	40	44
Jews of no religion	12	23	17	16	72	56	21

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. QC2, QC3, QE5H, QG2, QG5, QG7, QH6C

[^]Question was only asked of respondents who said they believe in God

to say that building Jewish settlements in the West Bank hurts Israel's security (47 % vs. 16 %).

Again, the survey found differing viewpoints within Orthodox Judaism. Roughly three-quarters of Modern Orthodox Jews (73 %) said in 2013 that the Israeli government was making a sincere effort to reach a peace settlement, compared with 53 % of Haredi Jews who said the same.

2.12 Social and Political Attitudes

Compared with other US Jews, Orthodox Jews are far more socially and politically conservative. When the survey was conducted in 2013, 57 % of Orthodox Jews said they identified with or leaned toward the Republican Party. By contrast, just 18 % of other Jews identified with or leaned toward the GOP. Orthodox Jews were also much more likely than other Jews to self-identify as politically conservative (54 % vs. 16 %).

Table 2.19 Politically, Orthodox Jews are more conservative than other Jews

% who ...

	Identify as/ lean Republican	Say they are politically conservative	Disapprove of Obama	Prefer smaller government with fewer services	Say homosexuality should be discouraged
	%	%	%	%	%
NET Jewish	22	19	29	38	13
Orthodox	57	54	54	58	58
<i>Haredi</i>	58	64	54	57	70
<i>Modern Orthodox</i>	56	41	57	58	38
Other Jews	18	16	27	36	8
<i>Conservative</i>	27	28	33	41	14
<i>Reform</i>	17	13	27	37	4
<i>No denomination</i>	15	13	24	35	8
Jews by religion	24	22	31	40	15
Jews of no religion	12	11	22	30	7
US general public	39	38	43	51	36

Source: Pew Research Center 2013 Survey of US Jews, Feb. 20-June 13, 2013. PARTY, PARTYLN, IDEO, QB2, QB4, QB5. US general public data on political party identification, political ideology, and approval of Obama from aggregated Pew Research Center polls, February-June 2013. US general public data on size of government from Pew Research Center poll, September 2012. US general public data on views on homosexuality from Pew Research Center poll, March 2013

As on some measures of religious belief and observance, when it comes to political attitudes, Orthodox Jews resemble US white evangelical Protestants. For example, 66% of white evangelical Protestants identified as or leaned Republican as of 2013, and 62% are politically conservative.¹⁶

About six-in-ten Orthodox Jews (58%) say they would prefer a smaller government that provides fewer services over a bigger government providing more services, compared with 36% of other Jews who take the same position. Orthodox Jews also are far more likely than other Jews to say that homosexuality should be discouraged by society, with more Haredi Jews (70%) than Modern Orthodox Jews (38%) saying this.

¹⁶The figures for white evangelical Protestants come from aggregated data from surveys conducted by the Pew Research Center between February and June of 2013.

2.13 About This Report

Table 2.20 Margins of error

Group	Sample size	Plus or minus_percentage points
NET Jewish	3475	3.0
Orthodox	517	9.1
<i>Haredi</i>	326	12.9
<i>Modern Orthodox</i>	154	12.4
Other Jews	2958	3.2
<i>Conservative</i>	659	6.5
<i>Reform</i>	1168	4.8
<i>No denomination</i>	908	5.9
Jews by religion	2786	3.4
Jews of no religion	689	6.2

The margins of error are reported at the 95 % level of confidence and are calculated after taking into account the design effect based on the survey weights [$1 + CV^2$]. The actual margin of error for many of the survey's questions will be smaller than indicated here when the bootstrap weights (described in the 2013 report's methodology section) are used to calculate standard errors. The bootstrap weights were used to evaluate the statistical significance of all claims made in the body of the report

These margins of error apply to estimates of the attitudes and beliefs of the groups indicated. These are not the margins of error for the estimates of the size of the Jewish population

Pew Research Center completed interviews with 3475 Jewish respondents, including 517 Orthodox Jews, 659 Conservative Jews, 1168 Reform Jews and 908 Jews of no denomination. Interviews were conducted by telephone (landlines and cell-phones) between Feb. 20 and June 13, 2013, by the research firm Abt SRBI, in English and Russian. After taking into account the complex sample design, the margin of error on the 3475 completed interviews with the NET Jewish population is ± 3.0 percentage points at the 95 % level of confidence. The Margins of Error Table shows the unweighted sample sizes and the error attributable to sampling that would be expected at the 95 % level of confidence for different groups in the survey. More information about the survey's methodology can be found in the initial survey report's [appendix on methodology](#).

In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Chapter 3

The Looming Orthodox Ascendancy: Policy Implications

Steven Bayme

My children once suggested to me that the definition of an adult is someone who has ceased growing at both ends and started growing around the middle. By that definition, American Jewry is regressing to an infantile stage, given that the “ends” – Orthodoxy and the “nones,” – are growing while the “middles” of Jewish life appear to be shrinking. The questions regarding Orthodoxy in particular must weigh strongly for communal policy planners. Once considered a matter of nostalgia, Orthodoxy, in late twentieth century America, evidenced enormous sustaining power. At present, as demonstrated by the 2013 Pew report, Orthodoxy appears positioned to assume an ever-greater role in Jewish public affairs, given its relatively high rates of marriage and natality, low rates of intermarriage, and intense commitment to Jewish education, Israel, and Jewish peoplehood. If present trends continue, it appears safe to predict that the pool of future communal activists – those sufficiently interested in and committed to an active role in Jewish public life – will consist, within a generation, of a plurality of Orthodox Jews. This development is unprecedented in American Jewish history and poses considerable challenges for the Jewish communal future.

3.1 The Haredim

The first challenge is to open a dialogue with Haredi Jews who presently outnumber Jews who call themselves “Centrist” or “Modern” Orthodox Jews by a factor of 2:1 (Pew Research Center 2015). Given Haredi birth rates, that proportion is likely to increase significantly if not exponentially over the next generation. However, most

S. Bayme (✉)

William Petschek Contemporary Jewish Life Department, AJC Global Jewish Advocacy,
New York, NY, USA

e-mail: Baymes@ajc.org

Jewish leaders have never encountered – let alone had a serious conversation concerning Jewish affairs with – any Haredi leader. The two groups generally operate on separate planes of existence with little interaction. The Haredi world remains isolated and restricts interaction with the ethos and culture prevalent in the broader Jewish community. Its political orientations are far more conservative, and Haredi voters are far more likely to support Republican Party candidates. Haredi communal priorities focus most sharply upon Jewish education, in distinct contrast to the more universalist agendas of non-Orthodox and secular Jewish organizations.

Clearly, then, one immediate challenge is to develop an intra-Jewish dialogue with the Haredi community. Its more particularistic agendas, for example, affordability of Jewish education, need to be clearly understood and assessed fairly. The political behavior and voting patterns of Haredim may well prove to be a communal asset by diversifying the Jewish vote and thereby making it less predictable. Most important, Haredi and non-Haredi Jews often do share a common agenda with respect to support for Israel, social policy, and combatting anti-Semitism and anti-Israelism.

That said, sustaining such a dialogue is likely to prove frustrating. Haredi Jews reject in principle the pluralism of American Judaism and extend little if any legitimacy to non-Orthodox religious leaders. They perceive the government of Israel as secular and frequently as anti-religious and vigorously oppose efforts to loosen Orthodox control over state organs, for example, laws of personal status or holy sites such as the Western Wall. Young Haredi Jews experience only the most superficial of contacts with non-Haredi peers. Their leaders perceive the non-Orthodox community as overly-committed to church-state separation as an absolute principle, to the detriment of future Jewish continuity. Moreover, they are persuaded that over time the non-Orthodox movements will disappear. The findings of the Pew report have only fed this triumphalism. Nevertheless, failure to create a sustained dialogue with the ultra-Orthodox risks further fragmentation and disunity and therefore likely will attenuate Jewish political influence. Most important, absence of dialogue fosters greater ignorance, if not intolerance, of one another.

3.2 The Modern Orthodox

The second challenge is to incorporate the non-Haredi or Modern Orthodox. Historically, they have been the bridge group between Orthodoxy and the liberal Jewish religious movements. In principle, they are committed to extensive interaction with non-Orthodox groupings even while expressing vigorous ideological disagreement with them. As secular Jewish organizations confront the realities of assimilation and aging memberships, many undoubtedly will seek to recruit both members and staff from among the Modern Orthodox. An example of such recruitment currently exists in AIPAC, which devotes considerable resources to Orthodox outreach. The fruits of these efforts are evident in the critical mass of Orthodox participants visible at AIPAC policy conferences. To be successful, however, such

outreach will need to create an “Orthodox-friendly” culture, particularly with respect to Kashruth and Shabbat observance at Jewish communal events.

Here too, significant challenges loom. For one thing, the Modern Orthodox are relatively few in number, currently claiming the allegiance of at most 3% of American Jewry (Pew Research Center 2013, pp. 48–49). More importantly, the Modern Orthodox themselves are divided between “Centrist” and “Open” wings at odds over the very definition of Modern Orthodoxy. The ideological gulf between these two camps is huge with profound differences over questions ranging from gender equality (including within the rabbinate), to acceptance of potential converts to Judaism absent commitment to full religious observance. As “Centrists” grow increasingly distant from their “Open” counterparts, they are more likely to approximate the Haredim in behavior and culture if not in dress code. The “Open” Orthodox indeed are far more inclusive and welcoming in their attitudes to the non-Orthodox yet increasingly find themselves a beleaguered minority struggling for legitimacy within Orthodox institutions.¹

An additional factor, largely omitted by Pew, will affect Orthodoxy’s future profoundly. Since 1967, a new norm in Orthodox education has become near-universal: attendance at an Israeli yeshiva for at least a year prior to entering university. These 1-year “gap programs” already have transformed the public face of American Orthodoxy. In some respects, alumni of these programs promise to create a true partnership between Israel and the diaspora given their intensive immersion in and commitment to Israel as a Jewish state. Students return strongly committed to the Jewish State as a religious good but often have internalized the most conservative attitudes and values from faculty members who are their dominant intellectual influences during their stay. The attitudes of this grouping tend to be far more isolationist, often perceiving secular culture at best as a utilitarian vehicle for earning a living rather than as a value in itself.

The net effects have been transformative. Alumni of the gap year programs are often the most activist on campus with respect to Israel. Unfortunately, only rarely have they been exposed to serious dilemmas inherent in the prospect of permanent occupation, continued building of settlements, and the challenge of preserving democracy within a Jewish State containing a large Arab population. More generally, the year in Israel contributes to a hardening of Orthodox attitudes on a host of social questions, in turn distancing them considerably from their non-Orthodox brethren. To paraphrase the late Professor Charles Liebman in a somewhat different context, extremist opinions all too often have been elevated into religious norms (Liebman 1983; Waxman 1998).

Most critical are the implications for the US – Israel “special relationship.” Historically, that special relationship has been upheld by the perception of a broad consensus within the Jewish community advocating continued US support for Israel and its security needs. The specter of a Jewish community in which Orthodox Jews are predominant among the pro-Israel voices attenuates the consensus hypothesis

¹Norman Lamm (1994, p. 105) predicted precisely such a realignment over two decades ago.

and enhances the counter-hypothesis that the cause of Israel is dear primarily to Orthodox Jewry.

Moreover, almost two-thirds of Orthodox Jews believe the US government does not support Israel adequately and only 16% believe that settlements are a problem, positions widely at odds with current US policy (Pew Research Center 2015). Again, the policy implications would appear to be clear: Nurture greater dialogue on Israel-related questions between Orthodox and non-Orthodox Jews, enhance attachment to Israel within all sectors of the community, and foster a broad center within the community that supports Israel notwithstanding disagreements over particular aspects of Israeli policy. Last, Orthodox leaders need to acknowledge and even advocate for the human and religious rights of the non-Orthodox religious movements within their vision of the meaning of a Jewish state and recognize that no US administration since 1967 has supported Israeli settlement construction on the West Bank.

In this sense, Modern Orthodoxy must resolve the internal struggle for its soul. Its flagship institutions, while paying lip service to commitment to modern culture, gradually are retreating from engagement with that culture. Thus one reads almost on a daily basis condemnations emanating from Centrist Orthodox sources on the prospect of ordaining women, partnership minyanim, openness to Biblical criticism, and, perhaps most astoundingly, efforts to resolve the problem of the agunah, or “chained woman” unable to remarry, through actions of a Beit Din whose members Centrist Orthodox leaders manage to disqualify. Conversely, the relative silence emanating from Centrist Orthodoxy on the monopoly of the Chief Rabbinate in Israel over laws of personal status, extremist statements emanating from Haredi authorities, and the need for more inclusive approaches to conversion, has been telling.

3.3 Open Orthodoxy

By contrast, Open Orthodoxy appears poised to assert itself ideologically if not demographically. In recent months, some leaders of Modern Orthodoxy have sought to emulate the model patterned by JOFA, the Jewish Orthodox Feminist Alliance: Persevere in advocating ideals, claim the mantle of Orthodoxy, and refuse to surrender to external pressure. For example, when a generation ago, leading Orthodox Talmudists placed a ban on women’s prayer groups, participants in such groups refused to fold their tents. Rather, they established a network of such groupings, which has grown at least eightfold in the years since promulgation of the ban (Turetsky and Waxman 2011).

Put simply, the strength of Centrist Orthodoxy lies in its established institutions. The strength of Modern Orthodoxy lies in its highly attractive and more open ideology. Much will depend on which wing prevails. Will the face of American Orthodoxy be one that is modern, open-minded, inclusive, and well-educated secularly; or will it turn inward approximating the far more particularistic norms of the Haredim? The

future course of intra-Jewish relations, the unity of Jewish peoplehood, and the continued political influence of the Jewish community in huge measure will depend upon the answer.

References

- Lamm, N. 1994. The Jewish Jew and western culture: Fallible predictions for the turn of the century. In *Jewish identities in the new Europe*, ed. J. Webber. London/Washington: Littman Library of Jewish Civilization.
- Liebman, C. 1983. Extremism as a religious norm. *Journal for the Scientific Study of Religion* 22: 75–86.
- Pew Research Center. 2013. *A portrait of Jewish Americans: Findings from a Pew Research Center survey of U.S. Jews*. Washington, DC: Pew Research Center.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.
- Turetsky, Y., and C. Waxman. 2011, May. Sliding to the left? Contemporary American modern Orthodoxy. *Modern Judaism* 31(2): 120–121.
- Waxman, C. 1998, February 15. The Haredization of American Orthodox Jewry. *Jerusalem Letter/Viewpoints* 376. Jewish Center for Public Affairs.

Chapter 4

The Orthodox Paradox: Numbers, Confidence, and Anxiety

Mijal Bitton

Focusing upon population size and growth, the Pew Research Center's special report, "A Portrait of American Orthodox Jews" (2015) demonstrates many signs of Orthodoxy's demographic vitality. In contrast to trends among other Jewish denominations, Orthodoxy shows high birth rates (4.1 children born to adults age 40–59), high inter-generational retention rates (83 % of individuals age 18–29 raised as Orthodox identify as adults), and high percentages (98 %) of Orthodox parents raising their children as Jews. From the perspective of numerical growth, Orthodox Jews in America are not only surviving, but genuinely thriving.

But this numerical portrait does not tell the whole story. Today's American Orthodoxy is marked by sectarianism and territorialism. A growing rift between liberals and conservatives is exposed in repeated attempts to mark others as un-Orthodox. To some extent, this infighting bespeaks underlying communal fears over a still insecure future and reflects survivalist anxieties that run contrary to the objective measures of growth documented in the Pew report. From the point of view of various community members and leaders, Orthodox numerical continuity is threatened by multiple factors, including growth of the Internet as a potentially destabilizing force to religion (Meyer and Moors 2005), rising economic challenges (Cohen et al. 2012),¹ the changing role of women within a patriarchal religious infrastructure,² and a welcoming American society increasingly alienated from organized religion (Putnam et al. 2012).

A Jewish subgroup that I am now studying that serves as a window to illuminate this Orthodox combination of confidence and anxiety over its own continuity is the

¹ See the discussion on rising poverty in the New York Haredi population.

² Many recent debates between Orthodox pundits have centered on the role of women in religious life.

M. Bitton (✉)

Department of Humanities and Social Sciences in the Professions and the Program in Education and Jewish Studies, New York University, New York, NY, USA
e-mail: mijalbitton@nyu.edu

Syrian Jewish community in Greater New York.³ This community began to form in the early 1900s when Jews immigrated to the Lower East Side from Syria. Over time, it developed through waves of immigration, mainly from Syria, Egypt and Lebanon. The last significant wave immigrated between 1992–1994 when the Syrian government lifted oppressive immigration measures that had kept Jews as virtual prisoners in Syria for decades. Leaders I have interviewed estimate that the community’s core—including specific locales in Brooklyn, Manhattan and New Jersey—consists of approximately 40,000 members.⁴

Pew’s data on American Orthodox Jews provides a portrait that, on the surface, describes this Syrian Jewish community. However, the absence of a significant ethnic dimension in the Pew survey⁵ and the small number of Sephardi or Syrian Jews included in this study preclude this analysis from isolating the Syrian Jewish community.

Now, it is not self-evident that the Syrian Jewish community, which self identifies as Sephardi,⁶ is identificationally Orthodox. Sephardi and Mizrahi⁷ communities did not experience the European Emancipation and Enlightenment that eventually led to denominational American Judaism. Syrian Jews, for example, encountered Orthodoxy *en masse* only after they immigrated to America and found an overwhelmingly Ashkenazi model of Jewish communal life.

In fact, in many ways the Syrian Jewish community is not Orthodox. Individuals’ Jewish practice reflects elements of traditional⁸ instead of denominational Jewish observance. Community institutions function according to traditional Jewish

³It is important to note that there are Syrian Jews who do not identify as belonging to this community and who are not included in this brief communal portrait. I use the term “community” privileging the social construct of my research participants. The 2011 Jewish Community Study of New York provides important demographic data regarding New York Jews who identify as Syrian. However, since the study did not ask whether these individuals identify as belonging to the Syrian Jewish community it is not possible to determine whether these data reflect the New York Syrian Jewish community. In the same way as there are Syrian Jews who do not identify as belonging to a Syrian Jewish community, there are also individuals who do not have Syrian or Middle Eastern ancestry and who identify as belonging to the community.

⁴This figure is hard to determine due to the very informal and loose boundaries of the community. I report this figure as the one that community leaders most often supplied with a rationale for their accounting. Membership is not defined by any official affiliation but by engaging with community institutions, self-identifying as belonging to the community and participating in community life (See Gold 2016, pp. 34–35).

⁵The lack of a gendered dimension also obscures many of this special report’s findings as the Orthodox community’s religious practice is highly gendered. Statistics about Orthodox Jews’ synagogue attendance, education and ritual practice cannot be properly understood without analyzing the data along gendered lines.

⁶I identify this population as Sephardi based on communal self-identification, as well as rationales based on this community’s historical developments and Halakhic (Hebrew: Jewish law) practices.

⁷The category of Mizrahi Jews (Hebrew: Eastern Jews) developed in an Israeli context and reflects Israeli political and socioeconomic developments. It is not commonly used to self-identify by Sephardi populations in America. As such, I use it exclusively to describe populations in Israel and Mizrahi expats in America.

⁸This relates to the way many Mizrahim in Israel function as Masortim, “traditionalist.” See the works of Nissim Leon, Yaakov Yadgar, and Meir Buzaglo, among other scholars, and their exploration of Israeli Mizrahi religiosity.

law, but individuals choose their own particular level of observance without identifying through a denominational or religious/secular binary. For instance, family Shabbat meals commonly include individuals with different ritual observance levels; all might agree that ideally one should follow traditional Jewish law, but nevertheless it is accepted for individuals to choose their own form of Jewish practice and still identify as religious.

In other ways, however, the Syrian Jewish community is Orthodox. Most of the community's rabbis have been educated in Orthodox institutions, community leaders comfortably collaborate with organizations such as the Orthodox Union and Agudath Israel of America, and synagogues and day schools reflect growing influence from Ashkenazi yeshivot such as Yeshiva University, Lakewood, and Ner Israel.⁹

Reflecting this complex relationship to Orthodoxy, Syrian Jews I have interviewed often communicate ambivalence when contemplating the category of Orthodoxy to self-describe, but most still find that Orthodoxy is the least problematic and most fitting denominational category for their community. It is unclear whether the same can be assumed for other Sephardi communities in America. The 2013 Pew Study on American Jews did not explicitly ask respondents to identify as Sephardic and to date there have been no large-scale surveys to understand the Sephardic American population in its own terms.¹⁰

One way in which the New York Syrian Jewish community mirrors trends in broader Jewish American Orthodoxy is that it also exhibits concurrent confidence and anxiety over its own perpetuity. Both insiders and outsiders describe this New York Syrian Jewish social group as a “unique community” with high levels of inmarriage and religious affiliation like that of ultra-Orthodox communities, but without rejecting the secular world. This confidence in the community's demographic strength stands in contrast with an equally prevalent discourse of anxiety over the community's continuity in America. This anxiety manifests through infighting between different religious factions as well as in public discourse by religious and lay leaders regarding their community's continuity.

This anxiety problematizes a potentially buoyant reading of Orthodoxy's demographic strength. In his often quoted *A Rumor of Angels*, social theorist Peter Berger argues that, for the sake of religious maintenance, individuals “must huddle together with like-minded fellow deviants and huddle very closely indeed. Only in a countercommunity of considerable strength does cognitive deviance have a chance to

⁹The influence of Haredi-Sephardi Yeshivot in Israel, such as Porat Yosef, on this Syrian Jewish community has also been deeply significant and merits further study.

¹⁰Both the 1990 and the 2000 National Jewish Population Surveys asked respondents if they were Sephardic. The 1990 NJPS reported that 8.1 % of its respondents self-identify as Sephardi (see Kosmin et al. 1991). In the 2000 NJPS, the number of respondents who identified as Sephardi did not provide a large enough sample to be a coherent analytic category (see Kotler-Berkowitz et al. 2003). A survey sensitive to the specific genealogies of the Sephardi American populations could provide important data to broaden our understanding of American Jewry in its broader diversity.

maintain itself” (Berger 1969, p. 21). The Pew data indicate that Orthodox Jews in America, including Syrian Jews from this community, have— to different extents—reaped the demographic benefits of “huddling together.” At the same time, the prevalent anxiety in many Orthodox communities indicate demographic challenges not noted by the Pew study that are also a result of their insular communal infrastructure.

Assuming that the New York Syrian Jewish community can be studied as an Orthodox sub-group, the following are two observations that take into account the incongruous combination of demographic strength and rising communal sectarianism. These also reflect what many community leaders believe are the main concerns facing their community:

1. **Economic Viability:** Participants in this community repeatedly refer to the financial challenges they and others face. Families, most of which are structured with just one (usually male) high income earner, increasingly struggle with the high real-estate cost of living where the core of the community resides and day-school tuition prices.¹¹ Moreover, the social structure of the community involves constant interaction between members of different socioeconomic classes, fostering what many have described as pressure to “keep up with the Joneses.” Although the community leadership has invested significant resources to aid individuals in need, the economic burden on families could threaten this community’s member retention and demographic strength.¹²
2. **College Engagement:** The past two decades witnessed a sharp upsurge in the number of community members attending colleges. It is now normative for both young men and women, in contrast with their middle-aged and elderly parents, to do so. Today, most of the community’s young adults attend colleges in or near New York, but a steadily growing number attend out-of-state colleges. College students living on campus often describe being unprepared for life outside the tight-knit Syrian community and undergoing identity-destabilizing experiences. Some question the viability of their “return” to this community, which is characterized by strong social pressure towards conformity. As the population continues to grow and interact with the “outside” world, the community will inevitably struggle to retain members.

Both of these policy implications reflect challenges that arise from tight-knit ethno-religious infrastructures. What these reveal is that strong demographic trends do not deny or diminish continuous survivalist anxieties. Instead, these concerns are intrinsic hallmarks of demographically successful religious minority populations. Orthodoxy’s anxieties expose the hidden costs of insular living and might also con-

¹¹ Community leaders posit that over 95 % of children in the community currently attend Jewish day schools.

¹² For a broader analysis of the ways in which economic choices shape Jewish behaviors and trends in the US see Chiswick’s (2014) *Judaism in Transition: How Economic Choices Shape Religious Tradition*.

stitute potential stimuli for the communal policies that promote strong demographic trends.

Only time will tell what directions this and other Orthodox Jewish communities will take: data are not destiny and human beings have agency to affect their communities. For the present moment, it suffices to note that contemporary Orthodoxy in America cannot be understood properly without examining its rising numerical growth alongside growing internal anxiety.

References

- Berger, P. 1969. *A rumor of angels: Modern society and the rediscovery of the supernatural*. New York: Doubleday.
- Chiswick, C. 2014. *Judaism in transition: How economic choices shape religious tradition*. Stanford: Stanford University Press.
- Cohen, S.M., J.B. Ukeles, and R. Miller. 2012. *Jewish Community Study of New York: 2011 comprehensive report*. New York: United Jewish Appeal-Federation of Jewish Philanthropies of New York.
- Gold, S. 2016. Patterns of adaptation among contemporary Jewish immigrants to the US. In *American Jewish year book 2015*, ed. A. Dashefsky and I.M. Sheskin, 3–44. Dordrecht: Springer.
- Kosmin, Barry A., et al. 1991. *Highlights of the CJF 1990 national Jewish population survey*. New York: Council of Jewish Federations.
- Kotler-Berkowitz, L., S.M. Cohen, J. Ament, V. Klaff, F. Mott, and D. Peckerman-Neuman. 2003. *The national Jewish population survey 2000–01: Strength, challenge and diversity in the American Jewish population*. New York: United Jewish Communities.
- Meyer, B., and A. Moors (eds.). 2005. *Religion, media, and the public sphere*. Bloomington/Indianapolis: Indiana University Press.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.
- Putnam, R.D., D.E. Campbell, and S.R. Garrett. 2012. *American grace: How religion divides and unites us*. New York: Simon and Schuster.

Chapter 5

Jews: The Ever Dying, Ever Renewing, People

Lynn Davidman

5.1 Historical Background

I start with a widely known Jewish joke: “They tried to destroy us, we won, let’s eat!” This short witticism embodies the duality of Jewish experience since 1200 BCE, the period in which the ancient Israelites¹ came together in a unified fashion.² In about 586 BCE, the ancient Temple in Jerusalem was destroyed by the Babylonians and the Israelites were exiled to the diaspora. The sense that this devastation signaled the inevitable end of the group was powerfully expressed in chapter 2:5 of the book of Lamentations: “The Lord has become an enemy, He hath swallowed up Israel; He Hath swallowed up all her palaces... [and] strongholds; He hath multiplied...mourning and moaning.”

Ever since the destruction of the first Temple, the ancient Israelites feared their exile from the holy land would lead to the death of their way of life. Simon Rawidowicz, in his famous 1986 essay titled, *Israel: The Ever-Dying People*, recognized the early roots of the Israelites’ fear of being wiped off the face of this earth: “We see that not only in traditional Judaism, the Judaism of Torah and its commandments but also so-called modern or secular Judaism tended from its beginning to consider itself the end.” This terror of destruction is a theme that has emerged in every era of Jewish history — the Babylonian, the Egyptian, the Hellenic, the Roman, through to the Inquisition, the Enlightenment and the secularization that followed, and the Holocaust. However, just as Rawidowicz hastened to reassure his readers: “Our incessant dying means uninterrupted living, rising, standing up, and beginning anew.”

¹Those who are now referred to as “the Jews” trace their origins to these ancient Israelites.

²This timing is based on Jackson Spielvogel’s *Western Civilization* (Spielvogel 2000).

L. Davidman (✉)

Department of Sociology and Program in Jewish Studies, University of Kansas,
Lawrence, KS, USA

e-mail: lynndavidmdan@ku.edu

Look Magazine, in 1964, featured a cover story titled, “The Vanishing AMERICAN JEW.” In an ironic twist of fate, the magazine itself folded 10 years later. Despite numerous powerful attempts throughout history and in the present to erase the Jewish people, and the widely spread predictions of their demise, this ever renewing people continually rises up from the ashes with a new determination to preserve, renew and revitalize their communities.

5.2 The Pew Report

Before discussing the Pew findings, I need to express my skepticism about the reliability of surveys for comprehending religious meanings and future directions. In his book, *Inventing American Religion: Polls, Surveys and the Tenuous Quest for a Nation’s Faith* (2015), sociologist Robert Wuthnow raised several concerns regarding polling people about their religion: First, polls call forth concrete answers that reduce religion to simplified measures such as attendance at religious services, expressions of belief in God, and participation in religious rituals. The results of such polls are interpreted by many as having predictive value. However, the decontextualized information pollsters attain cannot reveal the deeper, personal meanings of religion in individuals’ lives, nor the social milieus such as space, communities, bodies, narratives, and social interactions in which individual’s lives and identities are formed. Surveys are frequently used as the basis for predictions about the future; these forecasts, however, are based upon the false assumption that people have firm identities that will not change. Quantification in this area is often of limited value, despite the aura of precision that surveys convey.

In the past 3 years, Pew’s “A Portrait of Jewish Americans” (Pew 2013), exploring Jewish identity, beliefs, and attitudes of American Jews and their impact on religious practice and rituals, intermarriage, denominational affiliation, and views on Israel, has occasioned new rounds of hand-wringing and worries that once again the Jewish community is in decline and the continuity of the Jewish people is at risk, this time through assimilation. Following their general report on American Jews, Pew issued a new report in 2015, based on their 2013 data that focused specifically on Orthodox Jews.

5.3 Supplementary Report on the Orthodox

To those familiar with the worlds of the Orthodox, the findings in the Pew Research Center (2015) report are not surprising: The Orthodox do not fit into the general American Jewish patterns of relative secularity, liberalism and low rates of population growth; instead they tend to be politically and socially conservative, have higher fertility rates than other groups of Jews and, of course, are more religiously

observant. The survey found high levels of Orthodox retention, which are facilitated by their tendency toward insularity and high levels of Jewish education.

Despite these signs of success, as well as others such as the increasing numbers of Jews educated in Hebrew day schools, visiting Israel, and the strength and political influence of their communities, leaders and members of the various Orthodox communities continue to express fears about their continuity and survival. They anticipate that inevitable intrusions from the secular world—the internet, the overall secularization of American society, economic stresses and the changing roles of women—will, over time, erode their current vigor and undermine their continuity. My personal experiences as well as my years of research in various Orthodox communities (modern and Hasidic) reveal the dialectic tension between those factors which strengthen Orthodoxy, such as their insularity, but can also be seen as weakening. The very insularity that contributes to their growth and continuity also creates situations leading to disaffiliation and possible decline.

My first book, *Tradition in a Rootless World* (Davidman 1991), draws on the narratives of both modern and Hasidic *ba'alot teshuva*—to highlight those aspects of Orthodoxy that attract secular Jews who, over time, join these groups. Many of these newcomers become so interested in learning about Orthodox Judaism that they devote a year to studying at a *yeshiva for ba'alei* and *ba'alot teshuvah* in Israel or occasionally in the US. My respondents spoke glowingly of the various factors that drew them into an Orthodox community: For example, nearly all spoke affectionately of the close-knit families who invited them to share Shabbat meals, where they were impressed by the children, who by age 3 could recite blessings in Hebrew. They felt that if they joined the community they, too, might be able to produce and reproduce such warm and close families. Nearly all emphasized the stability of Orthodoxy, which represents itself as a continuous line going back to Abraham, in contrast to the relatively new Conservative and Reform denominations. The power rooted in religious continuity offered them a sense of solid grounding in an ever-changing world. In Orthodoxy, they reported, they were able to create a firm identity that is uniquely their own, but also roots and links them profoundly with a community that is international, and goes far into the past and forward into the future.

In contrast, my most recent book, *Becoming Un-Orthodox: Stories of ex-Hasidic Jews* (Davidman 2015), highlights the potentially destructive consequences of the insularity that is the basis for Hasidic enclave religion. Among the many factors highlighted in my interviewees' accounts of their defection was the most powerful issue that many respondents said produced strong and early seeds of doubt about the true nature of their Hasidic community: The sexual, physical and verbal abuse they suffered as children. It is important to state here that I know these abuses are not unique to Hasidim, but occur in every community, religious and secular. But I do want to argue that among the Hasidim, this abuse is engrained in, and hidden by, the authoritarian, hierarchal nature of their communities. The abuse is actually legitimated by particular aspects of their theology and ideology that render reporting of these crimes as sinful.

Here I offer one among many stories that shows how strongly the community protects abusers: On May 9, 2012, *The New York Times* featured a story about a

father, Jungreis, who learned his son was being molested in a Jewish ritual bathhouse in Brooklyn. When he reported this to rabbis, most ignored him; but two suggested he bring the child to a therapist who would legally have to report the abuse. When the therapist reported the crime to the civil authorities, the rabbi accused of the abuse was arrested. However, the community blamed and shamed Jungreis. He was shunned and ignored by his neighbors and former friends for trying to get help for his son, and his landlord kicked his family out of their apartment. The theological rationale for the community's punishing Jungreis was their interpretations of the interconnected laws of "mesirah" [to turn over] and "rodef [to chase after]." The essence of these statutes is that if anyone acts in a way that can bring harm to other Jews (such as by reporting them to civil authorities, or, in the case of Yitzhak Rabin, the late Prime Minister of Israel, who sought to create peace with Israel's Arab neighbors), that person should be sentenced to death. The members of the community eschewed and spurned Jungreis, treating him in ways suggesting he was dead to them: No one acknowledged his presence or spoke to him, making him an outcast in the community he had believed in and belonged to for his entire life.

Women and men are attracted to Orthodoxy because of the close ties they see in such communities. The power of a tightly knit community is compelling: I, and many of the defectors I interviewed, spoke of missing the familiar, comforting aspects of participating in a group of people with common beliefs, practices and values. On the other hand, a tightly knit community has its own dangers. The constant face-to-face social control in enclave religious communities was experienced as stifling and choking by the defectors with whom I spoke. They were not raised to explore their individuality and inner feelings, but rather, to submit their will to God and the community leaders. The closeness of insular, enclave religious communities is double-edged.

Some readers of the Pew report saw danger in those findings showing even a slight diminution of religious practices. However, Jewish communities who believe that observing *halakha* is the key to Jewish survival, are defining Jewish vitality in too narrow a manner. I personally have found many compelling ways of creating and maintaining a strong Jewish identity despite my lack of observing religious laws.

Every generation of Jews, beginning with the ancient Israelites, has faced trials and tribulations, some of which led to radically new ways of defining and practicing Jewishness. Contemporary society and culture present new challenges--such as the overall process of secularization in industrialized nations—that can similarly lead to the creation of new forms and meanings of Jewishness, and new ways of enacting a Jewish identity. Recently, *The New York Times* published an article stating that the LGBT synagogue in Manhattan had outgrown its space and is moving to a larger building. Granted, this is not a sign of high rates of traditional observance. Nevertheless, the existence of such synagogues, along with the growth and popularity of both old and new forms of Jewish cultural expression, actually opens doors and provides a wide range of options for all Jews, including the Jewish "nones," to participate in some aspect of Jewish life. The new generations of Jews, like all those

who preceded them, are finding new and creative ways to defy the odds and create new ways of being Jewish that suit the current social climate. I say, let us celebrate the many diverse Jewish flowers that are blooming, creating new possibilities for Jewish continuity.

References

- Davidman, L. 1991. *Tradition in a rootless world: Women turn to Orthodox Judaism*. Berkeley: University of California Press.
- Davidman, L. 2015. *Becoming un-Orthodox: Stories of ex-Haredi Jews*. New York: Oxford University Press.
- Pew Research Center. 2013. *A portrait of Jewish Americans: Findings from a Pew Research Center survey of U.S. Jews*. Washington, DC: Pew Research Center.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.
- Rawidowicz, S. 1986. *Israel, the ever-dying people and other essays*. Rutherford: Fairleigh Dickinson University Press.
- Spielvogel, J.J. 2000. *Western civilization*. Belmont: Wadsworth.
- Wuthnow, R. 2015. *Inventing American religion: Polls, surveys, and the tenuous quest for a nation's faith*. Oxford/New York: Oxford University Press.

Chapter 6

Pew's “Statistical Narrative” of Orthodox Separateness: Limitations and Alternatives

Adam S. Ferziger

In 2009, I participated in a conference session on Jewish education together with one of the leading sociologists of American Jewry, Steven M. Cohen. In his presentation, he analyzed data from the 2000–2001 National Jewish Population Study (NJPS 2000–2001) regarding the numbers of American Jewish children who attend Jewish day schools and Jewish overnight camps. Before delving into the statistics, he confided the following methodological precondition (paraphrased), “If we want to learn anything about the majority of American Jews, we first have to remove the data regarding the Orthodox. Otherwise, they skew the numbers.”

Thus, Cohen confided in the audience what the 2015 Pew study subsequently clarified beyond debate; even if the Orthodox are actually only about 10 % of the American Jewish population, their religious and social behaviors are so distinct from the rest of American Jewry that their inclusion in national demographic studies often distorts the overall picture.¹ To cite one especially charged example, according to the Pew study the intermarriage rate among American Jews is 56 %, once the Orthodox are removed the percentage increases to 72 % (Pew 2015).

Based on the demographic study by Pew (2013), one may conclude that there is now an unequivocal empirical response to Irving “Yitz” Greenberg’s once-foreboding question “Will there be one Jewish people in the year 2000?” (Greenberg 1986; Freedman 2000; Wertheimer 1993). The answer in 2013, according to Pew, is no! I argue here for a more nuanced picture.

Without doubting the veracity and value of the detailed knowledge about contemporary American Orthodoxy provided by the 2015 Pew study, other information

¹ Unlike the 2015 Pew national study, local demographic studies in areas with a less-concentrated Orthodox population will not show as different a picture.

A.S. Ferziger (✉)

The Israel and Golda Koschitzky Department of Jewish History and Contemporary Jewry,
Bar-Ilan University, Ramat Gan, Israel

e-mail: adam.ferziger@biu.ac.il

that was not addressed there – much of which eludes survey-based research – offers an alternative perspective.

I will focus here on the Haredi sector of Orthodoxy, which according to the Pew report, accounts for 60 % of the Orthodox population (Pew 2015). The re-evaluation of the predominant social and religious outlooks of American Orthodoxy that is outlined here, takes into account the Pew data, but is predicated on wide analyses of Haredi internal literature, along with extensive participant-observation fieldwork and numerous personal interviews. It draws upon my recently published book, *Beyond Sectarianism: The Realignment of American Orthodox Judaism* (Ferziger 2015).

Since the appearance of the first rigorous academic studies of the Haredi Orthodox in 1960s, it has been assumed that this sector – both its Hasidic and *mitnagedic* (non-Hasidic) sub-streams – was guided by an isolationist approach that focused religious and social life almost exclusively on its own narrow “natural” constituency. Following suit, recognition of, or cooperation with, non-Orthodox public bodies was forbidden, and for that matter all involvement with non-Haredi Jews was strictly discouraged (Liebman 1965).

No doubt, this “survivalist” ethos was the nearly-exclusive Haredi outlook during the decades immediately following World War II (although the Chabad-Lubavitch Hasidic sect continues to share many of the same demographic characteristics as the rest of the Haredi world, as far back as the early 1950s it embarked on a divergent path). Today, however, the non-Hasidic Haredi groups in particular are increasingly abandoning the strict sectarian stance of the previous generation and engaging far more directly with a broad spectrum of American Jews.

From a geographic perspective, the bulk of Haredi Orthodox Jews remain in the ever-expanding neighborhoods of Brooklyn, as well as Rockland County, New York, and Passaic and Lakewood, New Jersey (Cohen et al. 2012; Comenetz 2006). Yet, since the 1970s, Haredi concentrations have sprouted or expanded dramatically in areas throughout North America, some of which never had a Haredi population before: not only in Baltimore, Toronto, Chicago, and Los Angeles, but also in Atlanta, Seattle, Columbus, Houston, and Dallas. Moreover, offspring of the same Jews who strove to create cloistered communities where they could focus on self-survival, are demonstrating an enhanced sense of concern and responsibility for other Jews who stand outside their own natural milieu.

The initial adjustment in the relationship of Haredim toward other Jews was through the adoption of “*kiruv*,” or outreach to fellow Jews, as a central value. The pioneers in such endeavors were actually the Modern Orthodox and the highly independent minded Chabad-Lubavitch movement. By the 1970s, the Haredi world commenced involvement in this effort as well.. Today *kiruv* is a central goal of this community. Numerous educational institutions, organizations, and publications have been created with the aim of bringing Jews closer to religious observance. The Haredi media also devote considerable space to discussions regarding the inherent value of such efforts and the practical methodologies that can make them most effective.

As part of this shift in priorities, there has arisen far greater cognizance of the issues confronting the broader Jewish collective than was previously the case. Key Haredi leaders have emphasized their appreciation for positive expressions of Jewish identity on the part of the broader Jewish collective, regardless of whether they actually lead to adoption of an Orthodox lifestyle. Consequently, various institutional boundary markers that were considered sacrosanct in previous generations – such as not entering a Reform synagogue even to teach Judaism – have been blurred in these efforts to engage other Jews.

Even when there is clearly no outreach element involved, Haredi policy makers no longer categorically refrain from cooperation with the non-Orthodox. Moshe Hauer, a graduate of Baltimore's Ner Israel Yeshiva and a prominent local Haredi congregational rabbi, acknowledged this change in 2013: "It is well established that principle limits Orthodox participation with other streams in religious matters....It nevertheless remains possible and appropriate for leaders and members of these various streams to build and maintain friendships and working relationships that foster understanding and retain a sense of community between Jews of all streams and facilitate working together on issues of common concern."

Ironically, the dilution of the "sectarian" Orthodox ethos and move toward greater interaction with broader American Jewry is actually rooted in just those areas that appear from the Pew study as points of division from the rest of American Jewry. As the Orthodox collective has grown in size and financial stability, and proven its ability to retain its own offspring, the survivalist approach that dominated the efforts made by World War II refugees to reestablish Haredi Orthodoxy in their new surroundings gave way to a new outlook. The more confident the leaders were that their style of Orthodoxy was not threatened with extinction, the more sensitive they became to the vicissitudes and complexities of American Jewish life beyond their original enclaves and sought out novel channels of engagement.

To be sure, the statistical distinctions between the Orthodox minority and other American Jews highlighted in the Pew study provide a valuable perspective that cannot be dismissed offhandedly. That said, no less attention should be given to compelling evidence of abatement in the formerly sectarian disposition that once characterized American Haredi Orthodox Judaism and its implications for achieving an accurate portrayal of contemporary American Jewish life.

References

- Cohen, S.M., J.B. Ukeles, and R. Miller. 2012. *Jewish Community Study of New York: 2011 comprehensive report*. New York: United Jewish Appeal-Federation of Jewish Philanthropies of New York.
- Comenetz, J. 2006. Census based estimation of the Hasidic Jewish population. *Contemporary Jewry* 26: 35–74.
- Ferziger, A.S. 2015. *Beyond sectarianism: The realignment of American Orthodox Judaism*. Detroit: Wayne State University Press.

- Freedman, S.I. 2000. *Jew vs. Jew: The struggle for the soul of American Jewry*. New York: Simon and Schuster.
- Greenberg, I. 1986. *Will there be one Jewish people in the year 2000? Class Perspectives*. New York: CLAL. http://rabbiirvinggreenberg.com/wp-content/uploads/2013/02/Will-There-Be-One_red.pdf.
- Liebman, C.S. 1965. Orthodoxy in American Jewish life. In *American Jewish year book 1965*, vol. 66, ed. M. Fine and M. Himmelfarb, 21–97. New York: American Jewish Committee and Jewish Publication Society of America.
- Pew Research Center. 2013. *A portrait of Jewish Americans: Findings from a Pew Research Center survey of U.S. Jews*. Washington, DC: Pew Research Center.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.
- Wertheimer, J. 1993. *A people divided: Judaism in contemporary America*. New York: Basic Books.

Chapter 7

Don't Underestimate the Hybridity of America's Orthodox Jews

Sylvia Barack Fishman

Introducing the August 26, 2015, Pew Research Center's "A Portrait of American Orthodox Jews," is a photo depicting more than a score of *shtrimeled* Hasidic men and earlocked boys spilling over a Williamsburg street corner under a street sign that acquires ironic overtones: "Beautification This Site." A lead sentence underscores the image's message: "Within the U.S. Jewish community, one important subgroup clearly does *not* fit the picture." Several times the report subsequently insists that American Orthodox Jews are "more like white evangelical Protestants" than like the majority of American Jews (Pew 2015). But this narrative "othering" of American Orthodoxy obfuscates important nuances. American Orthodoxy is far from monolithic. American Modern Orthodox Jews are firmly embedded in the continuum of hybridity that characterizes American Jewish life. Even American Haredim are somewhat influenced by American values.

Several key areas reflect the American hybridity that characterizes much of American Orthodox Jewry, for example patterns of marriage and family formation. While many Orthodox Jews marry earlier than Conservative, Reform, or no religion/no denomination Jews, there are broad variations in behavior between Haredi and Modern Orthodox Jews. Thus, Pew (2015) reports that three quarters of Haredi Jews and nearly half (48 %) of Modern Orthodox Jews were married by age 24. Almost all Haredim and 70 % of Modern Orthodox Jews were married by age 29 (2015). However, what the Pew Orthodox portrait does not discuss is that for the approximately one-third of Modern Orthodox Jews who do not marry in their twenties, singlehood can extend through the thirties and into the forties—for similar reasons that non-Orthodox American Jews experience lingering unmarried status.

Similarly, the Pew Orthodox report shows that Orthodox Jews have more children than non-Orthodox Jews: "Orthodox Jewish respondents age 40–59 have had an average of 4.1 children in their lifetime, compared with an average of 1.7 born to

S.B. Fishman (✉)

Department of Near Eastern and Judaic Studies, Brandeis University, Waltham, MA, USA

e-mail: fishman@brandeis.edu

all other US Jews in that age group (a measure known as ‘completed fertility’)” (2015, p. 9). However, fertility rates among American Orthodox Jews span a broad continuum of behaviors. Modern Orthodox Jews are significantly influenced by American economic, political, and social attitudes and conditions. For example, the Jewish Community Study of New York, 2011 showed that Hasidic families averaged 5.8 children; “Yeshivish” Orthodox, 5.0 children; and Modern Orthodox, 2.5 children (Cohen et al. 2012). One may hypothesize that Modern Orthodox birth rates are affected not only by the high cost of Jewish day school and Jewish summer camp tuitions—a norm among many Modern Orthodox communities—but also arguably by the American aspiration to reserve enough funds to give each child access to prestigious college and post-college training. In comparison, partially because of Israel’s pronounced pro-natalist societal environment and lack of emphasis on expensive post-high school education, *Hiloni* (secular) families in Israel average 2.7 children (DellaPergola 2015), more than New York’s Modern Orthodox families.

American Modern Orthodox Jews share with their non-Orthodox peers an extraordinary emphasis on secular higher education. Some readers may be surprised that Modern Orthodox Jews have higher levels of post-high school education than any wing of American Judaism. Thus, the Pew Orthodox report’s tables—but tellingly not its narrative—reveal that 36 % of Modern Orthodox, 32 % of Conservative, 31 % of Reform, and 31 % of no denomination have BA degrees. About equal percentages (29–30 %) of each have post BA degrees (2015, p. 12). American Modern Orthodox lifestyles—like corresponding non-Orthodox lifestyles—have also been profoundly affected by economic trends and by Second Wave Feminism (beginning in the late 1960s–1970s), resulting in escalating Jewish and secular education for women and high levels of female labor force participation, even among married women with children under six at home, as Harriet Hartman and others have shown (Hartman and Hartman 2009). In the religious realm, as I discussed in the *American Jewish Year Book 2014* article “Gender in American Jewish Life”, Jewish feminism has also galvanized dynamic engagement with Jewish sources and activities for both men and women, across the denominational spectrum, and Modern Orthodox feminism continues to generate social and religious change (Fishman 2015).

Where American Orthodox Jews—including the Modern Orthodox—do differ from non-Orthodox Jews is in the centrality that Judaism and Israel occupy in their lives. Not surprisingly, the Pew data confirm that Orthodox Jews receive more Jewish education, perform more Jewish rituals and attend religious services more often than the non-Orthodox (Pew 2015). Again unsurprisingly, their friendship circles are more likely to include large numbers of fellow Jews. But where new research, including the Pew data, have powerful policy implications is showing that the Modern Orthodox Jews who are most like their non-Orthodox peer group in regard to educational and socioeconomic status are also the Jews most involved in Jewish culture as creators or audiences for Jewish books, films, and music as well as scholarship, and the group most likely to visit Israel, and to visit repeatedly. And as a Pew Orthodox report table, “Orthodox Jews Have Strong Connection With Israel” (see Chap. 2 of this volume) shows, these activities are interwoven with

attitudinal peoplehood: closer feelings of kinship with and responsibility for Jews internationally.

Indeed, it is probably concerns around Israel that contribute to one headline of the Pew Orthodox report: “Unlike most other American Jews, Orthodox Jews tend to identify as Republicans.” A few pages later, the authors clarify that slightly over half, “57 % of Orthodox Jews identified with the Republican Party” in mid-2013. That figure may refer primarily to national political movements and elections; in contrast on the local level, for example in Boro Park, some Haredi Jews vote en masse for Democratic candidates and officials. Moreover, arguably most Modern Orthodox Jews who identify as Republicans are motivated by perceived Republican solidarity with Israel rather than with conservative Republican policies aiming to control personal choice. The Pew data, for example, show that only 38 % of Modern Orthodox Jews agreed with the statement that “homosexuality should be discouraged” (Pew 2015).

“One of these things is not like the other, one of these things just doesn't belong,” goes the children's song. The Pew (2015) portrait of Orthodox Jews seems determined to convey the impression that American Orthodox Jews are “unlike” other American Jews—that they are, as one non-Orthodox Jewish leader remarked to me, “a different sect.” In significant ways they are. But it is misleading to underestimate the American concerns and lifestyle choices that many American Modern Orthodox Jews and some Haredi Jews share with non-Orthodox Jews. Appreciating these shared values and behaviors can help to ameliorate a sense of alienation between wings of American Judaism and provide a basis for trans-denominational bridges.

References

- Cohen, S.M., J.B. Ukeles, and R. Miller. 2012. *Jewish community study of New York: 2011 comprehensive report*. New York: United Jewish Appeal-Federation of Jewish Philanthropies of New York.
- DellaPergola, S. 2015. View from a different planet: Fertility attitudes, performances, and policies among Jewish Israelis. In *Love, marriage, and Jewish families: Paradoxes of a social revolution*, ed. S.B. Fishman, 123–150. Waltham: Brandeis University Press.
- Fishman, S.B. 2015. Gender in American Jewish life. In *American Jewish year book 2014*, ed. A. Dashefsky and I.M. Sheskin, 91–131. Dordrecht: Springer International.
- Hartman, H., and M. Hartman. 2009. *Gender and American Jews: Patterns in work, education & family in contemporary life*. Waltham: Brandeis University Press.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.

Chapter 8

What I Learned from the Pew Report on Orthodox Jews in America

Samuel C. Heilman

In considering what lessons are learned from the data gathered by the Pew Report on American Orthodoxy, one must first note that the number of Orthodox Jews in the sample was quite small, and when divided into the two major subgroups, the Haredim and so-called “modern” Orthodox Jews, those numbers are even smaller, leading to a relatively enormous margin of error of 12.9 and 12.4 percentage points (compared with a margin of error overall for the general Jewish population of only 3 percentage points) (Pew 2015). That means the statistics we have from Pew about the Orthodox are effectively less reliable than what we have about the Jews in general and may be off by over 12 % from the stated findings. This is enough to affect significantly some of the conclusions the writers of the report reached. What this means is that if we really want to know about Orthodox Jews in a more definitive way, we need a survey that targets them and can give us more confidence in the results as representative of this fascinating and increasingly important group of Jews.

Nevertheless, my own years of qualitative and ethnographic research among Orthodox Jews suggests that in spite of the statistical difficulties, many of the conclusions reached by the Pew authors ring true, even though the statistical accuracy of the portrait is questionable. What are those conclusions that seem true?

Undoubtedly, Orthodox Jews as a group are, in contrast to the general American Jewish population, younger, more fertile, more religiously observant, more Republican and socially conservative. The Pew report says they make up about 10 % or 530,000 of American Jewry; I suspect that figure is low by at least a third, since many in the Haredi population, who make up a large part of today’s Orthodoxy, generally do not respond to surveys from those who are outsiders to their community unless they believe they have something practical to gain from participation.

S.C. Heilman (✉)

Department of Sociology, Queens College, Queens, NY, USA

The Graduate Center, CUNY, New York, NY, USA

e-mail: scheilman@gmail.com

Moreover, given their early and high marriage as well as their fertility, especially as compared to other Jews, even as I write these words, their numbers continue to grow.

That Orthodox Jews are younger than the rest of Jewry, with the bulk being under 25 years old is in contrast to the mid-twentieth century image of Orthodox Jews as old and on the way to disappearing. That nearly all are raising their children as Jews is certain. While Orthodoxy in the past had a very high dropout rate, with about half of them becoming less observant, there can be no denying that in the past few generations, a large majority (70 % according to Pew) today who identify as Orthodox were raised as such. That is probably the result of the more than 80 % that Pew claims send their children to day schools and yeshivas – compared to the tiny number (11 %) of other Jews who do so. Full-time Jewish education through secondary school has likely been the single most important factor in halting Orthodox erosion in America. That the Orthodox are concentrated in the Northeast US has long been known and is confirmed by other surveys. Finally, while they were slow to come to Zionism – and the Haredim among them have not gotten there yet – the fact that they feel close to Israel and travel to it in great numbers, often to visit their relatives, is manifestly obvious to anyone who has gone to or been in Israel; it also is consistent with their high sense of Jewish peoplehood and their conviction that God gave Israel to the Jews.

While Pew claims that the Haredim constitute the majority of today's Orthodox (about 60 %) and the "Modern Orthodox" only about a minority (30 %), these numbers need more evidence. Given the margin of error, it is possible that the Haredim are closer to 48 % and Modern Orthodox 42 % in the breakdown of this population. Nevertheless, given the fertility and the sense of confidence in the Haredi sector, if they are not the overwhelming majority yet, they will soon be – if they manage to hold on to their children.

The rightward slide of Orthodoxy, both in terms of religious observance and American politics suggests its adherents are quite distinct from their more liberal Jewish counterparts who make up the majority of American Jews. Coupled with the fact that they generally do not marry these liberal Jews and are far more insular in their friendships, especially the Haredim among them, points to an Orthodoxy that is effectively living a life apart from the rest of Jewry: a cause for some concern.

The claim that Pew makes that like the Republicans for whom they vote, about six in ten Orthodox prefer smaller government, fails to note that such a policy necessarily would provide fewer services, and will, if implemented, lead to a decline in welfare and aid to families with dependent children. Given that the Haredi sector with their very large families, 43 % of whom earn less than \$50,000 a year (and as the US Census shows have many communities with over 65 % living below the poverty level) depends heavily on governmental aid to support their demographic growth, why have they chosen to vote against their best interests by supporting small government policies and low tax rates for the rich that Republicans choose to implement?: On the other hand, the Modern Orthodox, 37 % of whom, according to Pew, earn \$150,000 a year or more, higher than other groups of Jews or the general

public who might be expected to favor of such Republican policies and values that favor the rich, Haredi tend to vote for more liberal candidates Why?

I suspect this is a reflection of some of the problems with the Pew sample. The Haredim who responded to and are included in this survey are probably on the fringes of their community. The fact that Pew found 15 % of them claiming to have a B.A. and 10 % a post-graduate degree calls into question their representativeness (and also accounts for a nearly 25 % rate of those earning above \$150,000 per annum). Attendance at university is generally discouraged among Haredi Orthodox Jews. Nevertheless, given their growing numbers, the high expense of their Jewish choices, and their insistence on voting conservatively, they will likely have to attend college for only that will enable them to increase their income to live as they choose. Paradoxically, that decision may also lead to some erosion in their numbers, as college education tends to correlate with a lower birthrate and with more liberal values, both of which have the potential to erode their Haredi ways. There is some anecdotal evidence that this is happening. The emergence of YAFFED (Young Advocates for Fair Education), an organization of some former and current Haredim to raise standards in their schools to make college attendance easier is a reflection of these changes.

Not only economic and educational pressures, but the opening to the modern world that the Internet has made possible and popular, especially through ubiquitous smart phones is eroding the Haredi ability to hold onto their own. Pew does not report on the latter, but it will have growing influence on Orthodoxy. Increased fertility and continuing efforts to ban the Internet can of course offset this, but not with complete success. For the near term, however, Haredim are likely to be the majority of Orthodoxy, though the meaning of being Haredi is subject to change.

Perhaps one of the most interesting findings of the Pew report – and one that cries out for more research to determine its accuracy – are claims about Modern Orthodox Jews. The survey reported that the Modern Orthodox appear to have the most university training: Pew reports that 36 % have a B.A. and 29 % a post-graduate degree. This puts them way above the general American public who are at 19 % and 10 % and even above other Jews who were at 31 % and 29 % respectively. If we add those among them who have had some college, the total is about a whopping 80 % going to the university. Apparently, for these people, their Orthodoxy with its full-time Jewish education, does not prevent them from embracing higher education and all that accompanies it. And it does not prevent them from voting more like the rest of Jewry, for progressive candidates.

If the numbers describing the Modern Orthodox Jews as a group are accurate, they see: being Jewish as very important to them (100 %), religion as central to their lives and have a clear idea of what that commitment means (96 %), are emotionally attached to Israel (77 %), while also sharing in what a university education offers and with it the general culture. They also have the highest proportion of Jews earning above the \$150,000 a year income level. Using “best practices” thinking might we consider this group as offering a model to emulate? At the same time, seeing their proportion of Orthodoxy in decline as the overall group slides toward the right, one might wonder if their way of Jewish life is sustainable. Is that why they need to

make so much money? Can an open attitude coexist with Orthodoxy? These are questions worthy of more pointed research. I suspect we shall find that if these findings are accurate in spite of the small sample size, ideology trumps material conditions in determining political behavior among the Orthodox. Marxists take note.

Reference

Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.

Chapter 9

Re-imagining/Imagining Pew's Portrait of Orthodoxy

Debra R. Kaufman

Oh it will probably take another three hundred years, but it will happen even in Orthodoxy... the michitzah will come down, women will be called to the Torah. We will, if we want, even be Rabbis...It's just time, the unfolding of the word takes a long time. I'm in no hurry. (Kaufman 1991, p. 58)

This excerpt from my book *Rachel's Daughters* is from an interview held over 20 years ago with a ba'alat teshuvah, a Ph.D. in philosophy, who self-identified as Modern Orthodox. Fast forward to 2009 when Yeshivat Maharat, an American Orthodox rabbinical seminary for women, graduated its first Rabbi, Rabba Sara Hurwitz. While considerably less than 300 years in the making, the ordination was a cause for both celebration and concern. As Yeshivat Maharat approached the ordination of three more women in 2013, the Orthodox Rabbinical Council of America (RCA) declared, as they had in 2010, that they would not recognize women as members of the Orthodox Rabbinate. It was decided that successive graduates would be named "Maharat," an acronym for female leader of Jewish law, spirituality and Torah (Fishman 2015).

The historian Gerda Lerner once mused that restrictive responses to women's challenges might reflect "the last gasps of patriarchy" as much as its deeper entrenchment.¹ While I suspect we might have a long wait for that "last gasp" in Orthodoxy, we do know that all communities, religious or secular, must accommodate to changing socio-historic forces. Orthodoxy is no exception. Its survival and its current revitalization attest to its ability to do so. Younger Orthodox Jews (where retention and growth are the highest) represent a generation that inherits a more highly educated, more activist, more publicly visible and more vocal female population than their parents and certainly than their grandparents ever did. The strides within Modern Orthodoxy by, of, and for women have in some ways been nothing

¹This took place in an informal discussion group in the middle nineties.

D.R. Kaufman (✉)

Sociology and Anthropology Department, Northeastern University, Boston, MA, USA
e-mail: d.kaufman@neu.edu

short of momentous—from religious, spiritual and halakhic leaders to professional and leadership roles in the community. The empowerment of women in both educational and religious roles is not confined just to the Modern Orthodox who comprise a third of the Orthodox population (31%). Adam Ferziger (2015) reminds us that we are also witnessing a movement within the larger (62%) and more conservative ultra-Orthodox sector away from “purely supportive” to more “authoritative roles” for its women. In a more “silent revolution,” he contends, ultra-Orthodox women, too, are taking on more central religious and public activist roles.

Empowering women with the skills and space to explore issues intimately tied to their religious lives as Orthodox women (and I would argue integral to their religious identities) has led to halakhic challenges and the creation of and/or re-discovery of Orthodox practices (e.g., the retrieval of halakhic pre-nuptial contracts, the creation of “new” traditions, women’s holidays, etc.). Even the language within Orthodoxy has changed to incorporate new words to fit new positions: feminizing Rabbi to *Rabba*, *Posek* (decider) to *Poseket*, and inventing acronyms to capture new roles such as *Maharat*. And while these changes are made in the name of women, they have the potential to change the way in which all of Orthodoxy is named.

How well does the Pew Research Center’s (2015) portrait of Orthodoxy capture the practices of religion in one-half of the community we label Orthodox? In “A Portrait of American Orthodox Jews,” women and gender comparisons are noteworthy mainly by their absence. I did find one footnote (11) that reads as follows: “Among Orthodox Jews, men and women do not attend religious services at equal rates. Nearly three-quarters of Orthodox men (73%) report attending synagogue weekly, compared with 50% of Orthodox women” (p. 21). In her chapter in the *American Jewish Year Book 2014*, “The 2013 Pew Report: Through a Gender Lens,” Harriet Hartman (2015) provides a brief overview of selected gender differences among and between American Jews and by denomination. She discovers that synagogue attendance among Haredi (ultra-Orthodox) and Modern Orthodox men is much more likely to be at least weekly than among Haredi and Modern Orthodox women. She also finds that Haredi and Modern Orthodox men are more likely than women to consider being Jewish “mainly a religion,” as opposed to religion/ancestry/culture or ancestry/culture alone (2015, p. 42).

And while the significant gender differences do not offset the overall communal differences between Orthodoxy and other Jewish denominations, between the ultra and Modern Orthodox or diminish the resemblance to white Protestant Fundamentalists, they do make a difference in the ways Orthodoxy as a community is portrayed. Without understanding gender differences we run the risk (especially in patriarchal traditions) of associating that which is normatively Orthodox with that which is normatively male. If the way women “do” Orthodoxy is not taken into account, especially in a community which holds men more responsible for public religious behavior than women, then that which is “mainly religion” becomes identified with the lives that men lead.² For example, while both synagogue attendance

²Although a question was asked about Sabbath candle lighting, one of three religious obligations for Orthodox women, it was asked for the household not as a gender specific measure of religiosity.

and being Jewish as “mainly religion” may be construed as measures of religion and religious identity for the community as a whole, they also reflect the different positioning of men and women within Orthodox religious law and the community.

Orthodox Jewish men are obligated by religious law to time-bound commandments in the public institutional life of Orthodoxy, such as praying three times a day; women are not. Women are not barred from the synagogue, but their responsibilities in the religious public sphere are not obligatory nor can they represent the community as leaders in prayer. Although halakhic law prohibits women from leading men in prayer (or study) in the public sphere, some attend and do lead services in all female prayer groups. Women's religious obligations in halakhic law tie them intimately to their lives as daughters, sisters, wives and mothers and to the private and domestic sphere of Orthodox life. Therefore, it is not surprising that women significantly differ from men by being less likely to attend synagogue on a weekly basis (although they may attend all-women's prayer groups weekly); or that they are significantly more likely than men to express their religious identities beyond that which is considered “mainly religion.”

Perhaps, then, the 2015 Pew Report may be as important for what *it does not* cover as for what it does. The design and purpose of all research determines: who we sample, the kinds of questions we ask (and not ask) and how and which variables will be used for analysis and comparisons (Kaufman 2011, 2014). The Pew survey is no exception. It is constrained in the same ways that other large national and international surveys are: Responses do not capture why and in what ways questions asked are important to respondents; it confines responses to pre-conceived categories of meaning rather than those generated by respondents.³ Both of these limitations are particularly important when assessing Orthodox communities where the division of labor by gender is strongly reinforced by halakhic law. Moreover, given its primary interest in comparisons across traditional American religions, between Orthodoxy and other Jewish denominations and between ultra and Modern Orthodox Jews, it should not then be surprising that the Pew portrait did not cover the internal gender dynamics and controversies posed by religious authority and patriarchal privilege prevalent (in varying degrees) across the Orthodox spectrum or the women at the heart of those dynamics. Orthodoxy's portrait needs to be re-imaged and re-imagined to include women not only in their own voices and on their own terms, but also from an angle of vision that captures the issues and concerns basic to the practices so critical to their performance as religious women.

Women's specific issues and concerns within religious Jewish law are closely tied to the meaning and measure of religion and religiosity in their lives. Issues around divorce, family purity laws (and related issues of infertility, sexuality, family

There was no question for the keeping of family purity laws (one of women's obligations in Orthodoxy) as a family (household) measure.

³Qualitative and ethnographic studies are better able to gather this kind of information (Kaufman 2011, 2014; see also Kelman 2015 on the adequacy of questions posed in the Pew survey). Hartman (2016) offers an excellent example of how to plumb survey data for gender sensitive analyses within Orthodoxy and in comparison to other denominations.

planning) and domestic abuse are front and center or becoming so across a wide spectrum of Orthodox religious discourse. How and with whom women negotiate these issues have important religious and political implications for the community as a whole. One look at the Jewish Orthodox Feminist Alliance's (JOFA) website, attests to the wide range of issues resources and services available across a whole spectrum of Orthodox women with different levels of halakhic "comfort": directories for all-female and partnership minyan; "how to" sites for the creation of "new" traditions; the use of halakhic pre-nuptial contracts to help ensure gender equity around divorce; access to webinars and educational/spiritual counselors; support groups for victims of domestic violence, how to ask for equal pay, and information about training programs to become religious and lay leaders (www.jofa.org). How such advocacy groups function within Orthodoxy raises important questions about how women negotiate within Orthodoxy on issues of importance to them: How well known, to whom, and how accessible are such groups beyond those who self-identify as Modern Orthodox (or even among the Modern Orthodox)? Despite significant demographic differences between them, we know little about or if there are more formal and/or informal networks of communication among and between Orthodox and Ultra-Orthodox women and, if so, on what topics? Our angle of vision influences what we look for and determines what we ultimately see. Who is pictured in any portrait has consequences for who will receive the time, attention and money not only from researchers, but policy-analysts, potential donors and community leaders.

References

- Ferziger, A. 2015. Beyond Bais Ya'akov: Orthodox outreach and the emergence of women as religious leaders. *Journal of Modern Jewish Studies* 14(1): 140–159. <http://www.tandfonline.com/doi/full/10.1080/14725886.2015.1005877>.
- Fishman, S.B. 2015. Gender in American Jewish life. In *American Jewish year book 2014*, ed. A. Dashefsky and I.M. Sheskin, 91–131. Dordrecht: Springer International.
- Hartman, H. 2015. The 2013 Pew report through a gender lens. In *American Jewish year book 2014*, ed. A. Dashefsky and I.M. Sheskin, 41–45. Dordrecht: Springer International.
- Hartman, H. 2016, Feb. Gender differences in American Jewish identity: Testing the power control theory explanation. *Review of Religious Research* 4. OnlineFirst.
- Kaufman, D. 1991. *Rachel's daughters: Newly Orthodox Jewish women*. New Brunswick: Rutgers University Press.
- Kaufman, D. 2011. *Telling ourselves stories: Narrative, demography and American Jewish identity. Plenary speaker. Socio-Demography of American Jewry conference*. Waltham: Brandeis University.
- Kaufman, D.R. (ed.). 2014. Demographic storytelling: The importance of being narrative. *Contemporary Jewry* 34(2): 61–73.
- Kelman, A.Y. 2015. A policy of surveys. In *American Jewish year book 2014*, ed. A. Dashefsky and I.M. Sheskin, 57–59. Dordrecht: Springer International.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.

Chapter 10

Missing from the Pew Report: Attention to Gender

Elana Maryles Sztokman

The Pew (2015) report on Orthodox Judaism sheds some light on interesting social dynamics within the Orthodox community. However, considering the wide range of parameters used, it is surprising that there is no attention given to one of the most important metrics: Gender. The entire report makes no distinction in responses based on gender – apparently because of the limits of the sample size. As a researcher, I can certainly appreciate these constraints. Still, the absence of gender parameters makes this report difficult to interpret in practice because many of the issues raised are vastly different for women and men. Moreover, the report overlooks some of the most significant aspects of Orthodox Judaism today.

Some might argue that I'm being petty. You might say that there are other parameters ignored as well. The report cannot possibly cover every single iota of identity. It includes the most important ones, some might protest.

Gender, however, is hardly trivial. In fact, I would argue, that it is one of the key determining factors driving change within Orthodoxy today. The failure to even ask whether Orthodox women and men are experiencing the world differently has not only left a huge gaping hole in this portrait of the community. It has also missed out on what could have been an actually interesting and valuable exploration of transformative processes in a highly charged social context.

Over the past decade, the Orthodox community has changed dramatically as a direct result of women demanding change. In what would have been unthinkable until now, today there are women rabbis, women halakhic arbiters, and dozens of synagogues around the world where women take active roles leading the service. Online and in real life, Orthodox women are speaking, writing and questioning Orthodox conventions, and creating both private and public revolutions. In fact, the Orthodox world today would be unrecognizable to Orthodox Jews from 20 to 25

E.M. Sztokman (✉)
The Center for Jewish Feminism, Modi'in, Israel
e-mail: elana.sztokman@gmail.com

years ago, and it is all because of women driving change around issues of gender inequality. But none of this made it to the Pew report.

There are several places in the report where the missing gender piece seems glaringly obvious. Overall, 72 % of Orthodox Jewish adults had a bar or bat mitzvah when they were young – this is obviously not the same for women and men (Pew 2015). That Orthodox Jews are more likely to earn more than \$150,000 per year – this is also not the same for women and men, though it would have been interesting to know how different. Given that most of America sees a gender wage gap of 76 cents to the dollar, this finding fails to examine how women and men compare to one another and to the rest of the country (see Hartman 2015). I realize that trying to provide an accurate portrait of income comparison is difficult given the sample size, as well as the challenge of comparing male-headed traditional households with female-headed households or single women. (These factors are challenging around the world as family structures are shifting.) But these points only reinforce the observation that the study assumes the dominance of male-led, married, hetero traditional families. Those are a lot of assumptions – assumptions that need validation and clarification.

Similarly, that Orthodox Jews are more likely to vote Republican – here, too, the report ignored the voting gender gap, an issue growing in significance in the current political climate (Morrongiello 2016). It would have been interesting to know how Orthodox women compare to the rest of the country, whether conservative Orthodox women voters stand by their men, so to speak, even in the face of severe anti-women political rhetoric, or whether they are currently looking for alternatives, the way polls suggest that other Republican women are.

In addition to these curious issues that would have been enlightening about Orthodox life, there are also places where the absence of attention to women's experiences does a disservice to the community. Here are a few examples of how a gender metric might have made the Pew report a useful tool:

- **The role of services:** According to the report, 74 % of Orthodox Jews attend religious services at least once a month. Who are the people *not* attending services? Who are the ones who are alienated? The Orthodox community should be asking the question about how and why women might be the ones staying home from synagogue and other opportunities for belonging. Even asking the question this way is a vital conversation starter about marginalization and invisibility in the community.
- **Early marriage:** The report says that Orthodox Jews are more likely than other Jews to have married before the age of 25.7, with some 68 % married by age 24. There are two problems with this. One is that in a culture where it is far more acceptable for a woman to marry an older man than the opposite, using one number for both women and men combined may merely be averaging two very distinct numbers. It could very easily be that the average age for women is 20 and for men is 28, but we would not know. Second, this statistic ignores the implications of early marriage, which are vastly different for women and men. For women, early marriage can lead to stunted education, truncated career trajectory

and lifetime income loss. Studies around the world connect the age of marriage for women with issues such as control over family planning, financial independence, and overall physical health (UNFPA et al. 2013). How do Orthodox women, who are also likely pressured into early marriage, compare to trends among other religious and traditional communities? Some information about the actual age of marriage for women as opposed to men would have been very useful not only for sociological curiosity but also for policy planning and women's social services in the community.

- **Abandoning the faith:** According to the report, 89 % of Orthodox Jews say they are certain in their belief in God. But what is truly missing here is the connection between loss of faith and women's invisibility and marginalization. This is an issue that is not really examined anywhere. Certainly there are women who are fighting for change in high profile and public ways. But there are also women who are quietly slipping away in silent and unnoticed personal crises. Women leaving Orthodoxy because of the mistreatment of women is one of the most tragically untold stories of the Jewish community today. And women who stay despite their own pain are the other side of that story. There is no organization or support group for women recovering from gender practices of Orthodoxy. There is no name or category for such women. They often might not even know that they exist, as a particular group, of those whose struggle was a loss of faith in a world where they were considered second-class citizens. The Pew report could have helped provide information on this pattern, on women losing faith because of gender. But here, too, was a missed opportunity to tell a story of Orthodox women.

I realize that my observations reflect limitations of the report that are based on the sample size rather than any ill will. But in the context of Orthodox Judaism, a culture where all-male bodies of authority are still the prevailing norm, where women literally do not count and in fact there are rising trends of complete exclusion of women, it is hard to read a report that does not factor in differentiated gender experiences. In Orthodoxy, the default Jew is male: that is, when Orthodox Jews talk about Jews, they mostly mean men. For me, as a Jewish woman and as a sociologist, it is difficult to make use of a report that does not acknowledge women's experiences within this culture. Nevertheless, this report is an important step in the right direction.

I hope that in the next report, the sample size will allow for gender cross-referencing, and that the team will include sociologists who appreciate the power of gender issues and women's experiences in defining contemporary Jewish life.

References

- Hartman, H. 2015. America's gender pay gap is at a record low, but hold the celebration. *Fortune*, September 22. <http://fortune.com/2015/09/22/americas-gender-pay-gap-is-at-a-record-low-but-hold-the-celebration/>.

- Morrongiello, G. 2016. Poll: Nearly half of Republican women wouldn't vote for Trump. *Washington Examiner*, March 24. <http://www.washingtonexaminer.com/poll-nearly-half-of-republican-women-wouldnt-vote-for-trump/article/2586775>.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.
- UNFPA, UNICEF, WHO, UN Women, the United Nations Foundation, World Vision, Girls Not Brides, Every Woman Every Child, World YWCA and The Partnership for Maternal, Newborn and Child Health. 2013. Child marriages: 39,000 every day – More than 140 million girls will marry between 2011 and 2020. Joint press release, March 7. <http://www.unwomen.org/en/news/stories/2013/3/child-marriages-39000-every-day-more-than-140-million-girls-will-marry-between-2011-and-2020>.

Chapter 11

Insights and Questions from the Pew Report on America's Orthodox Jews

Chaim I. Waxman

Even the best of surveys can only provide but a snapshot, a glimpse at what things look and sound like at a particular point in time. There are still limits to the predictability of human behavior, especially with the influence of internet and social media. Therefore, I look at the Pew report as a good basis from which to speculate and find suggestive research questions. The Report is a synopsis of one aspect of a particularly valuable survey that enabled analyses of American Orthodox Jews, including comparisons between ultra-Orthodox/Haredi and Modern Orthodox Jews.

I was not surprised at the finding that the Orthodox have higher rates of marriage and are more likely to have a Jewish spouse than non-Orthodox Jews. One of the most surprising findings in this part of the survey is that, as compared to the 79 % of Haredi adults who are married, only 52 % of Modern Orthodox are. That is a lower rate of marriage than that of Conservative Jews and is identical to that of Reform Jews, and it begs for further research and explanation.

The most surprising finding to me was the age at first marriage. Taken as a whole, Orthodox Jews marry younger than other American Jews. Almost 70 % (68 %) of Orthodox Jews surveyed were married by age 24, as compared to 32 % for Conservative, 26 % for Reform, and 27 % for non-denominationally affiliated Jews. Among the Orthodox, there are significant differences in the rates between Haredi and Modern Orthodox, with 75 % of the Haredi and 48 % of the Modern Orthodox married by age 24 (Pew Research Center 2015, pp. 8–9).

Given both the high rates and younger ages of marriage among the Orthodox, it is puzzling that there is a fairly widespread sense within the American Orthodox community that it is becoming increasingly difficult for young, single Orthodox

C.I. Waxman (✉)

Department of Behavioral Sciences, Hadassah Academic College, Jerusalem, Israel

Departments of Sociology and Jewish Studies, Rutgers University, New Brunswick, NJ, USA

e-mail: chaim.waxman@rutgers.edu

Jews to find mates, and that there is a “shidduch crisis.”¹ Orthodox magazines and newspapers have been discussing it during the past decade,² at least one book has appeared on the topic, and it was recently featured on *Time*’s website (see Salamon 2008 and Birger 2015). If the Pew data are accurate, it would seem that, in fact, there is no such crisis, certainly not in the Haredi community on which most of the writing focuses. It would, therefore, be very interesting to explore why there appears to be such “high anxiety” about marriage within that community.

The Report indicates that, “There are only modest differences among Jewish denominations when it comes to annual incomes. Haredi Jews are just as likely as Jews overall to report having household incomes of \$150,000 or more per year, and an especially large share of Modern Orthodox Jews make \$150,000 or more (37 %).” But that is an oversimplification which overlooks the meaning of income within the context of economic well-being. The statement, for example, implies that the Modern Orthodox are actually well-off economically but the reality is more complex. Despite their high incomes, many actually struggle economically because of the high cost of Modern Orthodox Jewish living. For example, in the major Modern Orthodox day schools in New York, Boston, and Los Angeles, tuition and other costs per child in primary school is more than \$20,000 per year. Synagogue membership is between \$1500–2000 per family annually. Summer camp is another \$5000–10,000 per child, depending on the length of stay. There are also, of course, a variety of annual institutional dinners which one is expected to attend, to say nothing of the regular costs of maintaining dietary laws, and the cost of Jewish holidays, even without staying at a luxurious hotel for Passover and Sukkot.

The high cost of Jewish living is, of course, not unique to Modern Orthodox Jews, but it does appear to impact them differently than it does for others. They share with other Orthodox Jews in having the highest cost of Jewish living, especially if the value of time is factored in to what Carmel Chiswick calls “the full price of religious observance” (Chiswick 2014, pp. 70–71). But they are also modern, which means that they are less intensely infused with community and their communities are not as intensely focused on and engaged in giving, *hesed* – giving of self as well as of one’s possessions – to others, especially the needy within the community (see Oppenheimer 2014, pp. 40(L)ff; Berger 2014).

Family size is critical in understanding economic status, and the Pew report indicates that, “Orthodox Jews tend to have more children than other Jews,” and “that Orthodox Jewish respondents ages 40–59 have had an average of 4.1 children in their lifetime, compared with an average of 1.7 born to all other US Jews in that age group” (Pew Research Center 2015, p. 11). The differences between the Orthodox and non-Orthodox appear even more glaring in the 2011 study of the New York Jewish population, which has the largest concentration of Orthodox Jews of any city in the US. The authors of that study subdivided the Haredi sector, which comprises 57 % of New York’s Orthodox Jews, into “Yeshivish” and “Hasidic.” With respect to family size, they reported that,

¹*Shidduch* is a Hebrew term meaning “match,” especially a match between a young man and woman for the purpose of marriage.

²A Google search turns up dozens and more of writings on the subject.

[b]y any measure, Hasidic households are the largest in the New York-area Jewish population. In terms of number of Jews, Hasidic homes are far more than twice as large as non-Orthodox households (4.8 for Hasidic versus 1.8 for non-Orthodox), while Yeshivish households, with 4.1 Jews, are nearly as large as Hasidic families. Modern Orthodox homes are somewhat smaller (2.8), but still much larger than non-Orthodox households. . . . *Hasidic households are home to 12 times the number of children as non-Orthodox homes. Even Modern Orthodox households are home to four times the number of children as the non-Orthodox.*³ (Cohen et al. 2012, p. 213–14)

Among many other implications, this means that despite their income, Orthodox Jews, and especially Haredi have significantly lower socioeconomic status than do other American Jews. I and several colleagues have been debating for decades about whether the economic realities will result in a crash of the Ultra-Orthodox life style. With several generations of Haredi Jews with large families, who have little or no secular education and/or desire to leave the walls of the yeshiva, some of my colleagues argue, there are no longer working parents who can support the Kollel life-style upon which much of Haredism is based. They are convinced that the system must soon collapse under the weight of economic necessity. I have argued that I see growth rather than collapse. Ultra-Orthodox communities have grown both in terms of population size and economics. Alongside the poverty without a “culture of poverty,” there is apparently increasing wealth, and there is significant involvement of the well-to-do with their less financially well-off fellows (Lewis 1963). The Pew report indicates that the percentage of Haredi Jews earning \$150,000 and more a year is slightly higher than among Conservative Jews and only a few percentage points lower than among Reform Jews (Pew Research Center 2015, p. 15). At the same time that there are growing financial pressures, there are relatively well-to-do Haredi Jews, and among many of them the legendary Isachar-Zevulun pact⁴ is much less of a myth than a real religious obligation. It may well be that the proportion of Isachars, those devoted to full-time torah learning, will decline somewhat under financial pressure, and more of them will enter the labor market; but they will probably still remain identified with and committed to the Ultra-Orthodox community, including the value of “*lernen*,” lifelong Jewish learning (Heilman 1983, p.1).

On the other hand, those financial conditions are placing increasing pressures on the Haredi communities as well as on the American Jewish community as a whole. Especially among the Hasidim, there is an increasing population with more housing, social service, and schooling requirements, and an increasing population of individuals with only low-level employment skills. Those Orthodox communities have their own institutional infrastructures which are now being increasingly taxed by their populations’ needs and demands.

All of this affects the larger American Jewish community in a variety of ways. In some cities, notably New York, the increasing and increasingly poorer Haredi population creates severe challenges for such central Jewish communal organization

³Emphasis added.

⁴The Midrash *Bereshit Rabba* 99:9 relates that two sons of Jacob made an arrangement whereby Zevulun, who was blessed with business acumen, supported his brother Isacher, who was a Torah scholar, and the latter studied Torah for the families of both.

such as the United Jewish Appeal (UJA) and Jewish Federation. In addition, evidence indicates that the Orthodox are an increasing component of the organized Jewish community, which may result in their allocating increasing resources to the needs of Orthodox communities and having fewer resources for many of the areas that were foci of the broader Jewish community. That, in turn, may affect the position of the Jewish community in the American socio-political scene. As indicated at the beginning, I view all of this as subject to more extensive research.

References

- Berger, J. 2014. *The pious ones: The world of Hasidim and their battles with America*. New York/London: Harper Perennial.
- Birger, J. 2015, August 24. What two religions tell us about the modern dating crisis. <http://time.com/dateonomics/>. Excerpted from Birger, J. 2015. *Date-onomics: How dating became a lopsided numbers game*, 117–151. New York: Workman.
- Chiswick, C.U. 2014. *Judaism in transition: How economic choices shape religious tradition*. Stanford: Stanford University Press.
- Cohen, S.M., J.B. Ukeles, and R. Miller. 2012. *Jewish community study of New York: 2011 comprehensive report*. New York: United Jewish Appeal-Federation of Jewish Philanthropies of New York.
- Heilman, S.C. 1983. *The people of the book: Drama, fellowship and religion*. Chicago: University of Chicago Press.
- Lewis, O. 1963. The culture of poverty. *Trans-action* 1(1): 17–19.
- Oppenheimer, M. 2014, October 19. Beggarville. *New York Times Magazine*.
- Pew Research Center. 2015. *A portrait of American Orthodox Jews*. Washington, DC: Pew Research Center.
- Salamon, M.J. 2008. *The shidduch crisis: Causes and cures*. Jerusalem: Urim Publications.

Chapter 12

Response: Pew Research Center

Alan Cooperman, Gregory A. Smith, and Becka A. Alper

Three years after the Pew Research Center released the results of our 2013 survey of U.S. Jews, here we are, responding to nine erudite and insightful new essays inspired by the survey's findings about Orthodox Jews in America. This is, in a word, wonderful.

In journalistic parlance, a news story with “legs” is one that not only attracts many initial readers but also gets people talking, spawns follow-up reporting, draws comment on editorial pages, and spurs policymakers into action. This survey clearly has legs!

After our initial report on the survey's broad findings, “A Portrait of Jewish Americans,” was published in October 2013, we received many requests for additional information. Quite a few of the inquiries came from Orthodox Jewish organizations and individuals looking for more detailed data and analysis, particularly of differences between self-identified Modern Orthodox and Haredi Jews. As a result, we published a follow-up report in mid-2015, “A Portrait of American Orthodox Jews,” which is reprinted in this volume and has occasioned a series of new essays by leading scholars of American Judaism. Rather than responding to the essays individually, we would like to make a few general points and then provide some additional data.

First, all the statistical information on Orthodox Jews comes from the 2013 survey. We have *not* conducted a new survey focusing on the Orthodox. The original survey report, “A Portrait of Jewish Americans,” includes text and tables on many demographic variables. Readers looking for information on differences in the views of American Jews by gender, age, educational attainment, household income, etc., should turn to the lengthy and more comprehensive original report, not the relatively short and tightly-focused follow-up report on the Orthodox.

A. Cooperman (✉) • G.A. Smith • B.A. Alper
Pew Research Center, Washington, DC, USA
e-mail: ACooperman@pewresearch.org

Second, the full data set from the survey was released in 2014 and is freely available, at no charge, on the Pew Research Center Website, www.pewresearch.org. Links to the technical documentation are also available from the Website of the Berman Jewish Policy Archive. Researchers who want to conduct their own analyses of the data on Orthodox Jews or other topics are able (and most welcome) to do so.

Both researchers and general readers should bear in mind, however, that Jews make up only about 2 % of the U.S. adult population; and self-identified Orthodox Jews make up about 10 % of the survey's weighted Jewish sample. So focusing on the Orthodox means focusing on a group that is only about 0.2 % (two-tenths of 1 %) of the U.S. public, and further subdividing the Orthodox into subgroups (e.g., Modern Orthodox and Haredim) is slicing the survey data very thinly. Given the small sample sizes of these subgroups and commensurately high margins of error, some kinds of analyses are not advisable. For example, the survey included 154 interviews with self-identified Modern Orthodox Jews. Were this group to be subdivided further – e.g., into men and women, or older adults and younger adults – the sample sizes would fall below 100 respondents, and the corresponding margins of error would become so large as to make interpretation of results difficult if not impossible.

Nevertheless, we would like to try to respond to at least some of the questions raised in the essays about differences between Orthodox men and Orthodox women that we can see in the survey results.¹ The data appear to confirm, for example, that Orthodox Jewish women are more likely than Orthodox Jewish men to have married in their early twenties or teens, while Orthodox Jewish men are more likely than women to have married in their late twenties. But Orthodox men and women are similar in that most get married before the age of 30.²

Table 12.1 Some key differences between Orthodox Jewish men and women

	Men (%)	Women (%)
<i>Age when married...</i>		
24 or younger	51	86
25–29	36	9
30–34	5	4
35+	<u>7</u>	<u>1</u>
	100	100
<i>Importance of religion</i>		
Very important	72	94
Somewhat important	23	6

(continued)

¹ The survey respondents include 228 self-identified Orthodox men and 289 Orthodox women.

² These figures do not necessarily indicate the age of first marriage, but rather indicate the age at which married people entered their current marriage. The survey asked all respondents whether they are married and then followed up by asking married people when they married their current spouse. It did not ask respondents whether their current marriage is their first marriage, nor did it ask respondents how old they were when they first married.

	Men (%)	Women (%)
Not too/not at all important	<u>5</u>	<u>1</u>
	100	100
<i>Attend Jewish religious services...</i>		
Weekly+	73	50
Monthly/yearly	20	47
Seldom/never	<u>7</u>	<u>3</u>
	100	100
<i>Party identification</i>		
Republican/lean Republican	65	49
Democratic/lean Democratic	31	41
Independent/other-no lean	<u>4</u>	<u>10</u>
	100	100
<i>Caring about Israel is . . . part of what being Jewish means to you</i>		
Essential	46	64
Important but NOT essential	44	25
Not important	10	9
Don't know	<u><1</u>	<u>2</u>
	100	100

Source: Pew Research Center 2013 Survey of Jewish Americans, Feb. 20-June 13, 2013.

Note: Based on Orthodox Jews. Age of marriage is based on current, intact marriages.

PEW RESEARCH CENTER

Not surprisingly, the data also show that Orthodox Jewish men attend religious services more often than Jewish women do. Interestingly, however, Orthodox Jewish women are more likely than men to say that religion is “very important” in their lives. Indeed, nine-in-ten Orthodox women (94 %) say religion is very important in their lives, compared with 72 % of Orthodox men. Orthodox Jewish women are also more likely than men to say that “caring about Israel” is an essential part of what being Jewish means to them, personally.

Politically, the survey shows that fully two-thirds of Orthodox Jewish men identify with or lean toward the Republican Party. By contrast, only about half of Orthodox Jewish women support the GOP. Both groups, however, are substantially more Republican than are Jews as a whole; among all Jewish adults – including Orthodox Jews and those from other denominational streams – just 22 % identify with or lean toward the GOP.

While there are some clear and important differences between Orthodox Jewish men and women, the survey also finds remarkable commonalities on several key questions. Huge majorities of both Orthodox men and women are currently married, for example. Among Jews as a whole, only about half are currently married. Nearly all Orthodox men and women say that they have a strong sense of belonging to the Jewish people, that they are proud to be Jewish, that they believe in God, that they attended or held a Passover Seder in the past year, and that they fasted all day on the previous Yom Kippur. Retention rates appear to be very similar: About half of both men and women who were raised Orthodox currently still identify as Orthodox.

Table 12.2 Some key similarities among Orthodox Jewish men and women

	Men (%)	Women (%)
Married	67	71
Disapprove of Obama's job performance	49	60
Homosexuality should be discouraged	55	60
Strong sense of belonging to Jewish people	100	99
Proud to be Jewish	96	100
I have a responsibility to take care of Jews in need around the world	92	92
Believe in God	97	98
Being Jewish mainly a matter of religion	51	40
Attended or held a seder last Passover	98	99
Fasted all day last Yom Kippur	94	93

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.

Note: Based on Orthodox Jews.

PEW RESEARCH CENTER

Politically, Orthodox men and women are more alike than different in their views about Barack Obama's job performance as president and in their attitudes about homosexuality.

Of course, this brief discussion is by no means an exhaustive review of similarities and differences between Orthodox Jewish men and women. It is suggestive, though, of the numerous opportunities that are available for further exploration of the data. Even with as much discussion as the survey has generated thus far, and even with as many questions as it has raised to date, we hope this is just the beginning. We hope the conversations like those being carried on in the pages of this volume and in the Jewish press will continue. And we hope that scholars and analysts will find the data from the survey informative and use it to continue to glean new insights about U.S. Jewry for years to come.

Part II
Review Articles

Chapter 13

The Jewish Family

Harriet Hartman

The Jewish family has attracted national and international concern as the cornerstone of Jewish continuity over generations (and, often, within generations). But how the Jewish family is Jewish (and “how Jewish” Jewish families are) varies widely and touches on fundamental assumptions about Jewishness, even as the family shapes the very Jewishness to which it contributes. It is, therefore, important to understand the American Jewish family today, its dilemmas and challenges, as well as its major sources of diversity. This chapter strives to contribute to that understanding.

In 1983, in a seminal piece on the Jewish family, Dashefsky and Levine stated: “The evolution of the Jewish family is congruent with the evolution of Jewish society throughout the history of the Jewish people” (1983, p. 163). Dashefsky and Levine went on to show the distinctive stamp Jewish society put on the family in its various contexts, beginning with the nomadic culture and the formation of an independent culture first of sedentary farmers and then an urban population, led first by prophets and kings and later by rabbis and *halakha*. In 1971, the *Encyclopedia Judaica* entry saw the “Jewish home [as] the most vital factor in the survival of Judaism and the preservation of the Jewish way of life, much more than the synagogue or school” (1971, p. 1172 quoted in Dashefsky and Levine, p. 166). In the US, Jews have been documented since 1654, with varying amounts of integration in and segregation from the broader society. As early as the colonial period, “Jews in post-revolutionary America made their own rules concerning how to live Jewishly” (Sarna 2005, p. 45), including whom to marry and how to form a “Jewish household,” resulting in a great range of Jewish communities from these early times (Sarna 2005, p. 46). But despite the independence of some, the influx of Jewish immigrants into the US strengthened the family: “for Jews...the principal institution that simultaneously provided socioemotional support as well as instrumental adaptiveness in a precarious

H. Hartman (✉)

Department of Sociology and Anthropology, Rowan University, Glassboro, NJ, USA
e-mail: hartman@rowan.edu

new situation [of immigration] was the family” (Dashefsky and Levine 1983, p. 170; see also Heschel 2004; Prell 2007).

The centrality of the family was not the only distinguishing familistic characteristic of Jewish tradition. Family roles, for both men and women, were highly valued. The proverbial saying that “the woman’s honor faces inward” reflected the high respect for women in familial roles, perhaps the foundation for the modern-day powerful “Jewish mother” image. But men’s family roles have also been valued. Traditionally, “they were supposed to satisfy their wife and discipline their children, and faced sanctions [by religious authorities] if they did not. They presided over ritual celebrations in the family and were responsible for teaching their children Torah” (Hartman and Hartman 1996, p. 11). In much of the Diaspora, Jewish men did not always have political independence nor participate in the broader country’s army; instead, they became distinguished for their intellectual and spiritual pursuits. Masculinity was less macho, Jewish culture allowing for “men to be gentle and emotionally expressive and women to be strong, capable and shrewd” (Hyman 1983, pp. 24–25).

Family roles were not confined to domestic activities. There is a longstanding tradition of Jewish women providing for their families, especially among the most religious whose men were Torah scholars.

Ashkenazi women in Central and Eastern Europe, at least. . . were traditionally responsible for much of what we now describe as masculine roles. It was not uncommon, for example, for the Jewish wife to be the primary breadwinner of the family, particularly if her husband was talented enough to be able to devote himself to study. The halakhic tradition even accommodated itself to the expanding economic role of women. . . In Western Germany in the eighteenth century, for example, religious authorities issued a dispensation to allow women to peddle, thus legalizing what was already accepted in practice. (Hyman 1983, pp. 22–23)

Women’s secular economic roles were oriented to providing for the family, though, rather than to vocational callings (Hartman and Hartman 1996).

Children have also been a central focus of traditional Jewish family life. In contrast to the typical American middle class family, in the Jewish family, “we see much more emphasis on extension rather than distinction” of children from parents (Sklare 1971, p. 71). To the parent, “regardless of age children remain children,” and children are the greatest source of a parent’s *nachas* (pleasure or gratification), thus, binding the fate of parents and children inextricably. Parents invested in “concerted cultivation” (Lareau 2011) of their children, expecting their own ambitions to be realized in their children’s accomplishments (Silberman 1985, pp. 139–140) and investing their all to help their children achieve (Sklare 1971). Enjoined by religion to teach their children the important lessons, Jews carried over this tradition to cultivating secular and social success as well.

This traditional familism is challenged in the contemporary US in several ways. American Jews have achieved exceptionally high education and occupational achievement, factors usually associated with later marriage and smaller families. These high secular achievements were motivated, in part, by the Jews’ immigrant situation, producing high need for income and social mobility, combined with their

urban middle-class background (Steinberg 1974). High educational and occupational achievements, especially by women, also undermine traditional gender roles based on the centrality of women's domestic role. But these secular achievements by women were enabled by changes in the role that family has come to play in American lives: Increasingly dissociated from the economic and educational functions they once played, family roles become less significant, especially as age of marriage is postponed, childbearing is postponed, number of children is reduced, and the number of terminated marriages increase (Sweet and Bumpass 1987). The intense individualism of contemporary American society also competes with the commitment to another or others, which is necessary for successful, long-lasting marriage (Cherlin 2010). Based on national samples aggregated from 1972 to 2000, American Jews were distinctive from the broader American population in familistic ways: higher rates of marriage, lower rates of divorce, and a higher proportion of individuals being raised in intact families (Smith 2005). But at the same time, they were at the forefront of the trends of delayed marriage, having fewer children, and higher rates of childlessness than the broader US population (Hartman and Hartman 2009).

As Sklare scholar Fishman emphasizes, “Three challenges to Jewish family formation—late marriage and non-marriage, unwanted low fertility and infertility, and mixed marriage—are produced, in part, by the *larger society's social norms and deeply influenced by American culture*” [emphasis added] (Fishman 2015b). Therein lies a most important distinction from earlier conceptualizations of the Jewish family: The contemporary Jewish family no longer reflects mainly Jewish society, but rather its broader Diaspora (or non-Diaspora) context; Jewish “society” no longer appears to govern the family trajectory for the majority of Jewish Americans, especially the younger non-Orthodox. In writing about the contemporary Jewish family, Spokoyny (2014) brings the example of contemporary baby strollers in which today, instead of having the baby face its caregiver who is pushing the stroller, the baby faces out, away from the mother. “The baby looks outward, to the world, and not inward, to the mother” (p. 22). Spokoyny suggests that this is a metaphor for the family's weakening power to mediate the external influences, as well as the weakened concept of familial (or communal) authority. Some might argue that Jewish society never was the sole influence on the Jewish family, and this, indeed, is true. But because of the insularity of the Jewish community, whether by choice or by decree, as well as the greater role of ethnicity and religion in traditional communal life, the largest influence on the Jewish family institution for much of Jewish history has, indeed, been Jewish society. Today, this is no longer so, which introduces both diversity and fluidity to an extent that has not been experienced before, at least not in the Jewish collective memory.

Many of the features of the contemporary American Jewish family—delayed marriage, low fertility, dual career marriages, age and educational homogamy—began several generations ago. The big change began with the baby boomers, whose rate of marriage and age at first marriage differed significantly from their predecessors, the Silent and Great generations. Dual career marriages became more common in the boomer generation as more and more women joined the labor force, and, in

fact, fewer married mothers of young children are in the labor force today than were during the first decade of the twenty-first century, a development that is unlikely to mark a trend, but rather a response to particular market and economic conditions, and follows similar developments in the broader American population (Macunovich 2010). Nevertheless, it shows that the current generation is not the most extreme in terms of Jewish women seeking careers.

To explore the contemporary Jewish American family, some of its diverse manifestations will be reviewed, and some of their ramifications considered. In addition to published research, several data sources will be drawn on: (1) the 2013 Pew Survey of American Jews (Pew Research Center 2013), which interviewed nearly 3500 contemporary American Jews; (2) the Decade 2000 data set, which aggregates 22 local Jewish community studies conducted between 2001 and 2010, for a combined sample of nearly 20,000 American Jews (for more details see Hartman and Sheskin 2012); and (3) the 2005 ORANJ BOWL (Ongoing Research on Aging in New Jersey: Bettering Opportunities for Wellness in Life) Survey of New Jersey seniors ages 50–74, which included over 500 Jewish respondents. More details on each of these data sources can be found in the [Appendix](#).

13.1 Contours of Jewish Families

The US Census defines “family” as “two or more people (one of whom is the ‘householder’) related by birth, marriage, or adoption residing in the same housing unit” (www.census.gov/cps/about/cpsdef.html). According to the 2013 Pew Survey (Pew Research Center 2013), 25.8 % of American Jewish households consist of a single adult living alone (Fig. 13.1). This is quite similar to the wider US population (27 % of US households are one-person households). Among white adults in the US population, who are more comparable to American Jews, 34.3 % live in single-person households; the proportion of American Jews living alone is significantly lower. In the wider population, the proportion of one-person households increased by 10 percentage points between 1970 and 2012, from 17 to 27 %, and the average number of people per household declined from 3.1 to 2.6 (Vespa et al. 2013). In contrast, the proportion of Jewish adults living alone has been fairly stable since 2000–2001, when it was 27.8 %. More women than men live alone at most ages, especially among those 65 and older (about 67 % vs. 43 %).

There have been some changes in terms of which age group is more likely to live alone. Among older Jews, 28.3 % of Jews ages 65 and over live alone, slightly lower than 33 % in 2000–2001. This is very similar to all Americans, among whom 28.5 % of adults ages 65 and over live alone. But what is different (according to the 2013 Pew survey) is that 28.2 % of younger Jews (under age 35) live alone, about half of whom have never married. While it is possible that some are cohabiting with someone without a long-term commitment (as discussed below), the survey question asks who else lives in the household; these Pew respondents have answered that they live alone. In the broader American population, less than 10 % of 18–34 year olds live

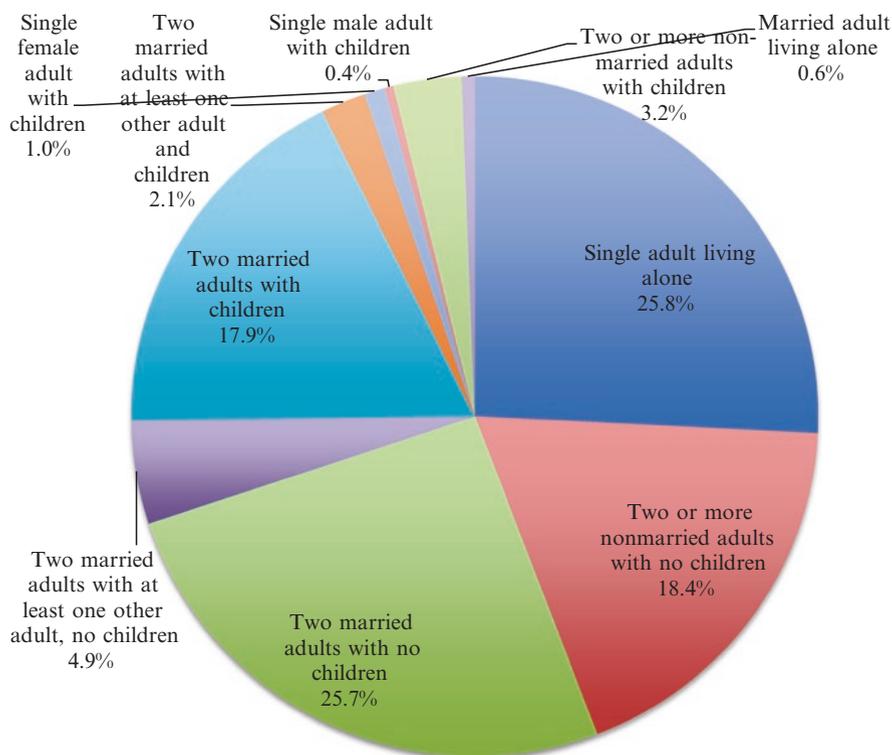


Fig. 13.1 Household types of American Jews (Source: Author analysis of Pew data 2013)

alone (Vespa et al. 2013). There have been changes since 2000–2001 among both 18–24 year old American Jews and 25–34 year olds: In 2000–2001, 40.5 % of persons ages 18–24 lived alone, compared to 29.7 % in 2013, probably reflecting the economic recession that commenced in 2008 which resulted in more young adults living with their parents rather than alone. In contrast, among those ages 25–34, there was an increase from 26.7 % living alone in 2000–2001 to 35.7 % living alone in 2013, probably reflecting delayed marriage (discussed below).

As in the broader US population (Vespa et al. 2013), the average household size of American Jews appears to be relatively stable since 2000–2001, when it was 2.3 (according to the NJPS 2000–2001); according to the Pew 2013 report (Pew Research Center 2013), the average household size was 2.7. In the broader US, the average household size of 2.6 is very similar to the average Jewish household size (Vespa et al. 2013).

American Jewish households that include children under age 18 is 25 %. Forty eight percent of households consist of two or more adults with no children under age 18 at home, similar to the 44 % in 2000–2001. Forty percent of married couples have children under age 18, while 60 % do not. Most children under age 18 reside with two married adults, as was the case in 2000–2001. Less than 2 % of all Jewish

Table 13.1 Types of households with children under age 18 at home

Type of household with children under age 18 at home	Pew 2013 (%)	US Whites 2012 (%)
Married couple	81.3	67.9
Unmarried couple	13.0	4.8
Mother only	4.1	22.2
Father only	1.6	5.1
Total	100.0	100.0

Sources: Pew Research Center (2013), Vespa et al. (2013, Table 4, p. 12)

Table 13.2 Percent never married by age group and sex

Age group	Men (%)	Women (%)	All (%)
18–24	94.1	83.5	89.0
25–34	58.8	42.7	50.3
35–44	17.6	5.5	11.9
45–54	9.7	14.7	12.7
55–64	8.5	8.4	8.5
65–74	5.4	5.0	5.2
75 and over	5.0	1.7	3.2
All	27.8	22.5	25.1

Source: Pew Research Center (2013)

households are composed of a single adult (usually a woman) with one or more children. The household types that Jewish children under age 18 live in differ greatly from the broader US population, even if considering whites only (Table 13.1). Over 92 % of Jewish households with children under age 18 include two married adults, compared to just two-thirds of the US white population. About 7 % of Jewish households with children under age 18 include a single parent, compared to over one-fourth of the US white population. About 1 % of Jewish households with children under age 18 consist of unmarried parent couples, compared to about 5 % of the US white population.

13.2 Marriage

Marital Status

The percentage of Jews who have never married is now 25.1 % (Table 13.2), 27.8 % for men and 22.5 % for women, up slightly from 2000 to 2001 (24.8 % for men and 20.3 % for women). The change in the percentage of never married is particularly

significant for the age group 25–34, among whom only 41.2 % of men and 57.3 % of women have married, well below the percentages for 1990 (60.9 % for men and 68.8 % for women) and 2000–2001 (50.4 % for men and 60.2 % for women). As will be seen below, the change is even greater for the non-Orthodox segment of the Jewish population.

These data show us that the majority of American Jewish adult men and a large proportion of Jewish adult women are waiting until their late thirties or early forties to wed. In the 25–34 age group, nearly 60 % of men and 43 % of women have never married, but by the age group 35–44, that number has decreased to 17.6 % of men and just 5.5 % of women. This is consistent with Daniel Parmer’s interviews with Jewish young adults, who, like their non-Jewish counterparts, are lengthening the period of “emerging adulthood,” choosing marriage but at a later age (Parmer 2015). This raises the total of never married Jewish adults to 25.1 % in 2013, most of it deriving from adults under age 35.

These percentages differ greatly between Orthodox and non-Orthodox Jews (Fig. 13.2). Orthodox men and especially women marry at younger ages: almost 85 % of Orthodox women marry by ages 25–34, which is of course related to their earlier childbearing and, thus, higher fertility. By ages 35–44, the difference between Orthodox and non-Orthodox women virtually disappears; the difference between Orthodox and non-Orthodox men remains but is much smaller, and by ages 45 and over the difference has virtually disappeared.

Below we will discuss in greater depth what it is about Orthodoxy that results in earlier marriage, earlier childbearing, and more children.

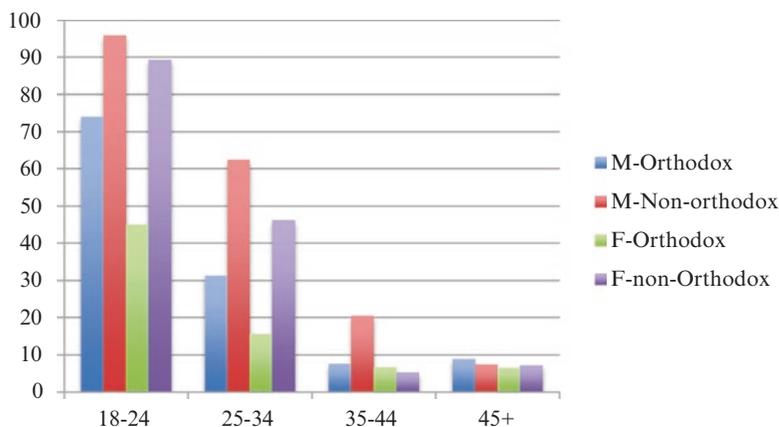


Fig. 13.2 Percent never married by age, sex (M = male and F = female) and Orthodox/non-Orthodox (Source: Author analysis of Pew 2013 data)

Finding Marriage Partners

The journey to find life-long partners often begins in adolescence or young adulthood, although for approximately 18 % of Jews who have been married in the past but are not currently married, a “remarriage” market occurs at older ages (although not everyone seeks remarriage); the mean age of currently divorced is, for example, 57, compared to 32 for singles who have never married.

Historically, college was the place where most couples met for marriage, among Jews and other predominantly college-educated populations. As the age of marriage (or long-term coupling) rises, college love-life often becomes more of a hook-up culture (Fishman 2015a; Harden 2013) than a mating game; this change has actually been developing for several decades and may be somewhat overstated (Challenging 2013). Today, Jewish singles join many other single men and women who have delayed marriage. In the broader American scene, single women outnumber their married counterparts for the first time in history (Traister 2016). Among American Jews, married women still outnumber non-married women (55:45), but not by much.

Many Jewish organizations organize events for young (and sometimes older) singles: Chabad outreach groups are directed to singles on campus and beyond as are Aish HaTorah, and Modern Orthodox organizations, such as the Manhattan Jewish Experience, and Jewish International Connection; more specialized groups target adult children of intermarried parents, grandchildren of Holocaust survivors, LGBT young Jews—especially where there are large concentrations of Jews (New York, Los Angeles, Boston, Washington DC, the San Francisco Bay Area) (Wertheimer 2010). Silver, however, suggests that the meeting spaces for college-age Jews on campus have more to do with the building of community than with the kind of personal or moral growth fostering romantic connections (Silver 2013).

For personal partnering, many young Jewish adults, like many other young adults, many turn to the Internet to meet potential partners. According to a survey commissioned by JDate in 2011, 5 out of 9 Jews married between 2008 and 2011 used online dating during their search (<http://www.jdate.com/blog/2011-09/jdate-infographic/>). Jdate.com is the third most popular Jewish website among American Jews ages 21–35 (after the newspapers *Ha'aretz* and *The Jerusalem Post*). According to its owner, Spark Networks, in 2014 JDate had over 750,000 members, the majority of whom were Conservative and Reform. (<http://www.datingsitesreviews.com/stat-icpages/index.php?page=JDate-Statistics-Facts-History>); according to a 2011 survey, JDate was responsible for 52 % of all Jewish marriages that started online (<http://www.datingsitesreviews.com/article.php?story=JDate-Leads-in-Jewish-Marriages>).

Friedman (2009) reports on research among “JDaters” which shows that most use the site because they want to meet a Jewish partner for dating purposes, coupled with ease, convenience, and curiosity about the site. Most were Jewishly engaged with ritual and religious behaviors, cultural affairs, and participation in Jewish organizations; most had Jewish education as well as informal educational experiences such as Jewish summer camp attendance.

Siminoff, in *Contact*, suggests that “JDate offers single Jews a sense of acceptance and belonging in a community so often focused on families” (2006, p. 15),

and access to a “global community” without family pressure (although mothers may be buying their children memberships, they cannot actually participate in the website without their children’s approval). But membership is not exclusive; other options exist for seeking virtual community, within which JDate co-exists. Among the 148 most popular Jewish websites, 6 % are for singles, (including www.jdate.com, www.jpeoplemeet.com, www.frumster.com, www.jewishfriendfinder.com, www.jewishcafe.com, www.sawyouatsinai.com, www.jsingles.com, www.jewishclub.com, www.jlove.com) with some divide between Orthodox (e.g., www.frumster.com) and non-Orthodox sites (Kelman 2010). For more information on Jewish use of the Internet, see Sheskin and Liben (2015).

Orthodox match-making (Ungar-Sargon 2015) is reportedly faced with a current demographic crisis. As happened during the traditional marriage ages of the Baby Boom, the rise in fertility among the Orthodox has resulted in more young marriage-age women (their usual age at marriage, 19) than men, who traditionally are several years older (typically around age 23 at marriage); the resulting “marriage squeeze” increases pressures on young ultra-Orthodox women and their match-makers (shadchanim).

According to the 2013 Pew study, less than one-third of Jewish adults ages 25–34 are currently married, less than 5 % have been married in the past but are currently divorced, and 14.3 % are in long-term relationships with partners but are not currently married (Pew Research Center 2013). However, among Orthodox of that same age group, nearly three-fourths are currently married (and less than 3 % are living with partners); among Reform Jews ages 25–34, less than 20 % are currently married, and 13 % are living with partners—that is, less than a third have made a long-term commitment to a significant other. Cohen and Kelman (2008, p. 7) call this period “extended singlehood” and “non-parenthood”: “In the course of modern Jewish demographic history, never have so many adults spent so much time with so few children of their own.”

As Wertheimer and Cohen (2014) opine, “In theory, marriage and procreation are high ideals of Judaism. But the fact is that fewer and fewer American Jews are actually getting married and forming families in the first place.” Concentrating on non-Orthodox Jews, they add:

At the time of the Pew survey, less than a third of non-Orthodox Jewish males and barely two-fifths of Jewish women between the ages of twenty-five and thirty-nine were married. ...For those between forty and fifty-four, the marriage rate climbs, but does not exceed 68 percent for men or 58 percent for women. While a small proportion of the unmarried are living with partners, close to a fifth of non-Orthodox American Jews never “couple off” during the conventional childbearing years. (Wertheimer and Cohen 2014)

Cohabitation

To some extent, marriage is delayed because there is (for some) an alternative: living together. When asked their marital status, approximately 7 % of American Jews say they are currently living with a partner (as opposed to being currently married, divorced, separated, or never married) (Pew Research Center 2013) (98 % of whom are not Orthodox). Two-thirds of Jewish adults living together are under age 45, and

the age group with the highest proportion living together is 35–44. For some, living together may be their first long-term union; for others, it may be a stage prior to or alternative to a second marriage. One quarter of adults living together are ages 45–54, and for these it is reasonable to expect that some are between marriages or at least after first marriages. Unfortunately, we do not have detailed data on this group, as the recent Pew study did not query whether those living together had been married before (Parmer 2015). In the NJPS 2000–2001, only 1.2 % said that they were living with a partner/cohabiting, and 90 % of them were single, never married. At that time, however, two-thirds of those cohabiting were under age 35, with the majority ages 18–24. American Jews, therefore, seem to be following the pattern of the broader American population in terms of increasing cohabitation, both as a step to marriage and as an alternative to marriage; it is, however, still only a small percentage who are cohabiting. In the broader American population, 8 % of males and 12 % of females ages 18–24 were cohabiting (Federal Interagency Forum on Child and Family Statistics 2014); in the Pew 2013 survey, Jewish men ages 18–24 were less likely to be cohabiting (3.3 %), probably due to pursuing higher education during those ages, but Jewish women of those ages were very similar to the broader population (12.8 %).

National data for all Americans find that nearly half of American women interviewed during 2006–2007 for the National Survey of Family Growth cohabited as a first union compared with only one-third a decade earlier. The majority considered cohabitation as a step toward marriage, but some considered it an alternative to marriage (Parmer 2015). Transition to marriage from cohabitation is more likely for women of higher levels of education and income, which would suggest this pattern to be common among American Jews (Copen et al. 2013). In the 2011 New York local Jewish community study, however, nearly half of cohabiting respondents had lived together for more than 10 years, clearly suggesting that this was an alternative to marriage for the majority of Jewish cohabiters in New York; about a third of cohabiting respondents had been together for 5 years or less, and another 15 %, for 6–10 years (Cohen et al. 2012).

13.3 Children

Fertility

While children have long been a focus of Jewish family life, about 25 % of Jewish households include children under age 18, as we have seen above.

According to the 2013 Pew survey:

Jewish adults ages 40–59 report having had an average of 1.9 children, compared with an average of 2.2 children per adult in the same age cohort of the general public. Jews by religion average more children (2.1) than Jews of no religion (1.5), and the average number of children born to Orthodox Jews (4.1) is about twice the overall Jewish average. By contrast, Reform Jews have 1.7 children and Conservative Jews have 1.8 children, on average. Jewish

respondents married to Jewish spouses have more children on average than Jews married to non-Jews (2.8 vs. 1.8), and married Jews have more children than those who have never been married (2.3 vs. 0.2). While Christians as a whole tend to have more children (2.3) than do Jews (1.9), white evangelical Protestants, white mainline Protestants and white Catholics all average about the same number of children as Jews by religion (2.1). Among Christians, relatively high fertility is found among black Protestants (2.6 children) and Hispanic Catholics (3.1). (Pew Research Center 2013, p. 40)

The number of children a woman has is related to the age at which she begins having children, which, in turn, is related to her education (and educational aspirations), employment (and employment aspirations), age at marriage (or intended marriage), and how many children she aspires to have. These factors, in turn, are related to cultural predispositions, which is where religious context, immigration status, and place of origin become important. Unfortunately, we do not have current (or any) information for American Jews on many of these variables. Thus, the picture must be pieced together from contemporary, small qualitative studies, and smaller or older statistical studies.

Completed fertility is certainly related to the education of the mother (Monte and Ellis 2014). But even compared to other women who have college education, American Jews have fewer children: completed fertility rates for women with BA degrees are 1.65 for American Jews compared to 1.81 for the broader American population; and for women with graduate or professional degrees, the 1.68 for American Jews compares to 1.73 for the broader American population. For the non-Orthodox, completed fertility is even lower: 1.52 for those with BA degrees, and 1.61 for those with graduate/professional degrees. Highly educated women in the broader American population are likely to marry later and to postpone childbearing until after marriage. Therefore, they have children later and have fewer children (Copen et al. 2013). Such patterns are also found among American Jews: Women's mean age of first marriage ranged from 22.4 for those with no more than a high school education to 26.2 for those with a graduate degree in 2000–2001; their mean age at first birth ranged from 23.2 for those with no more than a high school education to 30.0 for those with a graduate degree. The average number of children ranged from 2.3 for those with a high school education or less to 1.5 for those with a graduate degree (Hartman and Hartman 2009: Table 3.2, p. 31). The proportion with no children among Jewish women ages 40–59 is 17.5 % (Pew Research Center 2013)—very comparable to the 17.1 % of white, non-Hispanics in the broader US population; among Jewish women who have been married, the percentage decreases to 10.0 %.

Employment status is also related to fertility (though it should be remembered that women are surveyed at a point in time after their main childbearing years, and we can only speculate on how their employment status affected childbearing at the actual time of birth). Jewish women employed in the labor force have fewer children (1.87) than those not so employed (2.13), and those employed full time have fewer children (1.78) than those employed part time (2.15). Non-Orthodox women in each category are likely to have even fewer children. (Note that employment status and number of hours of work are, of course, affected by how many children the woman

has at home currently.) This suggests that women who have careers to which they have made commitments (e.g., full-time employment) are likely to have fewer children. The Modern Orthodox are an exception, however, in that employed women have more children on average (2.24) than those not employed (1.99), and those employed full time have more children on average (2.38) than those employed part time (1.87). This is not because they are older—among the Modern Orthodox, employed women, and women employed full time, are younger on average than those not employed or employed part time. Their employment may reflect the high costs of Orthodox Jewish living, particularly when there are multiple children: not only keeping kosher, living in neighborhoods near synagogues, synagogue dues, and high tuition costs for Jewish day schools for multiple children (see also Chiswick 2008, 2014; Bernstein and Fishman 2015).

The more general pattern of lowered fertility among those with careers shows how younger adults prioritize and plan for their future parenthood. Shain (2015) conducted interviews with a small number of Jewish young adults (ages 25–35) and found that, while participants spoke of having children as part of a traditional nuclear family, their plans were hazy and fraught with insecurity about balancing work and family. Their Jewishness was largely unrelated to their commitment to a (future) family and children. However, as we will see below, how Jews are Jewish *is* related to their marriage and childbearing behavior (whether or not they are conscious of it).

For all their child-centeredness, many Jews seem either unable to find partners with whom to have children or are not all that interested in having children in the first place. Overall, an analysis of the Pew data indicates a fertility level of about 1.7 children for non-Orthodox Jews, well below the replacement level of 2.1 children. The shrinkage is already visible, having resulted in a drop of nearly one-third in the cohort of non-Orthodox Jews under the age of seventeen as compared with the cohort between the ages of forty and fifty-seven. (Again by contrast, the smaller population of Orthodox Jews, at 4.1 children per couple, has been growing both in absolute and relative terms.) (Wertheimer and Cohen 2014)

Adoption

Adoption is another source of diversity for Jewish families. About 5 % of American Jews have adopted a child, according to the National Jewish Population Survey of 2000–2001 (NJPS 2000–2001) (the rate may indeed be higher today), about double the rate of adoption in the broader US population (Sartori and Guberman 2014). Through the 1970s, white Jewish parents adopted primarily white American newborns, many of them having at least one Jewish birth parent. But by 2000, only 4 % of children adopted by Jews had a Jewish mother, and 3 % a Jewish father. During 2000–2012, 34 % of adoptions of Jews were of white children; 32 %, Asian or Asian-mixed; 17 %, Latino or Latino-mixed; and 15 %, black or black-mixed. In contrast, in the broader American population, 40 % of adoptions were transracial (Sartori and Guberman 2014).

Transracial adoption runs the risk of marginalization from many sources: the National Association of Black Social Workers (NABSW) opposed transracial adoption for reasons of identity-formation in the 1970s, but many still believe that the transracial family cannot properly equip their minority children to cope with racial and ethnic discrimination (Heinlein 2015). As with other sources of “otherness,” many Jewish parents of transracial adoptees find acceptance and integration in the Jewish community difficult, ranging from clergy’s emphasis on a single, dominant cultural/religious identity (Jewish), to marginalization of the children in interaction with other Jewish children (Sartori and Guberman 2014).

Single Parents

As mentioned above, in Jewish households with children under age 18, 81.3 % are married couples, another 13.0 % non-married couples, and about 7 % are single parents, more of them mothers than fathers (Pew 2013 data). Above, we showed that these percentages were very different the percentages in the broader US white population. However, they are much more similar to the breakdown for parents with BA degrees or higher (percentages recalculated from Vespa et al. 2013, Table 5, p. 14): In this subpopulation, 89 % of children under age 18 are living in households with married couples, and less than 10 % in households with single parents. Of course, the proportion of children living with single parents varies across Jewish communities, from 1 % in St. Petersburg FL to 18 % in San Francisco CA (Sheskin 2015, Section 7, Table 7).

There has been little systematic research focusing directly on Jewish single parents, though it is expected that they experience many of the same stresses as other single parents, including role strain, difficulties balancing personal, career, and family needs, financial difficulties, as well as stigma in a community built around primarily two-parent families. Using data from the 1990 NJPS, Keysar (1994) showed that single-parent Jewish families had lower rates of synagogue membership, contributed less to Jewish charities, and were less involved in volunteer activities than two-parent households; their children were also less likely to attend formal Jewish education than children of two-parent families. In the same vein, the 2011 Jewish community study of New York found that single parents were less Jewishly engaged than married parents and married couples with no children at home. “Since single parents are also more likely than two-parent households to seek assistance for help with jobs, food, or housing assistance, it is possible that economic and other stresses associated with being a single parent reduce the capacity to actively pursue a Jewish life” (Cohen et al. 2012, p. 27). As we will see below, single parenthood increases economic vulnerability in every community in which it has been studied.

Perhaps contrary to expectation, single mothers by choice have found social and rabbinical support in the Modern Orthodox community, both American and Israeli (Blumenthal 2015). Allowing in-vitro fertilization for non-married single women allows the women to fulfill their desire for family and achieve a motherhood status,

even if they have not been able to find a marriage partner. The religious women interviewed by Blumenthal believe in the traditional model of a two-parent heterosexual family as ideal, but, unable to fulfill that themselves, welcome single motherhood as essential to their very being. As mothers, they are also more likely to find a place in the observant community than they would as older single women.

Some communities have special programs to support Jewish single parents (for example, the San Diego Supporting Jewish Single Parents Program founded in 2004 (http://www.jfssd.org/site/PageServer?pagename=programs_connect_single_parents#history), the Detroit Single Parent Alliance and Resource Connection (www.jewishdetroit.org/programs/jewish-education/single-parents), and www.thejmom.com, a dating network for Jewish single mothers in various US cities). But again, little systematic research exists to determine how many parents they provide services for and the adequacy of such programs for the Jewish community.

13.4 Divorce

As mentioned above, Jews have historically had lower divorce rates than the broader American population. This gap remains. At the time of the 2013 Pew survey, 9.0 % of American Jewish adults were divorced, 7.8 % of men and 11.4 % of women, compared to 11.0 % of men and 14.4 % of women in the broader American population (<http://www.statista.com/statistics/242030/marital-status-of-the-us-population-by-sex/>). The gap for adults ages 35–44 is even larger than for other age groups. The percentage divorced has increased slightly since 2000–2001 among both American Jews and the broader US population (Hartman and Hartman 2009, pp. 28–29, 38–39), although not in all age groups: there is a smaller percentage divorced in 2013 among men ages 35–64, and among women ages 35–44 and ages 55–64. The community studies data suggest that close to 20 % of the adult Jewish population have experienced divorce, with about 55 % remarrying at least once (Decade 2000 data).

According to the Pew survey (2013), 7 % of Jewish households with children under age 18 are currently headed by divorced persons. Because many of the community studies collect data about whether the household includes anyone who is either currently divorced or divorced and remarried, we learn that a much higher percentage of the Jewish children under age 18 live in households where someone was divorced at some point. Note that our data do not enable us to determine whether the divorce happened before or after the children were born, though. Still, it is instructive that half of children under age 18 living in the Jewish community of Sarasota FL live in households where someone was divorced; as compared to less than 20 % in Miami FL, Middlesex County NJ, Detroit MI, New Haven CT, and Monmouth County NJ (Sheskin 2015, Section 7, Bar Chart 21). These data suggest that divorce affects the lives of many children, but that there are different community contexts for these children related to divorce.

The majority of marriages among American Jews (88 % in 2000–2001) are conducted by rabbis. A *get* terminates a Jewish marriage; it is a short document, written by a professionally trained scribe under the proper supervision of a Bet Din, or Rabbinic Court of Law, and signed by two witnesses (www.getyourget.com). Slightly more than half of persons married by a rabbi received a *get* when they divorced (according to NJPS 2000–2001). The percentage obtaining a *get* varies greatly by denomination: Nearly all Orthodox divorces entail a *get*, nearly 80 % of divorces by Conservative Jews, but only around one-quarter of Reform/ Reconstructionist or unaffiliated divorces.

Because a *get* is initiated by the husband and delivered to the wife, husbands reluctant or unable to grant a divorce may not deliver a *get*, resulting in a status of *agunah* for the wife.

Agunah means “anchored,” or “chained.” An *agunah* is a married woman who is not living with her husband, but has not been released from the bonds of matrimony. Though she wishes to put her marriage behind her, she is not free to remarry. She is chained to an unwanted marriage.

According to *halachah*, a woman may not remarry unless there is clear evidence that her husband had died or halachically divorced her with a *get* document. In times past, most *agunot* (plural form of *agunah*) were victims of vanishing husbands. Traveling businessmen were often killed by bandits, who would dispose of the body leaving behind no trace of evidence. Or, a traveler would die in a remote location, and due to the lack of communication technology, or proper identification on the husband’s person, the wife would remain uninformed. Frequent pogroms and wars habitually left *agunot* in their wake. Before recent times, it was also fairly easy for an individual who had fallen upon hard times—or was unhappy with his current job, lifestyle, marriage, reputation, etc.—to simply vanish in the night and resurface in another city or country and start anew, unencumbered by previous obligations—including marital ones...

Today the world is “smaller,” and it is very uncommon for people to simply vanish. Nevertheless, the *agunah* problem persists, primarily due to husbands who cruelly refuse to grant their wives a divorce—despite rabbinical courts’ orders to do so. A variety of reasons motivate these recalcitrant men. Many of them are unhappy with the financial aspect of their divorce settlement, others with custody arrangements, and they use the *get* as leverage in negotiations. Others hold their wives ransom, refusing to give a *get* until the wife pays an outrageous sum of money, while others refuse to give a *get* simply out of malice and spite. (Silberberg n.d.)

While religious courts are empowered to impose sanctions on recalcitrant husbands, religious courts *de facto* have little power to enforce measures today, even in Israel where the rabbinic courts govern personal affairs like marriage and divorce. The rabbinic courts recognize the problem, and have been trying to find effective solutions for the contemporary problem, but many women still suffer from *agunah* status. In a 2011 study by the Greater Washington Jewish Coalition Against Domestic Abuse, Zakheim identified 462 US *agunot*, although that is considered an underestimate, since tightly knit communities pressure women not to discuss their case publicly (Oppenheimer 2013). The day before Purim has been designated as international *Agunah* Day. A 2011 documentary “Women Unchained” brings testimonies from several victims and activists; Weiss and Gross-Horowitz (2013) focus on divorce cases handled by the Center for Women’s Justice in Jerusalem; and

activist-led grassroots organizations have developed to tackle the question and offer solutions. A good example is the Boston Agunah Task Force set up by the Hadassah Brandeis Institute at Brandeis University (<http://www.brandeis.edu/hbi/bostonagunahtaskforce/index.html>). They engage in online, community, and legal education, as well as one-to-one counseling and research to better understand the impact of *get*-based refusal extortion in the Jewish divorce process in the US.

The problem of *agunot* may affect only a small minority of women in the US, but nevertheless it is recognized as a contemporary form of domestic abuse that needs to be addressed. One method suggested that is gaining favor is a special prenuptial agreement designed to prevent *get* refusal.

The earliest prenuptial agreement to prevent *get* refusal was developed by rabbis in Morocco in the 1950s and endorsed in concept by the chief rabbi of Jerusalem in the 1980s. In the early 1990s, Rabbi Mordechai Willig developed an American version at the behest of the Rabbinical Council of America, the main association of Modern Orthodox and centrist Orthodox rabbis, with which the Beit Din of America, a rabbinic court, is affiliated. A decade later, Israel came out with its own version, known as the Agreement for Mutual Respect. (Siegel 2015)

There are now “post-nups” for those who did not arrange a pre-nup with these provisions. While no ultra-Orthodox group has endorsed its own version, there are signs that the leaders are beginning to recognize its importance and to advocate for it. This is one way this form of domestic abuse is being addressed.

13.5 Jewishness and Family Patterns

Much attention has been paid to the major differences in family behavior between the Orthodox and non-Orthodox. Orthodox are more likely to marry, marry earlier, be married at any one point in time, have had only one marriage, divorce less, begin having children earlier, and have more children (Hartman and Hartman 2009; Pew Research Center 2013). Especially great differences are found in terms of number of children, with 40 % of Orthodox having four or more children compared to less than 6 % of all other denominational groups (author’s analysis of Pew 2013 data). Among the non-Orthodox, the unaffiliated are the lowest in these behaviors, with graduated differences between them and the Reform and then the Conservative. The Pew sample allows us to differentiate between Modern Orthodox and the more ultra-Orthodox, or *haredi*, consisting of Hasidic and Yeshivish (or non-Hasidic) ultra-Orthodox. Among the Orthodox, the Yeshivish and Hasidic ultra-Orthodox are the highest in these behaviors, while the Modern Orthodox are more like Conservative Jews: For example, the Yeshivish average 6.27 children per woman ages 40–59 (when most childbearing is over) and the Hasidic 6.06, while the Modern Orthodox average 2.36—still more than the Conservative (1.86), Reform (1.76), and the unaffiliated (1.46).

One factor complicating the conclusions is that the Orthodox populations tend to be younger than the non-Orthodox; as a result, lower percentages may have had a

Table 13.3 Family behaviors of American Jews by denomination and gender, ages 45 and over, 2000–2001 and 2013

Gender	Orthodox (%)		Conservative (%)		Reform/Reconstructionist (%)		Unaffiliated (%)	
	Men	Women	Men	Women	Men	Women	Men	Women
Ever married 2000–2001	93.8	98.5	91.0	93.2	95.0	94.0	92.2	92.3
Ever married 2013	88.6	87.4	85.4	91.8	87.5	90.4	83.5	80.5
Married 2000–2001	76.4	70.2	73.9	64.5	75.9	58.7	67.6	57.6
Married 2013	64.7	70.0	70.2	54.9	68.1	54.3	66.9	45.3
Divorced 2000–2001	9.0	5.3	7.9	10.1	8.7	14.5	15.0	15.6
Divorced 2013	16.6	5.3	3.9	11.5	13.7	11.6	11.6	12.1
Childless 2000–2001		19.0		26.2		31.2		44.0
Childless 2013		22.5		26.2		30.3		45.8
Mean number of children 2000–2001		3.0		2.1		1.8		1.6
Mean number of children 2013		4.1		2.0		1.7		1.6

Sources: NJPS 2000–2001 and author analysis of Pew 2013 data

chance to be married. In Table 13.3, family behaviors for four denominational groups (Orthodox, Conservative, Reform/Reconstructionist, and unaffiliated) are compared for respondents to the NJPS 2000–2001 and the 2013 Pew survey who were age 45 or older, which (as is seen above) is after the main ages of first marriage and childbearing. The table allows us to address whether the trends identified above for all Jews—less marriage, later marriage, more childlessness, fewer children—are evident in all denominational groups. (Note that some results differ from those published in previous works because of age limits and because of our selection of samples from each of the data sources, as explained in the [Appendix](#).)

The data show us that changes are taking place among all denominations. Compared to 2000–2001, the percent ever married has decreased in *all* groups, reflecting greater acceptance of non-marriage. Similarly, the percent married at the time of the survey is lower in all groups in 2013, reaching less than half among unaffiliated women. The percent divorced at the time of each survey has increased in many groups—but not all, reflecting the stabilization of divorce rates in the broader population as well. The percent childless varies only slightly from 2013, the most prominent change being a higher percentage childless among Orthodox women. At the same time, the mean number of children has increased for Orthodox women, and remained fairly stable for the other denominational groups.

The biggest changes in familistic behavior are among the unaffiliated.

Two-thirds of the unaffiliated are intermarried (compared to half of the Reform, and a quarter of the Conservatives), and since intermarried couples are more likely to marry later (sometimes as a second marriage), less likely to have children and to have fewer children (Hartman and Hartman 2009: Table 10.2, 233), this may explain some of the differences in familistic behavior between this group and the affiliated groups. Because the unaffiliated group has increased between 2000 and 2001 and 2013 (Kosmin and Keysar 2013), it also contributes to lowering the results for the total sample.

Wertheimer (2005) examines the reasons for greater fertility among the Orthodox: Is it primarily demographic, that is, a function of their marrying at younger ages, or are there other differences that explain their propensity to have more children? Using data from the NJPS 2000–2001, Hartman (2007) provides a partial answer: Demographic factors such as age, age at first marriage, or age at first child explain some but not all of the differences between the denominations. Denomination itself has an effect on family behavior, especially for the Orthodox (who exhibit more “familistic” behaviors) and the unaffiliated (who exhibit less “familistic” behaviors). Further, commitment to observe religious rituals and stronger religious belief explained much of the denominational differences in age at first marriage and age at first birth (Hartman 2007). In contrast, ethnic behaviors had much less relationship to familistic behaviors. This suggests that it is the religious doctrines that the Orthodox adhere to and the religious framing of their common networks that have the most influence on their familistic behaviors. As Kadushin’s work (2011) informs us, social networks are very important for Jewish identity and behaviors, and undoubtedly are at work here to reinforce normative behavior for the Orthodox community.

Hartman and Hartman (2009, Chapter 7) also show, through multivariate analyses, that age at first marriage for women is particularly related to whether they are Orthodox as well as their (secular) education. For men, it is only education that significantly predicts age at first marriage. Age at first marriage, in turn, is related (for women) to the age at which they first give birth. But the number of children is related not only to the age at first birth but also to denominational affiliation (Orthodox having more children, being unaffiliated or Reform, having fewer children). In addition, the strength of respondents’ religious and ethnic identity (measured with multiple indicators) is related to familistic behavior even when denomination is held constant, showing that how they are Jewish is related to age at first marriage, age at first birth, and number of children.

Fishman and Cohen (2015) use multivariate analysis of the Pew data to address the relationship between family behaviors and Jewishness. They show that whether both parents are Jewish, the denomination raised (Orthodox) and number of years of Jewish day school or supplemental school attendance (7 or more years) are related to whether the respondent is married at the time of the survey, whether the respondent has ever been married, and whether they have any children. Whether the respondent has any children is also related to having attended any length of supplemental school, whether they went to Jewish day school, and whether they went to a Jewish summer camp as children. These are generic familistic behaviors, but they

are fundamental to fostering Jewish identity in one's children. Inter-marriage is negatively associated with these same factors, including any denominational affiliation (Reform, Conservative, or Orthodox). Whether children are raised as Jews is especially related to being raised Orthodox, both parents being Jewish, and going to Jewish day school or supplemental school for 7 or more years.

All these data point to a similar conclusion: Jewish identity, Jewish upbringing, and affiliation with the Jewish community encourage family formation and having children; lack of affiliation, being children of intermarriage, and lack of exposure to extensive Jewish education (whether Jewish day school or supplemental school) are related to marrying later, intermarrying and having fewer children.

13.6 Socio-economic Status

An ongoing distinctive characteristic of Jewish men and women is their high level of educational attainment relative to the broader US population. This well-established characteristic is documented for contemporary American Jews in the Pew 2013 survey: 58 % of the adult Jewish population have at least an undergraduate college degree, compared to 29 % of the broader US population.

With nearly two-thirds of Jewish men and women in the typical marrying age of 25–49 having completed college (according to the Pew 2013 data), it is not surprising that Jewish spouses are likely to be married to someone with the same educational level, as well as to someone who shares their participation in the labor force (dual-earner couples). Analyzing NJPS 2000–2001, the Hartmans showed that Jewish couples are characterized by high educational homogamy as well as a high proportion of dual-earners compared to their counterparts in the broader population (Hartman and Hartman 2009, p. 43). This same pattern continues. Forty-three percent of the couples in the Decade 2000 data set have the same education,¹ in 40 % the husband has more education than the wife, and in 17 % the wife has more education than the husband. This is slightly more homogamy than we found with the NJPS 2000–2001 data (38 %), which was higher than in 1990 (31.6 %) (Hartman and Hartman 1996), consonant with the rise in educational level of both men and women.

Despite expectations to the contrary, we found educational homogamy to be comparable in the different denominations (around 40 %); there were slightly more Orthodox with traditional differences in education between the spouses (44.6 %) compared to the Just Jewish with 35.0 %, which is to be expected because of their younger ages of marriage (educational homogamy is less common for the youngest and the oldest marriages, Shafer and Qian 2010).

Another result of the high educational attainment of Jewish women is that a high proportion of them are employed in the labor force; in fact, the majority of married

¹Six educational groups were used (less than high school, high school, some college, undergraduate degree, master's degree, doctoral or professional degree), as in the previous analysis.

couples are dual-earners (both spouses employed in the labor force). In 2000–2001, nearly 70 % of couples in which at least one spouse is Jewish were dual-earners. Limiting the analysis to those 25–64, to reduce those still in college or retired, raises the percentage of dual-earners to 74 %. Of course, education is not the only cause of dual-earning families, but opportunity costs for not being employed in the labor force are greater for wives with higher education. Because women’s employment has become normative, the likelihood of women with higher education being employed is even greater, so that wives with higher education are more likely to be employed and contributing to the family income.

Like their counterparts in the broader US population, Jewish dual-earner couples work long hours, 43.6 % working a combined total of 80 or more hours per week. This is quite comparable to the average of 82 hours per week of the dual-earner couples in the broader population [Bond 2002]...

Jewish men in the labor force are more likely to be working full time than are women (... with an average work week of about 46 hours. As a result, there is a traditional difference in that husbands worked longer hours than wives in the majority of Jewish dual-earner couples (58.8 %)..

Nock (2001) defines “marriages of equally dependent spouses” as those in which wives contribute 40–59 % of the family income; among American Jews, nearly half (46.3 %) of dual-earner couples fall in this category (not considering non-earnings income), compared with 30 % of dual-earner couples in the broader US population (Nock, 2011). (Hartman and Hartman 2009, pp. 94–99)

Jewish dual-earner husbands and wives are also likely to have similar occupations. More than one-third of husbands and wives have occupations in the same general category, with an especially high proportion of couples (22.4 %) in which both husband and wife have professional occupations. Using NJPS 1990 data, more than 20 % of dual-earner wives would have to change occupations to have had the same occupational distribution as their husbands (Hartman and Hartman 1996, p. 188). In 2000–01, this percentage decreased to 16.5 % (Hartman and Hartman 2009).

Because most of the parents are dual earner couples, nearly half (42.5 %) of Jewish children ages 12 and under are living with parents both of whom (or *the* parent in a single-parent household) are employed in the labor force (Decade 2000). This is a significantly lower percentage than that of non-Hispanic whites in the broader US population, among whom nearly 60 % of children ages 12 and under live in households where both parents are employed in the labor force (<http://www.census.gov/population/www/socdemo/hh-fam/cps2010.html,Table FG1>). Table 6 in Section 7 of the 2015 Comparisons of Jewish Communities (Sheskin 2015) shows that the percentage of children ages 12 and under living in households with working parents ranges from 55 % in Washington, D.C., to 22 % in Minneapolis MN with the majority of communities having at least one-third of the children in households with working parents. In contrast, less than one-quarter of children have at least one stay-at-home parent, the majority of whom are mothers (Decade 2000), quite comparable to the broader US population (http://www.census.gov/newsroom/releases/archives/families_households/cb10-174.html).

No discussion of socio-economic status is complete without attention to poverty and near-poverty, which increased among American Jewish families along with the

economic recession. In the New York metro-area alone,² more than 560,000 Jews live in nearly 200,000 poor and near-poor households—more people than there are Jews living in practically any other US Jewish community. One in five Jewish households is poor and one in ten is near poor—twice the number as in 1991. In Rhode Island, it was estimated that 2 % of the Jewish households were living below federal poverty levels, 18 % near poverty, and 30 % economically vulnerable (Chertok and Parmer 2013). In Philadelphia, 7 % of Jews ages 18–39 were estimated to live below federal poverty guidelines, compared to 6 % of white Protestants and Catholics; among those ages 75 and older, 6 % of Jews were, compared to 3 % of white Protestants and 5 % of white Catholics (Lubrano 2014). One-third of Jewish households in Baltimore, 35 % in Chicago, and 41 % in Cleveland, reported a negative financial status (that is, they were economically vulnerable, not being able to make ends meet or just making ends meet). More than one-quarter in Baltimore and Chicago reported being in a worse financial situation after the recession than before (Kotler-Berkowitz 2014).

Economic vulnerability and poverty are more likely in households with children under age 18, households with seniors, and households with divorced, separated, or widowed individuals. Low education characterizes the poor or near poor (Kotler-Berkowitz 2014); and in the New York area, it is more likely for Hasidic households and in the New York and Philadelphia areas, for those with immigrants from the former Soviet Union (Ukeles et al. 2013).

Perhaps because of the general impression of Jews as being economically successful, poverty and economic vulnerability among Jews is often accompanied by shame and a desire to keep the information within the community; Jews in need therefore often reach out to the Jewish community, preferring and sometimes expecting aid and services that the community is not always prepared or able to offer. The most common requests for financial assistance are for help paying bills, purchasing adequate food, healthcare, and housing instability, or homelessness (Chertok and Parmer 2013). Economic vulnerability may also interfere with being able to afford synagogue membership, Jewish day school attendance, informal and formal Jewish education for older children, as well as reduced donations to Jewish charities (Chertok and Parmer 2013; Hecht 2007; Kotler-Berkowitz 2014). Nearly 20 % of the Decade 2000 families who did not send their children to a Jewish day school cited its cost as the main prohibitive reason.

13.7 Intermarriage

According to the 2013 Pew survey, 44 % of all currently married Jewish respondents have a non-Jewish spouse. “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

²The New York metro-area surveyed in the New York population study includes the following eight counties: the Bronx, Brooklyn, Manhattan, Queens, Staten Island, Nassau, Suffolk, and Westchester.

who got married before 1970, just 17 % have a non-Jewish spouse” (Pew Research Center 2013, p. 9). Intermarriage has increased for many reasons, including a blurring of boundaries between Jews and other Americans (Alba 2006) as well as a greater acceptance of interfaith marriage among Americans more generally (Putnam and Campbell 2012) and among Jews in particular. As Horowitz (2013) puts it, “the ‘credit rating’ of Jews as a group in American society has improved radically in comparison with its valuation half a century ago.” Intermarriage allows greater connections among Americans and increasing familiarity and tolerance between religions.

However, much of the Jewish discourse around the intermarriage of Jews and non-Jews reflects the concern arising from the increase in intermarriage regarding its implications for Jewish continuity. Generally, not only among Jews, children with married parents of the same faith are most likely to remain in the faith in which they were raised and Jews (along with Mormons and evangelicals—“high-boundary religious groups”) are more successful at transmitting their faith to their children than the more mainstream Protestants and Catholics (Bengston et al. 2013). Bengston finds three factors particularly important for intergenerational faith transmission: (1) strong, intentional bonds between family and religious institutions, with high family involvement in religious education and religious activities built around family activities; (2) parents’ role modeling and investment in the tradition and its beliefs; (3) family solidarity, including warm emotional relationships, frequent family interaction and support. The family-centeredness of many organized Jewish activities has long been noted (and often by the groups not included), as has the centrality of parents and the family in the transmission of the tradition. The strength of Jewish families in terms of solidarity has not been seriously questioned, but the span of family interaction is brought into question when there are late marriages, fewer children who leave for college after high school, and a strong individualistic ethic well assimilated from the broader culture.

When only one parent is Jewish, the odds of raising the children as Jews—or only as Jews—diminish.

Among those [Pew] findings: as many as 2,100,000 Americans of some Jewish parentage—overwhelmingly, the offspring of intermarried parents—do not identify themselves as Jews. Our analysis of Pew and other national and local surveys also shows that intermarried families are considerably less likely to join synagogues, contribute to Jewish charities, identify strongly with Israel, observe Jewish religious rituals, or befriend other Jews. Exceptions aside, the large majority of intermarried families are loosely, ambivalently, or not at all connected to Jewish life.... When children of intermarriage do choose a spouse, reports Pew, 83 percent follow their parents’ model and marry non-Jews. To project even farther into the future, a mere 8 percent of grandchildren of the intermarried are likely to marry Jews.³

And how could matters be otherwise, given what intermarried families told Pew about how they raise their children? Among the non-Orthodox population between ages twenty-five and fifty-four, 36 percent of mixed-marrieds are not raising children as Jewish at all, and 44 percent say their children are being raised partly as Jews or as Jewish but with no Jewish religion. That leaves only 20 percent claiming to raise their children exclusively in the Jewish religion. (For comparison’s sake, the equivalent figure for parents in in-married homes is 93 percent.). Wertheimer and Cohen (2014)

³This projection is that of Wertheimer and Cohen (2014), rather than of the Pew Foundation itself.

Using the larger Decade 2000 sample, Sheskin and Hartman (2015) find that nearly half of the parents in intermarriages are raising at least one of their children as Jewish, 18 % as part Jewish, and 34 % as not Jewish. (The discrepancies in the numbers from Decade 2000 and the 2013 Pew survey can be attributed to the difference in samples and years that the data were collected; see discussion in Sheskin and Hartman (2015).) But with the larger sample, it was also possible to compare mixed marriages in which the wife was Jewish to those in which the husband was Jewish. Considerable literature suggests that children are more likely to be raised in the religion of the mother (e.g., Fishman 2004; Riley 2013) and the analysis of Decade 2000 data confirms this: “over 82 percent of the intermarried Jewish mothers are raising at least one child as (at least partially) Jewish, compared to 57 percent of the Jewish fathers. Conversely, less than 18 percent of the Jewish mothers are raising their children as not Jewish, while over 40 percent of the Jewish fathers are” (Sheskin and Hartman 2015, p. 158). McGinity (2009) discusses the intensifying identification of intermarried Jewish wives as Jews (despite, or because, of their mixed marriage). Both Thompson (2014) and McGinity (2014) present research in which the mothers who are responsible for the religious upbringing of the children, raise the children in the father’s religion (Jewish). They document the difficulties such mothers (and fathers) face in terms of acceptance into the Jewish community. As McGinity emphasizes, societal expectations and structures push men to excel outside the home, leaving them less equipped and with less time to participate fully in the family, to the detriment of the men, the family, and, in the case of mixed marriages, the religious institutions of which they wish their family to be part. Redefining Jewish fatherhood will “encourage Jewish men to incorporate fathering into their Jewish identities as contributing parts of their inner essence, just as it is for Jewish mothers” (McGinity 2015, p. 105).

Mixed marriages change the face of contemporary Jews not only because they bring in new perspectives and people of different religious backgrounds. They also increase the ethnic and racial diversity of contemporary Jews. Based on interviews with 37 Asian-Jewish couples, Kim and Leavitt (2012) found that all were raising their children at least partially Jewish. As with other mixed marriages, whether the children (and grandchildren) will be Jewish depends, according to the associate executive director of the Jewish Outreach Institute (JOI—now Big Tent Judaism), on “whether the Jewish community has successfully attracted, welcomed, and retained Jews of diverse cultural heritages” (McGinity 2015, p. 27). It should be noted, however, that critical analysis of the non-Orthodox intermarried, in comparison to their non-married and in-married counterparts among the non-Orthodox, reveals that the intermarried do not feel uncomfortable attending most Jewish events and activities, and their discomfort is not widespread (Cohen et al. 2012, p. 145). It is, perhaps, unfair to place the sole responsibility of integrating persons in mixed marriages on the shoulders of the Jewish community or congregations.

13.8 Multiracial and Multicultural Diversity

Multiracial and multicultural diversity stems in part from intermarriage, in part from conversions, in part from adoption, and increasingly from natural lineage (Goldstein 2007). According to the 2013 Pew survey, 8 % of contemporary American Jewish adults are “non-white” (Black, Hispanic, or something else). In New York, 12 % of Jewish households included non-whites (Cohen et al. 2012). Some would include the 13 % Sephardic members (whose origins are in North Africa, Spain, or the Middle East) among the “non-white” to raise the total of “diverse Jewish households” to 400,000 “approximating or exceeding the total Jewish population of any one country in the world, excepting the United States and Israel” (Tobin 2012). Whether one agrees with this extensive definition of Jewish diversity, clearly multiracial and multicultural diversity is a significant factor among American Jews. Be’chol Lashon is a research, education and community-building initiative devoted to increasing the inclusiveness of the Jewish community (<http://bechollashon.org>). They promote acknowledgment of the difficulties diverse Jews often encounter in the community and even among their own family members (e.g., extended family members’ reacting to transracial adoption, as mentioned above) and strategies to ease the challenges. (See, for example, Tobin and Weinberg 2014.)

13.9 Same-Sex Couples and Parents

According to a recent study, at least 7 % of the American Jewish population is lesbian, gay, or bisexual⁴ (Cohen et al. 2009). The 2015 Compendium of Jewish Community Studies shows a variation of 1–8 % of households in a given community in which there are individuals who consider themselves to be LGBT (Sheskin 2015, Section 3, Table 3). About one-third of them are in couples, of which 11 % are with other Jews (Cohen et al. 2009). Many are less Jewishly engaged than their heterosexual Jewish counterparts. The 2011 New York Community Study included a question on whether anyone in the household considered himself or herself to be gay, lesbian, bisexual, or transgender. About 5 % of the Jewish households in New York answered affirmatively (representing 33,400 households, home to 75,500 people, of whom 50,500 were Jewish). Who in the household this was, was not ascertained. We do know that the proportions of seniors and children in these households was about half of the number in other Jewish households. LGBT respondents were more likely to live alone than other respondents, especially when they are men. Few LGBT respondents were married (21 %, compared to 54 % in the whole New York sample), and there is a higher proportion intermarried among those who are married. Overall, their levels of Jewish engagement are lower than in the wider Jewish New York population (Cohen et al. 2009). Part of the reason is the lack of

⁴Transgender identification was not measured in the study.

receptivity they meet on the part of clergy and congregations. Reform and Reconstructionist are much more likely to perform lesbian and gay lifecycle ceremonies, such as marriages or brit milah/baby naming than are Conservative (about 45 % do) and Orthodox, which do not (Cohen, Aviv, and Veinstein 2009).

Approximately 4.8 % of the couples in the 2013 Pew sample are same-sex. Interestingly, there does not seem to be a big age difference between same-sex and heterosexual couples in this sample: respondents in same-sex couples are approximately the same age (mean age of 55) as respondents in heterosexual couples (mean age of 56). More than half are not married, compared to less than 10 % of the heterosexual couples. Non-married couples tend to be younger on average than married couples, and this is true both for same-sex and heterosexual Jewish couples. However, the respondents in same-sex non-married couples are on average older than those in heterosexual non-married couples, suggesting that more same-sex couples remain unmarried even in later years.

In more than half (53.2 %), the spouse or partner is not Jewish, compared to 43.8 % of the heterosexual couples. Only a third of the same-sex couples have children, compared to more than 80 % of the heterosexual couples. They are less likely to be integrated into the Jewish community (less likely to be synagogue members, less likely to belong to a Jewish organization) and more than half do not identify with any denomination, compared to 32 % of the heterosexual couples.

One account, which discusses many of the challenges that a lesbian Jewish couple with children may face, can be found in Obler (2005). Another account, by a transgender Jewish father, can be found in Coleman (2014).

13.10 Grandparenting

As in the broader population, the proportion of Jewish adults 65 or older is increasing. In 2013, 18 % of the total adult US population was 65 and over (Pew, cps: 38), increasing from 12.4 % in 2000 (Ellis and Simmons 2014); among Jews, 24 % of the Jewish adult population was 65 or older in 2013 (Pew: 38), up from 19 % in 2000 (NJPS 2000–2001). Jewish grandparents probably begin their role later on the average than in the broader population, since Jewish childbearing begins later, but it still becomes a major part of many Jewish lives.

In the broader American population, grandparents are projected to reach one-third of the contemporary American population; in 2010, about 3 % of all households contained both grandparents and grandchildren, and about one in ten households is headed by a grandparent who has at least one grandchild living with him or her (Ellis and Simmons 2014). In the Pew sample, 3.4 % of the households have grandparents living with grandchildren, very comparable to the broader population.⁵ Among seniors ages 50–74 in New Jersey, 7.9 % have at least one

⁵Includes all households for which respondent noted either a grandparent or a grandchild living in the household, or both a parent and a child. This does not distinguish whether the grandparent is considered the head of the household, as the US data does.

grandchild living with them, but among Jewish seniors in the same New Jersey survey, only 2.2 % did. Among whites only, the differences by religion are much smaller, but Jews still have the lowest proportion of grandchildren living with them.

Grandparents have played an important role in the Jewish legacy. The traditional Friday night blessing of the children is actually a legacy of Jacob blessing his grandchildren (Geffen 2014). Geffen's interviews with 60 American Jewish grandparents (50 living in the US in 13 different US cities and 10 living in Israel) provide some insight into what it means to be a Jewish grandparent. Like other grandparents, they learn to balance intervention and engagement with distancing and (sometimes painful) passive observation. They find themselves functioning as Jewish role models, bearers and transmitters of Jewish tradition and values, and the content of such tradition and values varies as much as Jewish identity varies across contemporary American Jews.

Some of the activities grandparents engage in with their grandchildren are going to synagogue with them, going to the theater; some cook with their grandchildren; enjoy holidays like Passover together; and visit regularly (Geffen 2014). Some grandparents live at great distances from their grandchildren, which necessitates creative use of Skype, email, and other technologies, and many wish they could see their grandchildren more often (<http://www.grandparents.com/food-and-leisure/did-you-know/surprising-facts-about-grandparents>).

One challenge some Jewish grandparents face is that their grandchildren are being raised as more ritually observant than they are (or were) (Sands et al. 2013). Sands et al.'s research on grandmothers in such situations notes that some are concerned about the restrictive environments in which they see their grandchildren being raised; they may also fear for their grandchildren's safety in some contexts, because of their overt expressions of Jewishness (e.g., wearing a kippah). Some express a feeling of loss (e.g., that the grandson will not allow her to kiss him because she is a woman); but for most, the strength of the grandparent-grandchild relationship transcends any religious differences and serves as a bridge between the parents who had intensified their religion, and their parents. Despite the grandmothers' displacement as the family's leader of traditions, "grandmothers modified the traditional grandparent role and invented one that fits the new situation" (p. 58). For several, their more observant grandchildren inspired them to learn more about Judaism, either directly from the grandchildren or through formal or informal study (Sands et al. 2013). In this sense, the grandchildren become socializers or "culture brokers" for the grandparents.

Grandchildren of Holocaust survivors often face special challenges, and sometimes develop the role of documenting the legacy that has affected their own upbringing as well as their parents (Fossion et al. 2003). With increasing intermarriage, Jewish grandparents often become a major role model and bearer of Jewish tradition for their grandchildren. The Jewish Outreach Institute sponsors Grandparents Circle activities across the country and a listserv for online support (<http://joi.org/grandparents>). They have found that:

among the two largest denominational groupings of American Jewry, namely, the Conservative and Reform, an increasing majority of people ... consider their own grandchildren Jewish even if those children's claim to Jewish identity was based on patrilineal rather than the more traditional matrilineal descent. What this further suggests is that when it comes to Jewish continuity in the family context, the desire for Jewish grandchildren takes precedence over whatever ideological constraints a movement might place on the formality of Jewish status. Ultimately, the question of "who is a Jew" is likely to be answered by the decision of Jewish grandparents who are asked, "Which of your grandchildren do you regard as Jewish?" In the face of the rising rate of intermarriage, the more likely answer is "all of our grandchildren." <http://joi.org/library/research/grand.shtml>

They offer a guide to activities in which grandparents can engage to nurture their grandchildren's Jewish identity, as does Levin's book, *Mingled Roots* (2003).

13.11 Families and Health

The well-being of families is related to their religiosity and religious practices (see, for example: Call and Heaton 1997; Chalfant, Beckey, and Palmer 1994; Christiano 2000; Edgell 2006; Ellison et al. 2011; Mahoney 2010; McGuire 2002; Petts 2011; Wen 2014; Wilcox and Wolfinger 2008; Wilson and Filsinger 1986; Wolfinger and Wilcox 2008; Wuthnow 1979). Religious affiliation, religiosity, and spirituality lend supporting resources to family stability and well-being: Religious activities unite families in common pursuits, religious communities provide social and material support systems, and spirituality provides a framework lifting ultimate responsibility off individual family members when burdens are too great or unfathomable. Religion lends sanctity to life cycle events such as engagements, weddings, brit milah, and baby-namings.

Family well-being, or fitness, is also related to the health of family members, good physical and mental health being positive individual resources, lending families resilience in times of stress. Religiosity promotes both mental and physical health, and therefore is indirectly related to family well-being through its effect on its individual members. As Green (2014) reports:

compared with the nonreligious, religious people report more satisfaction with their love lives (Neto and da Conceicao Pinto 2014) and sex lives (Neto 2012). Frequent church attendance has also been associated with lower rates of smoking and drinking, a greater tendency to exercise (Strawbridge et al. 1997) reduced risk of cancer, and improved cardiovascular health (Hoffa et al. 2008). A research review conducted on behalf of the National Institutes of Health went so far as to declare that "church/service attendance protects healthy people against death" (Powell et al. 2003). (Green 2014)

Religious participation is also related to support systems and services, which may help families to cope with various forms of illness and disability (Yeary et al. 2012).

Religion's association with better physical health has been partially explained by health behaviors, psycho-social variables, and biological factors. Yeary et al. (2012) show that social capital is a mediator of its effects; that is, the communal aspects of religiosity (such as providing social interaction, a strongly connected group to

which adherents feel they belong, encouraging giving behavior) enhance the relationship between religion and health attitudes and behaviors.

Until recently, most of the research relating religion or religiosity to family well-being and family members' health in the US has been primarily on national samples which include very few Jews. Jewishness is not only a religion, and its religiosity differs in practice and lifestyle from most Christian religions. The evidence shows, however, that religiosity in various manifestations has a similar relationship with better health among Jews, as well.

Rosmarin et al. (2009a) have shown that Jewish religious observance, especially among American Orthodox Jews, is related to mental health and functioning and overall psychological well-being; and that general religiosity, traditional Jewish religious beliefs (Rosmarin et al. 2009d), trust in God (Krumrei et al. 2013; Rosmarin et al. 2009c), gratitude (Rosmarin et al. 2010), intrinsic religiosity (Pirutinsky et al. 2011a), spiritual struggle (Rosmarin et al. 2009b), and religious coping (Pirutinsky et al. 2011b, 2012) are associated with higher levels of physical and mental health, especially less depression and anxiety. Analyzing the community studies of New York (2002, 2011), Chicago (2010), Philadelphia (2009), and Boston (2005), Levin (2015) shows that affiliated and synagogue-attending Jews report moderately better health than secular and non-attending Jews (adjusted for age, gender, marital status, and education). In an earlier analysis of the NJPS 2000–2001, Levin (2011) showed that synagogue membership and attendance are associated with better health.

Some confirmation and clarification of the Levin and Rosmarin findings comes from the ORANJ BOWL study of New Jersey seniors. The Jews in the sample are more likely to rate their current health as excellent/very good, and this is especially true for currently married seniors (ages 50–74). However, when we use multiple regression⁶ to control for other variables that may affect the perception of subjective health or may distinguish Jews from the rest of the population—age, gender, marital status, education, household income, and subjective income (how difficult is it for you to live on your household income right now?)—the Jewish advantage disappears (Table 13.4). Education and income are significant predictors of subjective health, along with age (younger) and marital status (not being married); but being Jewish (dichotomized into Jewish or not) and religiosity (to what extent would you say that you are a religious person?) are not significantly related once the other variables are controlled.

Interestingly, differences between the New Jersey seniors in terms of “objective” health (“Have you ever been told by a doctor or health professional that you had: arthritis, hypertension, osteoporosis, liver disease, lung problems, Parkinson’s disease, multiple sclerosis, migraines, depression, etc.) are usually not significantly different between Jews and other religious groups, and especially not from those with no religion (some of whom may actually be Jewish, but not by religion).

⁶Regression analysis permits the assessment of the net contribution of an independent variable in an equation to explain the variance in the dependent variable when the contributions of the other variables to the variance are held constant.

Table 13.4 Multiple regression of subjective health

Independent variable	Model 1	Model 2
Jewish	.084 (.382)*	.023 (.104)
Household income		.233 (.349)*
Economic vulnerability ^a		.190 (.195)*
Education		.071 (.039)*
Currently married		-.046 (-.105)*
Age		-.040 (-.007)*
Gender		.021 (.053)
Religious person ^b		.000 (.000)
R ²	.007	.157

Data Source: Author's analysis of ORANJ BOWL Survey of New Jersey Seniors

Standardized coefficients, unstandardized coefficients in parentheses

* $p < .05$

^aHow difficult is it for you to live on your total household income right now? (very difficult, difficult, a little difficult, not at all difficult)

^bTo what extent do you consider yourself a religious person? (very, moderately, slightly, not at all)

Disabilities

Mizrahi and Buren (2014, p. 83) state: "According to the US Census, 18.6 % of Americans (approximately 1 in 5) have a disability. Because Jews carry genetic risks and on average have children later in life than any other demographic group in America, it is likely that the percentage of Jews with disabilities is higher than the national average." In Comparisons of Jewish Communities (Sheskin 2015, Section 23, Bar Chart 1) according to the NJPS 2000–2001, 13 %⁷ of households had at least one member with health limitations, and communities ranged from 8 % (Washington DC, Charlotte VA, Westport CT, Seattle WA) to 23 % (Martin-St. Lucie, FL); smaller percentages of households (9 % or less) included members whose health was limited and needed daily assistance (Bar Chart 2). One in five *elderly* (ages 65 and over) households has a member with health limitations (Sheskin 2015, Section 23 Table 2) and in some communities, like St. Paul, MN, the percentage is as high as 43 % (24 % needing daily assistance).⁸ When seniors in the New Jersey ORANJ BOWL sample were asked whether they were a caregiver ("do you currently provide unpaid help with personal care or household duties to any adult relative or friend?"), 17 % of Jews in the sample responded in the affirmative, compared to

⁷This question, however, was only asked of "core" (or more Jewishly connected) Jews.

⁸The high percentage in St. Paul is due to the presence of a large number of Jewish elderly from the former Soviet Union.

19 % of non-Jews, reinforcing the estimation that about 1 in 5 senior Jewish households is affected by someone having considerable health limitations (whether the individual is actually in the household or is being cared for outside the household). When outside help is needed to help coordinate care for the elderly, the majority of such help is received outside the Jewish community (Sheskin 2015, Section 24, Table 1) Among households who needed help for disabled adults or children (13.8 % of the households in the communities included in the Decade 2000 sample), 87 % received that help outside of the Jewish community, 7 % within the Jewish community, and 6 % were not receiving the needed help.

Among households with Jewish children ages 0–17 who were in need of learning disabled programs (from 4.9 to 9.7 % of households with children under age 18), most were receiving services outside the Jewish community (Sheskin 2015, Section 24, Table 5). RespectAbility is a non-profit organization founded in July 2013 to empower Jews with disabilities to be included in Jewish life. Its mission is to: “1) Reshape the attitudes of American society so that people with disabilities can more fully participate in and contribute to society, and 2) Empower people with disabilities to achieve as much of the American dream as their abilities and efforts permit” (<http://respectabilityusa.com/respectability-celebrates-1st-anniversary-of-jewish-inclusion-work-for-jews-with-disabilities/>). One of their first accomplishments was to survey (together with JerusalemU.org) the American Jewish community about the incidence and experience of disabilities.⁹

The first-ever survey of the American Jewish community on the issue of disabilities has found that the disabled are dramatically underrepresented among those engaged in Jewish life. The results indicated that most people with disabilities opt out of Jewish life, after feeling alienated by Jewish organizations like day schools, camps and synagogues, said Jennifer Mizrahi, CEO and president of RespectAbilityUSA, a new organization focused on employment for the disabled. The study was commissioned by RespectAbilityUSA and JerusalemU.org, an online Jewish education resource.

Eight percent of the respondents described themselves as having a disability of some sort, compared to just over 18 % of the total population (US census). According to the President of the Ruderman Family Foundation, which focuses on raising awareness about disability and integrating Jews with disabilities into mainstream organizations:

The American Jewish community’s focus needs to change...[It] “is very concerned about sustainability, about keeping our kids Jewish. In the process we have gone after who we considered most promising: well educated, upwardly mobile young Jews who are becoming disconnected. We don’t do a good job of trying to include people who want to become part of the community, and people with disabilities and their families turn away. When you include family members it’s a significant number of people,” he said. “It represents about 20 percent of our population. It doesn’t make sense to turn away 20 percent of your population.” (Cohen 2013)

⁹2607 American Jews were contacted for the online survey, from among those who subscribe to *Ha’aretz*, *The Jerusalem Post*, or are on the email list of the disability blog “The New Normal” or are connected to organizations serving Jews with disabilities, including Gateways in Boston and Camp Ramah’s Tikvah program.

Note that the marginalization of the disabled and their families echoes the marginalization of those who are not so successful financially or in terms of high status professions, in other words, those who do not fit the norm of the “successful” American Jew. As noted above, we find higher rates of marrying non-Jews among men who are less successful financially or in terms of profession, for example (Hartman and Hartman 2009). For a population that often champions the underdogs in external politics, seemingly identifying with them, it is ironic that the “underdogs,” or those at variance from the mainstream, suffer marginalization within the American Jewish community.

13.12 Immigration

One of the explanations of American Jews’ distinctive tendency to value family and make it central, despite their relative high educational and occupational achievements and the individualistic pulls of the wider society, has been the immigrant legacy, during which the family became an important source of stability and centering. But most American Jews are now third or fourth generation Americans, and what once seemed an urgent need for family support and closeness would appear to be relaxed, at least in terms of this factor. Nevertheless, about 14 % of American Jews are first generation immigrants, and another 22 % are second-generation immigrants (Pew Research Center 2013). It is not clear, however, whether contemporary immigrants still show signs of being more “familistic” than native-born Americans. There are a number of reasons why the answer might not be straightforward, and the “need” for family centrality among contemporary immigrants might not be as strong as it was in the past.

The majority of contemporary Jewish immigrants to the US are from the Former Soviet Union (FSU), Europe (excluding the FSU), South and North America (not including US) and Israel (Pew Research Center 2013; Gold 2016). According to the Pew (2013) study, Jews of Russian-Speaking Backgrounds (RSJs) are estimated to comprise about 11 % of the American Jewish population, somewhat more than 500,000 according to Tolts’ (2011) estimate, although Sarna (2012) estimates a somewhat larger population. Sarna posits that RSJs are equal in number or greater than the Orthodox segment of the North American Jewish population.¹⁰ They tend to have a strong identity, both by being highly recognizable by others and by having a strong sense of group attachment (Knopp 2014). Not only do they tend to form Russian Jewish residential enclaves, but they also share online Russian sites, blogs and Facebook pages, camps for “twens and teens,” and a special Limmud FSU annual program (Knopp 2014). They are characterized by strong ethnic Jewish identity, although religion and denominational affiliation are relatively less important than they are to their (non-Orthodox) counterparts (Cohen et al. 2012; Ben-Rafael

¹⁰ However, RSJs comprise a far lower percentage of the children under age 18, so it is likely that their prominence will diminish in the future, while that of the Orthodox population grows.

et al. 2006). In New York, they are distinguished from their counterparts by having more of their closest friends Jewish, by their strong attachment to Israel (where many have relatives and friends from their common FSU heritage), and by their opposition to their children intermarrying (Cohen et al. 2012).

As well educated, largely middle class immigrants, RSJs tend to acclimate well to the US. In the FSU, there was a shortage of men, so that women tended to develop a pragmatic attitude toward marriage and career: they accepted the need both to earn income and provide domestic care for their families, as divorce and single parenthood were relatively common (Gold 2003). The women formed social networks among themselves to procure necessary services in the FSU; this may fuel the strength of informal social networks here in the US. While immigration is good for their households and families, their economic success also makes it easier to care for their families and raise children than it was in FSU. Still, the community of compatriots may be an even stronger social network for their adaptation than the family was for similar immigrants at the turn of the twentieth century.

Israeli immigrants, like the RSJs, are characterized by high education and socio-economic status, and immigration to the US is largely for economic reasons. Like Russian immigrants, women especially invest in social networks to help solve family-related problems that were better provided by the government for them in Israel (e.g., childcare, health care). Friends become like family. Unlike FSU immigrants, however, divorce and single parenthood are less common in comparison to the broader American Jewish community, a carry-over from Israeli society (Gold 2003). Further, Israeli immigrants tend to have more children on average (1.58) than either the US-born (1.47) or FSU immigrants (1.40), according to the Pew study (see more below).

When we compare first-generation immigrants to native-born American Jews using data from Decade 2000, some differences are seen in family behavior, which reinforces the familistic effect of immigration. This analysis is confined to persons ages 35–64, as the majority of first marriages have occurred by age 35, and widowhood is not yet common. Immigrant men are more likely to be married, less likely to have never married, less likely to be currently divorced (although they are as likely to have ever divorced), less likely to live alone, have larger household sizes on average, and are less likely to be intermarried. Similar tendencies are found among immigrant women, although they are not more likely to be currently married than their native-born counterparts (Decade 2000). From the Pew study, we learn that immigrants are also less likely to remain childless, and have more children in their families on average (Table 13.5). Further, Israeli immigrants ages 35–64 tend to have more children on average (1.92) than either the US-born (1.81) or FSU immigrants (1.86), according to my calculations from the Pew study. A slightly higher proportion of Israelis are Orthodox, and a lower proportion of FSU immigrants are Orthodox than among the US-born, but this does not explain the differences in fertility: Among the Orthodox, Israelis still have more children than either FSU immigrants or US-born; and among the non-Orthodox, the same is true.

Table 13.5 Family behaviors by place of origin and gender

Gender	Men		Women	
	US-born (%)	Foreign-born (%)	US-born (%)	Foreign-born (%)
Never married	13.4	7.6	9.0	3.9
Currently married	73.1	82.6	73.6	73.8
Ever divorced	28.2	26.0	26.9	26.2
Remarried	17.9	18.0	15.3	13.5
Mean number of children*	2.4	4.7	1.8	2.8
Household size (mean)	2.8	3.2	2.9	2.8
Intermarried	35.7	26.9	25.1	15.2

Source Decade 2000 data set and author analysis of Pew 2013 Survey, Ages 35–64

*author analysis of Pew 2013 Survey of US Jews, Ages 35–64

13.13 Geographical Variation

Not all Jewish communities are alike, as most know from their own personal experiences, as well as from research (see, for example, Sheskin 2004). Some Jewish communities are vibrant hubs of active, visible, Jewishly-engaged individuals, groups, and activities; other Jewish communities are hardly communities at all, with Jewish families distributed sparsely over a geographic area and hardly connected to each other. With regard to family-related characteristics, Jewish communities vary widely in terms of their demographics, which is apparent by the data published each year in this, the *American Jewish Year Book*, as well as *Comparisons of Jewish Communities: A Compendium of Tables and Bar Charts* prepared by Ira M. Sheskin (2015) and available on the Berman Jewish Data Bank website (<http://jewishdata-bank.org/Studies/details.cfm?StudyID=595>). The following analysis is based on Section 7 (Household Size and Structure) of *Comparisons of Jewish Communities*.

The average proportion of single-person (non-family) households in the US is 27 %, and in the Pew survey (2013) for all American Jews, 26.4 %, but the range across the 55 Jewish communities with community studies ranges from a high of 39 % in Philadelphia (PA) to a low of 13 % in Howard County (MD) (Sheskin 2015, Section 7 Table 5). (See also Chapter 15, Table 15.9 in this volume.) One-person households are most likely elderly living alone, or young singles not yet married. One-person households for Jewish men under age 65 are most likely to be found in New York (NY), Tidewater (VA), Los Angeles (CA), St. Louis (MO), Washington, DC, Seattle (WA), and Charlotte (NC), while single female Jewish households are most likely to be found in Tucson (AZ), Philadelphia (PA), Boston (MA), Washington DC, and Seattle (WA). There is some overlap with the “best cities for (all) singles” (not just Jewish): Boston (MA), Washington DC, and Philadelphia (PA) (Adams 2015).

Single-person Jewish households among the elderly (ages 65 and over) are more likely to be found in South Palm Beach, West Palm Beach, Miami, Broward and Sarasota (FL), Philadelphia (PA), Detroit (MI), and Miami (FL) (33). Among these only one—Philadelphia—appears on AARP’s best cities for older singles (San

Francisco, Boston, Baltimore, Minneapolis/St. Paul, St. Louis, New York, Cleveland, Philadelphia, Pittsburgh, and Milwaukee) (Briley 2012). Apparently Jewish geography differs from broader American geography.

On the other hand, married Jewish households with children under age 18 at home are most prevalent in Buffalo (NY) (47 %), Westport (CT) (44 %), Charlotte (NC) (42 %), Harrisburg (PA), St. Paul (MN), and Columbus (OH) (all with 40 %). They are much less prevalent in Florida (Sarasota, West Palm Beach, South Palm Beach, Martin-St. Lucie, Broward County, Miami), where high proportions of Jewish seniors live, Las Vegas (NV), Atlantic County, and Middlesex County (NJ), and Tucson (AZ). (See Chapter 15, Table 15.10 of this volume.)

Children under age 18 are most likely to be living in households with parents employed full-time in Washington, DC (55 %), and Miami (FL) (50 %) (35). On the other hand, less than one-fourth of children in Minneapolis (MN) and Hartford (CT) live in households with both parents employed full-time.

Children under age 18 are most likely to be living in single-parent Jewish households in San Francisco, Sarasota (FL), South Palm Beach (FL), Las Vegas (NV), Miami (FL), Seattle (WA), and Broward County (FL) (11–18 %), but least likely in St. Petersburg and Orlando (FL), Richmond (VA), and Harrisburg (PA) (less than 3 %) (p. 37).

Intermarriage rates also vary considerably across Jewish communities. The individual intermarriage rate¹¹ varies from 5 % in South Palm Beach (FL) to 44 % in East Bay (CA), and Portland (ME) (Sheskin and Hartman 2015). The percentage of married couples who are intermarried varies from 9 % in South Palm Beach (FL) to 61 % in East Bay (CA) and Portland (ME).

The considerable range in family-related characteristics between Jewish communities raises the question of whether some pattern can be discerned concerning these variations. The elderly population of the South (especially Florida), and the more individualistic lifestyle of the West, for example, suggest possible regional variations. Using Decade 2000, we looked at the regional variation in percent of Jewish individuals who are single, the percent who live alone, the percent married, the percent who have ever divorced and the divorce rate, the percent remarried, the percent with an elderly person (ages 65 and over) in the household, the average household size, the percent intermarried and the intermarriage rate for couples in the community. The 22 communities were distributed across New England, the MidAtlantic, the South, the “Southern Crossroads” (here represented by Texas), the Midwest, and the Pacific or West (these regions correspond to those used by Silk and Walsh 2008).

We can see in Table 13.6 that there are some regional patterns (high percentages for each family behavior are bolded). New England is characterized by a relatively high percentage married, including a high relatively percentage intermarried, the South is characterized by a high percentage of households with at least one elderly

¹¹ The individual intermarriage rate is the proportion of married Jewish individuals who are married to non-Jews, as opposed to the couples intermarriage rate, which is the proportion of married couples in the Jewish community who are intermarried couples.

Table 13.6 Family behaviors by US region of residence

Region ^a Family characteristic	New England (%)	Mid-Atlantic (%)	South (%)	Southern Crossroads (%)	Midwest (%)	Pacific (West) (%)
Single	10.7	13.2	8.9	10.2	11.2	17.5
Living Alone	22.0	24.1	29.6	21.6	27.0	30.3
Married	68.7	64.9	61.2	68.6	62.5	56.1
Ever Divorced	18.2	17.3	19.8	26.2	18.1	27.7
Remarried	11.1	10.7	14.2	18.7	10.7	17.4
Mean number of children	1.8	1.9	1.8	1.9	2.0	1.7
Mean household size	2.6	2.5	2.1	2.5	2.6	2.1
With elderly (65 and over) in household	37.7	39.0	58.3	40.6	39.3	37.7
Intermarried	30.5	19.7	12.3	37.2	16.1	35.6

Source: Author's analysis of Decade 2000

^aStates with community studies in each of the regions include: New England (Maine, Rhode Island, Connecticut); Mid-Atlantic (New Jersey, Maryland, Pennsylvania, Washington DC); South (Florida, Virginia); Southern Crossroads (Texas); Midwest (Michigan, Minnesota); Pacific/Mountain West (Arizona, Nevada)

(age 65 and over) member; there are also a high percentage living alone, and single, related to the older ages as we saw above. The Southern Crossroads are characterized by a high percentage married, including a high percentage divorced and remarried. The West is characterized by a relatively high percentage of singles and a relatively low percentage married, a high percentage divorced and a relatively high percentage remarried, and the highest rate of intermarried couples. The Mid-Atlantic and the Midwest appear to be in the middle of the range for most of the family-related variables.

Sheskin and Hartman (2015) found that this geographic variation in intermarriage rates could be explained by five variables: the percentage of the population ages 65 and over, which is negatively associated with percent intermarried; the percentage with connection to Israel, also negatively associated with intermarriage; the year of the study, the more recent studies positively associated with intermarriage; the percentage of the Jewish population characterizing themselves as “Just Jewish” (as opposed to a denominational affiliation), positively associated with intermarriage; and the percentage of Orthodox in the Jewish population of the community, negatively associated with intermarriage (p. 153). Jewish population size and percentage Jewish in the broader population were not related to the extent of intermarriage when other variables were controlled. Heaton and Jacobson (2000) suggest that intermarriage is related to opportunity structures, such as the military, colleges and universities, and metropolitan areas, where groups intermingle; but since the majority of American Jews have been to college and live in metropolitan areas, this would not seem to be a good explanation of the variation in Jewish intermarriage rates.

Denominational Profiles

In studies of regional variation in family-related characteristics among the broader US population, religion is an important source of variation in explaining age of marriage, age of entering parenthood, and divorce rates (Glass and Levchak 2014) especially the proportion of conservative or evangelical Protestants in the area. Given the variation in family characteristics between Orthodox and non-Orthodox, and affiliated Jews compared to non-affiliated, it is reasonable to consider the variation across communities in terms of their denominational profiles. As we have seen above, in Jewish communities the proportion “Just Jewish” and the proportion “Orthodox” are related to the incidence of intermarriage. Sheskin and Hartman (2015) developed five profiles of Jewish communities based on their denominational composition. The clusters were defined by the percentage Orthodox, Conservative, Reform, and/or Just Jewish in the community. Cluster 1 (High Orthodox) was characterized as having the highest percentage Orthodox of all of the communities with approximately equal percentages of Reform, Conservative, and Just Jewish. Cluster 2 (Equal, Except Orthodox) was characterized by having about equal Conservative, Reform, and Just Jewish percentages with a low percentage of Orthodox. Cluster 3 (High Reform) had the highest Reform percentages. Cluster 4 (High Reform/Low Just Jewish) had high Reform and low Just Jewish percentages. Cluster 5 (High Just Jewish) had the highest Just Jewish percentages. In Table 13.7, we present the variation in family characteristics across Jewish communities in these different clusters. In each row we have bolded percentages that are either much higher or lower than the other clusters.

Table 13.7 Family behaviors by clusters of Jewish communities’ denominational profiles

Cluster ^a Family characteristic	1 High Orthodox (%)	2 Equal except Orthodox (%)	3 High Reform (%)	5 High “Just Jewish” (%)	All (%)
Single	11.2	11.3	8.8	13.3	11.4
Living alone	19.9	27.0	26.1	26.5	26.5
Married	68.0	63.0	64.3	62.3	63.2
Ever divorced	16.9	18.7	20.7	23.9	19.8
Remarried	10.1	12.1	13.7	16.0	12.9
Mean number of children	2.0	1.8	2.0	1.8	1.9
Mean household size	2.8	2.3	2.6	2.3	2.3
With Elderly (65 and over) in household	34.9	47.3	44.4	40.1	45.2
Intermarried	12.3	17.8	17.3	31.9	19.8

Source: Author’s analysis of Decade 2000

^aNote: The clusters were created with the dataset of 55 communities with community studies between 2001 and 2010. The Decade 2000 dataset only includes the 22 community studies in which Ira M. Sheskin was principal investigator. Cluster 4 was not represented in Decade 2000

Clearly the family characteristics vary by the denominational profile of the community. In particular, in communities with a higher proportion of Orthodox fewer live alone, more are married, household size is higher, and fewer are intermarried. In communities with a high proportion of “Just Jewish,” more are single, divorced, remarried, and intermarried. From these data, it is impossible to discern whether the communities with these denominational profiles attract different family types as immigrants, or whether the denominational preferences are created because of the predominant family types in the community, but clearly community denominational profiles and family characteristics of individuals are related.

13.14 Discussion

Three main points can be proffered about contemporary American Jewish families. A first point concerns the implications of *contemporary family patterns* for Jewish continuity. A second point concerns the interrelationships between *Jewish engagement* and family behaviors, which is often considered primarily in terms of Jewish continuity. However, because families are a primary gateway to the expanding Jewish diversity, their Jewish engagement is often related to the way the Jewish community marginalizes non-traditional Jews who stretch its boundaries. Therefore, the consideration of Jewish engagement among families reflects the complexity of the contemporary Jewish community. The third point is about the needs of contemporary Jewish families to which the Jewish community should pay special attention so as to provide more *inclusive services*.

Point 1: Family and Jewish Continuity

Family behavior matters to Jewish continuity because American Jews (still) favor reproducing and raising children in nuclear families, and, thus, the size of the Jewish population in the next generation is therefore intimately related to family behavior. As Bitton and Cohen (2015) remind us, “More is better when it comes to Jewish numbers.” The most recent Sklare address began with a summary of ways in which the family is changing, as noted above:

Pew and other recent studies show that the Jewish family—the primary social circle of contemporary American Jews—is being challenged in three major intersecting ways, and we had better pay attention.

1. First, outside of Haredi societies, marriages and committed partnerships occur later—and sometimes not at all (Fishman and Cohen 2015).
2. Second, for Jewish women and men who wish to have children, childbearing is often further postponed, and the overall American Jewish birth rate has fallen (Shain 2015, DellaPergola 2013) along with the birth rate of other Americans

who resemble Jews socioeconomically and educationally (Cherlin 2010; Henig 2010; Nock 2000).

3. The third challenge to the formation of Jewish families is marriage between Jews and non-Jews in which couples do not decide to create unambiguously Jewish homes (Fishman 2015b).

To address these contemporary patterns of family formation and reproduction, which ostensibly contribute to the shrinking of the contemporary American Jewish population, a number of remedies have been proposed. A recent statement by the Pew Survey Study Group (2015), calls for “Strategic Directions for Jewish Life: A Call to Action.” The proposals are aimed at raising affiliation, increasing the in-marriage rate, but more generally promoting “Jewish public health” in the Jewish community, by raising awareness and promoting “peoplehood.” Among the proposals are a number related to family formation, even if indirectly. The first three are intended to increase Jewish engagement among adolescents and young adults so that their Jewish identity matters in the choices they make concerning family formation. They include: (1) promoting adolescent Jewish education experiences, including Jewish day schools, long-term supplementary schools, overnight Jewish camps, Israel trips, and youth groups, by providing subsidies and tax policies offsetting their expenses (for families); (2) promoting organized activities on college campuses (when family is less involved in their children’s social and religious lives); and (3) promoting post-college cultural, educational and social settings to help single—and newly coupled—Jews belong to a Jewish community (e.g., through Moishe Houses, Jewish and Israeli film festivals, concerts, independent minyanim, and Jewish learning experiences such as Limmud). These are extensions of activities that research has shown to strengthen Jewish engagement among young adults.

Aviv (2014) raises issues related to reproduction that might affect the Jewish fertility rate. She asks: “What resources (organizational, philanthropic, educational) might we harness to support Jewish family formation when people face fertility challenges? How might we support individuals, couples, and families to cope with the staggering costs of bringing Jewish children into the world? How might we collectively recognize and address the psychological, spiritual, and financial toll of people who yearn to have children and are struggling to do so? How might we alleviate, or at least ameliorate, the suffering and sense of isolation, stigma, and uncertainty that people experience?” (p. 10)

Point 2: Jewish Engagement and Families

The “sense of isolation, stigma, and uncertainty that people experience” is not only related to childbearing. Jewish engagement is strongly influenced by inclusion in the Jewish community, and we have covered a number of diverse instances above where a major theme is marginalization from the Jewish community. Families with disabled members suffer from a lack of sensitivity and a lack of opportunities to feel

included. Families with non-whites feel singled out as “other,” whether the family members include adopted children, intermarried spouses, immigrants, converts, or born Jews. B’chol Lashon, mentioned above, has many activities, workshops, and suggestions for broadening communal inclusivity. Immigrants often find that their orientation to Jewish life differs from the typical, predominantly American-born Jewish community; but bridges to newcomers are often not built. Rather, we are satisfied when they form their own groups, and think perhaps this serves their needs better. But they have ways of broadening the community that may be welcoming to other marginalized members, and allowing their voices to become part of the mainstream discourse is important and timely. Communal organizations and synagogues often have difficulty adopting policies of inclusion regarding non-heterosexuals. While some seek out (and find) special settings for inclusion, isolated synagogues or groups cannot replace inclusion in mainstream Jewish institutions and services. Zellman (2004) offers guidelines for “making your community more transgender friendly.” The suggestions do not require much monetary investment, but rather a shift in attitude, intention, and sensitivity.

It is more common to hear of such marginalization regarding intermarried spouses or their extended families, and the Pew Study Group addresses this with another suggestion: because conversionary mixed marriages function much like intramarriages in terms of Jewish identification and integration, “conversion-oriented courses and institutes [for those involved in Jewish/non-Jewish relationships] will raise the conversion rate further, producing more in-marriages with all the positive consequences for the Jewish future.” McGinity’s recent book on intermarried Jewish men (2014) provides models of inclusion that have successfully integrated non-Jewish as well as conversionary spouses. Big Tent Judaism provides a wealth of suggestions for inclusivity, whether for non-Jewish family members or others marginalized from the mainstream Jewish community (see Scheckner 2003).

The relationship between Jewish engagement and family behavior is reciprocal. As we have seen above, Jewish engagement in various ways strengthens family behavior (marrying, marrying earlier, having more children), and this is not just a function of the greater engagement of the family-oriented Orthodox; the relationship is found within the non-Orthodox as well (Fishman and Cohen 2015). Further, how families raise their children influences whether and how their children will “do Jewish” as adults. At the same time, the very act of raising their children also influences how the parents are “doing Jewish.” Pomson and Schnoor (2008) show how the children’s day school often engages their parents in a community that strengthens or at least reinforces the parents’ own Jewish engagement. The very negotiation over the children’s education affects how the family “does Jewish,” both collectively and individually (Prell 2007).

Family behavior matters, also, because:

the shrinking numbers of *active* Jews matter. The low fertility rate—among non-Orthodox Jews of just 1.7—matters. The high intermarriage rate—reaching 80 % among Reform Jews—matters. The few grandchildren of intermarried couples raised in the Jewish religion—just 7 %—matters. The numerous adults with Jewish parents who decline to see themselves as Jews—more than 2 million—matters... These erstwhile Jews matter because

they could be contributing to Jewish vitality; because their absence diminishes the diversity of Jewish life, and because every one of them has a unique chance to experience the gift of helping shape their—and our—Jewish legacy. (Bitton and Cohen 2015)

The Pew Survey Group suggests retreat experiences for young couples and/or new parents, to help strengthen their Jewish engagement—as well as hear their needs—at critical stages of family formation. More generally, their statement calls for “Jewish public health education” to strengthen the “Jewish health” of families, and help raise and maintain stronger and more engaged Jews.

Point 3: Inclusive Services

This chapter has reviewed several sub-populations whose needs are not being met adequately by the services offered in most Jewish communities. Among these are the poor and economically vulnerable, who are often invisible and marginalized, shamed by their non-normative situation, and not reached by current outreach efforts. Others include special needs children, whose learning disabilities often disqualify them from Jewish schools in their area and whose needs for camping or other support services are not met by the Jewish community. Undoubtedly there are other such populations, such as those suffering from domestic violence, who require specially trained professionals and volunteers to help them reach a new and healthier normality. Sharing successful programs across communities is imperative to reaching more of the vulnerable and marginalized populations whose families are affected by their situations.

A more common population in need are dual-earner and single-parent earner families, whose needs for child care and occasionally respite services, and information and educational support stretch across all Jewish communities.

Research Needed

Finally, a plea for more intensive and systematic research on families: National studies, constrained by time limitations and budget, often omit detailed information like age of marriage, number of children born compared to the number of children adopted, blended family composition, and employment history and occupation. Studies could ask simpler questions to determine the extent of multigenerational families and the like. Community studies, constrained by the needs of single community needs, likewise limit questions on family history, Jewish identity, family formation activities, employment and occupation, and are often incompatible with other community studies for comparative purposes. Qualitative studies, which help us to understand the blend of Jewish engagement, secular achievement, and personal development, need to be systematic and methodologically rigorous to be of

the best value and to help inform the next round of survey construction. All scholars engaging in such research should make every effort possible at rigor and at comparability, as well as validity (truly reflecting what happens in the “real” world). With increasing transparency and pooling our knowledge, we can understand our families better and help to strengthen them.

Families matter for Jewish continuity, but that is not the only concern. Families are the gateway to the diversity penetrating every Jewish community, in many, many ways—through intermarriage, to be sure; but let us not forget the many other ways families are diverse and potentially enrich their environs: Family structures vary from the single parent (whether by divorce, widowhood, or intentional plan) to the multi-generational, from the childless to those with many children, from cohabiters to the formally married, from adopters to biological parents; the LGBT population and their families often struggle to find a safe and welcoming community; Jewish families vary from the richest to those living in poverty, with many economically vulnerable in-between; dual-career couples face their own set of concerns; families of the disabled often suffer from needless marginalization; immigrants bring in new sets of traditions and transnational ties, as do adoptees (both national and international). Let the Jewish community be enriched by this diversity by becoming aware of it and embracing it, by meeting the diverse needs presented by all families, and not just the most common.

Appendix: Data Sources

Pew 2013

The Pew Research Center Survey of US Jews was conducted February-June, 2013 among a nationally representative sample of US Jews. Interviews were completed with 3475 Jews, including 2786 Jews self-identified by religion and 689 self-identified Jews of no religion. Details on the survey can be found in Pew Research Center (2013). The data set is available for public use, and unless otherwise noted, calculations presented are by the author. For those calculations, the sample was defined as someone who self-identified as Jewish by religion (JBR) or as someone with no religion who had at least one Jewish parent. This criterion was adopted to make the statistics comparable to calculations made by the author from the NJPS 1990 and NJPS 2000–2001 (Hartman and Hartman 1996, 2009).

Decade 2000

The Decade 2000 data set was compiled by Ira M. Sheskin, combining data from the 22 Jewish community studies conducted by Sheskin as the principal investigator from the completion of NJPS 2000–2001 through 2010. This data set includes 19,800 20-minute interviews, and is a random sample of 547,000 Jewish

households in the 22 communities. More details on the data set can be found in Hartman and Sheskin (2012).

ORANJ BOWL

The ORANJ BOWL (Ongoing Research on Aging in New Jersey: Bettering Opportunities for Wellness in Life) survey was conducted by the New Jersey Institute for Successful Aging between November 2006 and April 2008 using random digit dialing (RDD). A sample of 5688 community-living adults ages 50–74 included 527 of Jewish religion. In comparison to the Pew 2013 survey and the three New Jersey community samples conducted during 2001–2010 (Atlantic County, Bergen County and Middlesex County), the Jewish sample had a comparable percentage of women, comparable marital status distribution, was slightly younger, slightly less likely to be living alone, and of somewhat higher household income. Education and employment status was comparable to the Pew distribution but more educated than the community study samples in Decade 2000. Respondents self-identified by religion, which means that those who identified as Jewish but not by religion were not included in the Jewish sample. More information on the study can be found at <http://rachelppruchno.net/OB.html>.

References

- Adams, S. 2015, February 2. The best cities for singles. *Forbes*. <http://www.forbes.com/sites/susanadams/2015/02/02/the-best-cities-for-singles/#14a6397a46f7>.
- Alba, R. 2006. On the sociological significance of the American Jewish experience: Boundary blurring, assimilation, and pluralism. *Sociology of Religion* 67(4): 347–358.
- Aviv, C. 2014, October. A new vision for family formation. *Sh'ma*, 9–10.
- Bengston, V., N.M. Putney, and S. Harris. 2013. *Families and faith: How religion is passed down across generations*. Oxford: Oxford University Press.
- Ben-Rafael, E., M. Lyubansky, and O. Gluckner. 2006. *Building a diaspora: Russian Jews in Israel, Germany and the USA*. New York: Brill Publishers.
- Bernstein, R., and S.B. Fishman. 2015. Judaism as the “third shift”: Jewish families negotiating work, family, and religious lives. In *Love, marriage, and Jewish families*, ed. S.B. Fishman, 196–220. Waltham: Brandeis University Press.
- Bitton, M., and S.M. Cohen. 2015, May 1. More is better when it comes to Jewish numbers. *Forward*. http://forward.com/opinion/national/306669/why-we-need-the-numbers/?utm_source=Sailthru&utm_medium=email&utm_term=Weekly%20%2B%20Daily&utm_campaign=New%20Weekly%202015-05-01
- Blumenthal, T. 2015. Jewish single mothers by choice. In *Love, marriage, and Jewish families*, ed. S.B. Fishman, 168–195. Waltham: Brandeis University Press.
- Bond, J. 2002. *The National Study of the Changing Workforce (NSCW)*. No. 3: *Dual-Earner Couples*. New York: Families and Work Institute.
- Briley, J. 2012. 10 great cities for older seniors. AARP. <http://www.aarp.org/home-family/livable-communities/info-06-2012/great-cities-for-older-singles.html#quest1>.

- Call, V.R.A., and T.B. Heaton. 1997. Religious influence on marital stability. *Journal for the Scientific Study of Religion* 36(3): 382–92.
- Chalfant, H.P., R. Beckey, and C.E. Palmer. 1994. *Religion in contemporary society*, 3rd ed. Itasca: Peacock.
- Challenging the hook-up culture hype with data. 2013. *Contemporary Sexuality* 47(9): 8–9.
- Cherlin, A. 2010. *The marriage-go round: The state of marriage and the family in America today*. New York: Vintage.
- Chertok, F., and D. Parmer (with E. Aitan and J. Davidson). 2013. *Living on the edge: Economic insecurity among Jewish households in greater Rhode Island*. Waltham: Cohen Center for Modern Jewish Studies, Brandeis University.
- Chiswick, C. 2008. *The economics of American Judaism*. London: Routledge.
- Chiswick, C. 2014. *How economic choices shape religious tradition*. Palo Alto: Stanford University Press.
- Christiano, K. 2000. Religion and the family in modern American culture. In *Family, religion, and social change in diverse societies*, ed. K. Houseknecht and J.G. Pankhurst, 43–78. Oxford: Oxford University Press.
- Cohen, D.N. 2013, September 16. Poll: American Jews with disabilities excluded by community. *Haaretz*. <http://www.haaretz.com/misc/article-print-page/.premium-1.547310?trailingPath=2.169%2C2.208%2C2.313%2C>
- Cohen, S.M., and A.Y. Kelman. 2008. *Uncoupled: How our singles are reshaping Jewish engagement*. Jewish Identity Project of Reboot. <http://www.bjpa.org/Publications/details.cfm?PublicationID=3322>.
- Cohen, S.M., C. Aviv, and J. Veinstein. 2009. *Welcoming synagogues project: Preliminary results from the 2009 Synagogue Survey on Diversity and LGBT Inclusion*. Institute for Judaism and Sexual Orientation (IJSO), Jewish Mosaic: The National Center for Sexual and Gender Diversity. <http://www.bjpa.org/Publications/details.cfm?PublicationID=670>.
- Cohen, S.M., J. Ukeles, and R. Miller. 2012. *Jewish Community Study of New York: 2011 comprehensive report*. New York: UJA-Federation of New York.
- Coleman, A. 2014, June. “Mom-dad” and “dad-mom”: Transgender parents and our children. *Sh'ma*, 20–21.
- Copen, C.E., K. Daniels, and W.D. Mosher. 2013. *First premarital cohabitation in the United States: 2006–2010 National Survey of Family Growth*. *National Health Statistics Reports* 64. Hyattsville: National Center for Health Statistics.
- Dashefsky, A., and I.M. Levine. 1983. The Jewish family: Continuity and change. In *Families and religions: Conflict and change in modern society*, ed. W. D’Antonio and J. Aldous, 163–190. Beverly Hills: Sage.
- DellaPergola, S. 2013. How many Jews in the United States? The demographic perspective. *Contemporary Jewry* 33: 15–42.
- Edgell, P. 2006. *Religion and family in a changing society*. Princeton: Princeton University Press.
- Ellis, R.R., and T. Simmons. 2014. *Coresident grandparents and their grandchildren: 2012 current population reports, 20–576*. Washington, DC: US Census Bureau.
- Ellison, C.G., A.K. Henderson, N.D. Glenn, and K.E. Harkrider. 2011. Sanctification, stress, and marital quality. *Family Relations* 60: 404–420.
- Federal Interagency Forum on Child and Family Statistics. 2014. *America’s young adults: Special issue*. Washington, DC: US Government Printing Office.
- Fishman, S.B. 2004. *Double or nothing: Jewish families and mixed marriage*. Hanover: Brandeis University Press, University Press of New England.
- Fishman, S.B. 2015a. Gender in American Jewish life. In *American Jewish year book 2014*, ed. A. Dashefsky and I.M. Sheskin, 91–131. Dordrecht: Springer.
- Fishman, S.B. 2015b. 2014 Sklare address: American Jewishness today: Identity and transmissibility in an open world. *Contemporary Jewry* 35: 2.
- Fishman, S.B., and S.M. Cohen. 2015. *JJPI annual assessment*. Jerusalem: Jewish People Policy Institute.

- Fossion, P., M. Rejas, L. Servais, I. Pelc, and S. Hirsch. 2003. Family approach with grandchildren of Holocaust survivors. *American Journal of Psychotherapy* 57(4): 519–527.
- Friedman, M.P. 2009. New Jewish matchmaking: A quantitative analysis of JDate users. *Journal of Jewish Communal Issues* 84(3/4): 345–352.
- Geffen, R.M. 2014. The roles of American Jewish grandparents: An exploration of the intergenerational transmission of values. *Journal of Jewish Communal Services* 89(1).
- Glass, J., and P. Levchak. 2014. Understanding the impact of conservative Protestantism on regional variation in divorce rates. *American Journal of Sociology* 119(4): 1002–46.
- Gold, S.J. 2003. Israeli and Russian Jews: Gendered perspectives on settlement and return migration. In *Gender and US immigration: Contemporary trends*, ed. P. Hondagneu-Sotelo, 127–147. Berkeley: University of California Press.
- Gold, S.J. 2016. Patterns of adaptation among contemporary Jewish immigrants to the United States. In *American Jewish year book 2015*, ed. A. Dashefsky and I.M. Sheskin, 1–44. Dordrecht: Springer.
- Goldstein, E. 2007, July 5. Jews of many colors. *The Jewish Week*. http://www.thejewishweek.com/special_sections/text?context=jews_many_colors.
- Green, E. 2014, November. Keeping the faith. *The Atlantic*. <http://www.theatlantic.com/magazine/archive/2014/11/keeping-the-faith/380799/>.
- Harden, N. 2013. Peter Pan goes to college. *Society* 50: 257–260.
- Hartman, H. 2007, March. The intersection of gender and religion in the demography of today's American Jewish families. Brandeis University Seminar on Creating and Maintaining Jewish Families.
- Hartman, M., and H. Hartman. 1996. *Gender equality and American Jews*. Albany: SUNY Press.
- Hartman, H., and M. Hartman. 2009. *Gender and American Jews: Patterns in work, education, and family in contemporary life*. Waltham/Hanover: Brandeis University Press/University Press of New England.
- Hartman, H., and I.M. Sheskin. 2012. The relationship of Jewish community contexts and Jewish identity: A 22-community study. *Contemporary Jewry* 32(2).
- Heaton, T., and C. Jacobson. 2000. Intergroup marriage: An examination of opportunity structures. *Sociological Inquiry* 70(1): 30–41.
- Hecht, S. 2007. *Poverty in the Boston Jewish community*. Boston: Combined Jewish Philanthropies.
- Heinlein, S. 2015, February 26. Black, Jewish, and adopted. *Tablet*. <http://tabletmag.com/jewish-news-and-politics/188352/black-jewish-and-adopted>
- Henig, R.M. 2010, August 22. What is it about 20-somethings? *New York Times Magazine*. http://www.nytimes.com/2010/08/22/magazine/22Adulthood-t.html?pagewanted=all&_r=0
- Heschel, S. 2004. Gender and agency in the feminist historiography of Jewish identity. *Journal of Religion* 84(4): 580–591.
- Horowitz, B. 2013, October 18. And now for some good news about the Pew Survey. *Forward*. <http://forward.com/articles/185542/and-now-for-some-good-news-about-the-pew-survey/?p=all#ixzz2mpVsUXH9>
- Hyman, P. 1983. The Jewish family: Looking for a usable past. In *On being a Jewish feminist*, ed. Susannah Heschel, 19–26. New York: Schuster.
- Jewish Community Study of New York: 2011—Special Study on Jewish Households with LGBT (Lesbian, Gay, Bisexual, or Transgender) Individuals*. Jewish Community Study of New York: 2011. 2014, June. UJA-Federation of New York. <http://www.bjpa.org/Publications/details.cfm?PublicationID=21228>.
- Kadushin, C. 2011. Social networks and Jews. *Contemporary Jewry* 31(1): 55–73.
- Kelman, A.Y. 2010. *The reality of the virtual: Looking for Jewish leadership online*. New York: AVI CHAI.
- Keysar, A. 1994. Single-parent families' participation in the Jewish community. *Journal of Jewish Communal Services* 70(2–3). <http://www.bjpa.org/Publications/details.cfm?PublicationID=3322>.
- Kim, H., and N. Leavitt. 2012. The newest Jews? Understanding Jewish American and Asian American marriages. *Contemporary Jewry* 32(2): 135–166.

- Knopp, A. 2014. Why Jews of Russian-speaking backgrounds matter to our communal future. *Journal of Jewish Communal Service* 89(1): 105–111.
- Kosmin, B., and A. Keysar. 2013. American Jewish secularism: Jewish life beyond the synagogues. In *American Jewish year book 2012*, ed. A. Dashefsky and I.M. Sheskin, 3–54. Dordrecht: Springer.
- Kotler-Berkowitz, L. 2014, May. *The great recession and American Jews: Evidence from Baltimore, Chicago and Cleveland*. New York: Berman Jewish Databank, Jewish Federations of North America. <http://www.jewishdatabank.org/Studies/details.cfm?StudyID=742>.
- Krumrei, E.J., S. Pirutinsky, and D.H. Rosmarin. 2013. Jewish spirituality, depression, and health: An empirical test of a conceptual framework. *International Journal of Behavioral Medicine* 20: 327–336.
- Lareau, A. 2011. *Unequal childhoods*, 2nd ed. Berkeley: University of California Press.
- Levin, S. 2003. *Mingled roots: A guide for Jewish grandparents of interfaith grandchildren*. New York: Union for Reform Judaism.
- Levin, J. 2011. Health impact of Jewish religious observance in the USA: Findings from the 2000–01 National Jewish Population Survey. *Journal of Religion and Health* 50: 852–868.
- Levin, J. 2015. Religious differences in self-rated health among US Jews: Findings from five urban population surveys. *Journal of Religion and Health* 54: 765–782.
- Lubrano, A. 2014, September. 17. Jews are the hidden poor. *Philadelphia Inquirer*. http://articles.philly.com/2014-09-17/news/53988618_1_poverty-poor-jews-allen-glicksman#zyLt3j5mqx1w6xg.99.
- Macunovich, D.J. 2010, November. Reversals in the patterns of women’s labor supply in the United States, 1977–2009. *Monthly Labor Review*, 16–36.
- Mahoney, A. 2010. Religion in families, 1999–2009: A relational spirituality framework. *Journal of Marriage and Family* 72: 805–827.
- McGinity, K.R. 2009. *Still Jewish: A history of women and intermarriage in America*. New York: New York University Press.
- McGinity, K.R. 2014. *Marrying out: Jewish men, intermarriage and fatherhood*. Bloomington: Indiana University Press.
- McGinity, K.R. 2015. Jewish on their own terms: How intermarried couples are changing American Judaism by Jennifer A. Thompson (review). *American Jewish History* 99(1): 113–116.
- McGuire, M. 2002. *Religion: The social context*. Belmont: Wadsworth Thomson Learning.
- Mizrahi, J.L., and M. Buren. 2014. Serving Jewish children with disabilities and their families. *Journal of Jewish Communal Service* 89(1): 83–92.
- Monte, L.M., and R.R. Ellis. 2014. *Fertility of women in the United States 2012: Population characteristics*, 20–575. Washington, DC: US Census Bureau.
- Nock, S.L. 2000. The divorce of marriage and parenthood. *Journal of Family Therapy* 22: 245–263.
- Nock, S.L. 2001. The marriages of equally dependent spouses. *Journal of Family Issues* 22: 756–777.
- Obler, L. 2005, May. Me and my special Jewish family. In *The New Jewish family: Reproductive choices and opportunities in contemporary US Society*, ed. D.S. Einhorn, S.B. Fishman, L. Obler and S. Reinharz, 62–70. Working Paper Series no. 12. The Hadassah-Brandeis Institute at Brandeis University.
- Oppenheimer, M. 2013, September 27. Navigating battlefield of Orthodox marriage and divorce: Why it’s so hard to get a “get.” *Jewish Daily Forward*.
- Parmer, D. 2015. What’s love got to do with it? Marriage and non-marriage among younger American Jews. In *Love, marriage, and Jewish families: Paradoxes of the gender revolution*, ed. S.B. Fishman, 33–54. Waltham: Brandeis University Press.
- Petts, R. 2011. Is urban fathers’ religion important for their children’s behavior? *Review of Religious Research* 53(2): 183–206.
- Pew Research Center. 2013. *A portrait of Jewish Americans: Findings from a Pew Research Center survey of US Jews*. Washington, DC: Pew Research Center.

- Pew Survey Study Group. 2015. Strategic directions for Jewish life: A call to action. <http://jewishphilanthropy.com/strategic-directions-for-jewish-life-a-call-to-action/>
- Pirutinsky, S., D.H. Rosmarin, C.L. Holt, R.H. Feldman, L.S. Caplan, E. Midlarsky, and K.I. Pargament. 2011a. Does social support mediate the moderating effect of intrinsic religiosity on the relationship between physical health and depressive symptoms among Jews? *Journal of Behavioral Medicine* 34: 489–496.
- Pirutinsky, S., D.H. Rosmarin, K.I. Pargament, and E. Midlarsky. 2011b. Does negative religious coping accompany, precede, or follow depression among Orthodox Jews? *Journal of Affective Disorders* 132: 401–405.
- Pirutinsky, S., D.H. Rosmarin, and C.L. Holt. 2012. Religious coping moderates the relationship between emotional functioning and obesity. *Health Psychology* 31: 394–397.
- Pomson, A., and R. Schnoor. 2008. *Back to school: Jewish day school in the lives of adult Jews*. Detroit: Wayne State University Press.
- Prell, R.E. 2007. Family formation, educational choice, and American Jewish identity. In *Family matters: Jewish education in an age of choice*, ed. Jack Wertheimer, 3–33. Lebanon: Brandeis University Press.
- Putnam, R.D., and D.E. Campbell. 2012. *American grace: How religion divides and unites us*. New York: Simon & Schuster.
- Riley, N.S. 2013. *Til faith do us part: How interfaith marriage is transforming America*. New York: Oxford University Press.
- Rosmarin, D.H., E.J. Krumrei, and G. Andersson. 2009a. Religion as a predictor of psychological distress in two religious communities. *Cognitive Behaviour Therapy* 38: 54–64.
- Rosmarin, D.H., K.I. Pargament, and K.J. Flannelly. 2009b. Do spiritual struggles predict poorer physical/ mental health among Jews? *International Journal for the Psychology of Religion* 19: 244–258.
- Rosmarin, D.H., K.I. Pargament, and A. Mahoney. 2009c. The role of religiousness in anxiety, depression, and happiness in a Jewish community sample: A preliminary investigation. *Mental Health, Religion and Culture* 12: 97–113.
- Rosmarin, D.H., S. Pirutinsky, K.I. Pargament, and E.J. Krumrei. 2009d. Are religious beliefs relevant to mental health among Jews? *Psychology of Religion and Spirituality* 1: 180–190.
- Rosmarin, D.H., E.J. Krumrei, and K.I. Pargament. 2010. Are gratitude and spirituality protective factors against psychopathology? *International Journal of Existential Psychology and Psychotherapy* 3: 1–5.
- Sands, R., D. Roer-Strier, and S. Strier. 2013. From family research to practice: Argentine families. *Coping with the Challenges of Religious Intensification Families in Society: The Journal of Contemporary Social Services* 94(1): 53–60.
- Sarna, J. 2005. *American Judaism: A history*. New Haven: Yale University Press.
- Sarna, J. 2012. *Toward a comprehensive policy planning for Russian-speaking Jews in North America*. Jerusalem: Jewish People Policy Institute.
- Sartori, J., and J.K. Guberman. 2014. Boundaries of identity: Jewish families in an era of transnational, transracial and open adoption. *Journal of Jewish Communal Service* 89(1): 46–54.
- Scheckner, J. 2003, June. *Challenges in outreach to GLBT Interfaith Couples*. Big Tent Judaism/ Jewish Outreach Institute (JOI). <http://www.bjpa.org/Publications/details.cfm?PublicationID=7775>.
- Shafer, K., and Z. Qian. 2010. Marriage timing and assortative mating. *Journal of Comparative Family Studies* 41(5): 661–691.
- Shain, M. 2015. Dreams and realities: American Jews young adults' decisions about fertility. In *Love, marriage, and Jewish families: Paradoxes of the gender revolution*, ed. S.B. Fishman, 151–167. Waltham: Brandeis University Press.
- Sheskin, I.M. 2004, October. *Geographic differences among American Jews*. United Jewish Communities (UJC). <http://www.bjpa.org/Publications/details.cfm?PublicationID=865>.
- Sheskin, I.M. 2015. *2015 Comparisons of Jewish communities: A compendium of tables and bar charts*. North American Jewish Data Bank. <http://jewishdatabank.org/Studies/details.cfm?StudyID=777>.

- Sheskin, I.M., and H. Hartman. 2015. The facts about intermarriage. *Journal of Jewish Identities* 8(1): 149–178.
- Sheskin, I.M., and M. Liben. 2015. The people of the nook: Jewish use of the Internet. In *The changing world religion map: Sacred places, identities, practices and politics*, ed. Stanley D. Brunn, 3831–3856. Dordrecht: Springer.
- Siegel, B. 2015, March 6. Sign on the dotted line. *Tablet*. http://tabletmag.com/jewish-life-and-religion/189149/sign-on-the-dotted-line?utm_source=tabletmagazinelist&utm_campaign=15e0a76659-Friday_March_6_20153_6_2015&utm_medium=email&utm_term=0_c308bf8edb-15e0a76659-206693185.
- Silberberg, N. n.d. The Agunah. http://www.chabad.org/library/article_cdo/aid/613084/jewish/The-Agunah.htm
- Silberman, C.E. 1985. *A certain people: American Jews and their lives today*. New York: Summit Books.
- Silk, M., and A. Walsh. 2008. *One nation divisible: How regional religious differences shape American politics*. Lanham: Rowman & Littlefield.
- Silver, B. 2013, September. Where are the matchmakers? Jewish life—and love—on campus. *Mosaic*.
- Siminoff, D. 2006. JDate: Using the power of the Internet to build community. *Contact* 8(3): 15. <http://www.datingsitesreviews.com/staticpages/index.php?page=JDate-Statistics-Facts-History>.
- Sklare, M. 1971. *America's Jews*. New York: Random House.
- Smith, T. 2005. *Jewish distinctiveness in America: A statistical portrait*. New York: American Jewish Committee.
- Spokoiny, A. 2014. The changing Jewish family: In need of a user manual. *Journal of Jewish Communal Service* 89(1): 20–23.
- Steinberg, S. 1974. *The academic melting pot*. New York: McGraw-Hill.
- Sweet, J.A., and L.L. Bumpass. 1987. *American families and households*. New York: Russell Sage.
- Thompson, J. 2014. *Jewish on their own terms: How intermarried couples are changing American Judaism*. New Brunswick: Rutgers University Press.
- Tobin, D. 2012, June 20. 1 in 4 New York households identify as non-white or Sephardic. *Huffington Post*. http://www.huffingtonpost.com/diane-tobin/1-in-4-new-york-jewish-ho_b_1597492.html.
- Tobin, D., and A. Weinberg. 2014. Racial diversity and the American Jewish community. *Journal of Jewish Communal Service* 89(1): 68–82.
- Tolts, M. 2011. Demography of the contemporary Russian-speaking Jewish diaspora. Paper presented at the Conference on the Contemporary Russian-Speaking Jewish Diaspora, Harvard University, November 13–15.
- Traister, R. 2016, February 22. The single American woman. *New York Times Magazine*.
- Ukeles, J., S.M. Cohen and R. Miller. 2013. *Jewish Community Study of New York: 2011 special report on poverty* (revised edition). New York: UJA-Federation of New York in Consultation with Metropolitan Council on Jewish Poverty.
- Ungar-Sargon, B. 2015. The connubial abyss. *New Republic* 246(1): 10–11.
- Vespa, J., J.M. Lewis, and R.M. Kreider. 2013. *America's families and living arrangements 2012: Population characteristics*, 20–570. Washington, DC: US Census Bureau.
- Weiss, S.M., and N.C. Gross-Horowitz. 2013. *Marriage and divorce in the Jewish state: Israel's civil war*. Waltham: Brandeis University Press.
- Wen, M. 2014. Parental participation in religious services and parent and child well-being: Findings from the National Survey of America's Families. *Journal of Religion and Health* 53(5): 1539–1561.
- Wertheimer, J. 2005, October. Jews and the Jewish birthrate. *Commentary*, 39–44.
- Wertheimer, J. 2010, September. *Generation of change: How leaders in their twenties and thirties are reshaping Jewish life*. New York: AVI CHAI.

- Wertheimer, J., and S.M. Cohen. 2014. The Pew Survey reanalyzed: More bad news, but a glimmer of hope. *Mosaic*. <http://mosaicmagazine.com/essay/2014/11/the-pew-survey-reanalyzed/>.
- Wilcox, W.B., and N. Wolfinger. 2008. Living and loving “decent”: Religion and relationship quality among urban parents. *Social Science Research* 37(3): 828–843.
- Wilson, M.R., and E.E. Filsinger. 1986. Religiosity and marital adjustment: Multidimensional interrelationships. *Journal of Marriage and the Family* 48(1): 147–51.
- Wolfinger, N., and W.B. Wilcox. 2008. Happily ever after? Religion, marital status, gender and relationship quality in urban families. *Social Forces* 86(3): 1311–1337.
- Wuthnow, R. (ed.). 1979. *The religious dimension: New directions in quantitative research*. New York: Academic.
- Yeary, K., et al. 2012. Religion, social capital, and health. *Review of Religious Research* 54: 331–347.
- Zellman, R. 2004, January 1. Making your community more transgender-friendly: Guidelines for individuals and congregations. *TransTorah*. <http://www.bjpa.org/Publications/details.cfm?PublicationID=7781>.

Chapter 14

American Jews and the International Arena (April 1, 2015–April 15, 2016): US–Israel Relations in a Crisis, a Hiccup, or a Healthy Alliance?

Mitchell Bard

The past year, as well as most of the past 7 years of President Barack Obama’s term, has been dominated by the dysfunctional relationship between the president and Israeli Prime Minister Benjamin Netanyahu. A relationship that started out frosty in 2009 turned frigid in 2015 as mutual slights escalated into an all-out diplomatic battle over the negotiations aimed at preventing Iran from acquiring nuclear weapons. Every other issue, including the peace process, was trumped by the intensity of the debate regarding Iran.

By April 2015, pundits were suggesting that the US-Israel relationship might be irretrievably damaged as the Obama-Netanyahu rift increased as a result of the Obama administration’s “red-hot” anger over Israel’s settlement policies, the Netanyahu government’s “open contempt for Obama’s understanding of the Middle East,” events surrounding the Israeli election, and Netanyahu’s subsequent decision to accept an invitation to speak before a joint session of Congress to voice his opposition to Obama’s approach to the Iran negotiations. The relationship had grown so toxic that the president and officials in his administration were referring to the prime minister as a liar, recalcitrant, pompous, “Aspergery,” and “chicken shit” (Jeffrey Goldberg, “The Crisis in U.S.-Israel Relations Is Officially Here,” *The Atlantic* Oct. 28, 2014).¹

Distrust and frustration turned to anger when Obama learned that Netanyahu planned to make his case against the Iran deal negotiated by the administration in an address to a joint session of Congress at the invitation of House Speaker John Boehner. The White House accused the Israelis, in particular Ambassador to the US Ron Dermer, of trying to embarrass the president and violating protocol by failing

¹ See also Jodi Rudoren’s “Israel jabs back after U.S. official calls Netanyahu a coward,” *New York Times* (Oct. 29, 2014) and Yann Le Guernigou’s “Sarkozy tells Obama Netanyahu is a ‘liar,’” Reuters (Nov. 8, 2011).

M. Bard (✉)

American-Israeli Cooperative Enterprise, Jewish Virtual Library, Chevy Chase, MD, USA
e-mail: mitchellbard@gmail.com

to arrange Netanyahu's visit with the administration ("Ambassador's Tweet Mocks the White House on Netanyahu's Speech to Congress," *Haaretz* Feb. 3, 2015). Democrats in Congress were furious because they believed Netanyahu's actions were an indication that he had become too close to the Republican Party. The Democrats also resented what they saw as an effort to force them to choose between their support for Israel and their support for what the president considered his greatest foreign policy accomplishment. Eight Democratic senators and 50 Democratic members of the House showed their disapproval by not attending the March 3 speech (CNN Mar. 3, 2015).

Just as Netanyahu had left little doubt that he preferred Mitt Romney to defeat Obama in the 2012 election, Obama made no secret of his desire to see a new leader emerge from Israel's March 2015 election. As reported by Thomas Rose, shortly after the invitation for Netanyahu to address Congress was announced, members of Obama's campaign team went to Israel to try to prevent the prime minister's reelection ("Obama Campaign Team Arrives in Israel to Defeat Netanyahu in March Elections," *Breitbart* Jan. 26, 2015). Obama also announced he would not meet with Netanyahu when he came to Washington, which some saw as retribution while the president maintained he thought such a meeting so close to the election would be an inappropriate demonstration of partisanship. By not meeting with Netanyahu, however, Obama sent a different partisan message; that is, reelecting Netanyahu would hurt relations with the US.

During his election campaign, Netanyahu further aggravated the relationship by indicating that he no longer supported a two-state solution and would never establish a Palestinian state. The position was clearly meant to appeal to right-wing voters, but it signaled to Obama a retreat from what had been seen as a major change in the prime minister's earlier commitments. After winning the election, Netanyahu tried to reassure Obama he had not changed his position, but, by this point, the president no longer trusted Netanyahu.²

During a call to congratulate Netanyahu on his reelection, Obama warned the prime minister that Washington would "re-assess" its policies, and administration officials openly suggested that Israel could not count on US support at the UN where the Palestinians were planning to propose resolutions labeling Israeli settlements illegal and recognizing a Palestinian state based on the 1949 armistice lines with Jerusalem as its capital ("Obama says US to 're-Assess' Options after Netanyahu Win," AFP Mar. 19, 2015).

²In a March 19, 2015, interview with NBC's Andrea Mitchell, Netanyahu said his pre-election statement was an expression of what was realistically possible at that time. "I don't want a one-state solution," he said, "I want a sustainable, peaceful two-state solution. But for that, circumstances have to change." <http://www.nbcnews.com/news/world/netanyahu-nbc-u-s-has-no-greater-ally-israel-n326391> accessed April 25, 2016.

14.1 The Fight Over Iran

This was the backdrop of the crisis in relations in 2015–2016. Netanyahu did not retreat after the brouhaha over his speech to Congress. The differences over Iran were matters of style and substance. Netanyahu maintained that Iran posed an existential threat to Israel and that he was obligated to speak out against what he considered “a very bad deal.” Netanyahu was determined not to let Iran get away with continuing its pursuit of nuclear weapons on his watch and, based on years of precedent, had no faith in diplomacy. He insisted that Iran could be forced to dismantle its nuclear program through a combination of draconian sanctions backed by the threat of force. In fact, Israel’s Channel Two obtained audio recordings for former Defense Minister Ehud Barak’s autobiography revealing that on several occasions between 2009 and 2012, he and the prime minister were prepared to launch a military attack against Iran’s nuclear facilities, but were opposed by the military (“Israel Almost Attacked Iranian Military Positions Says Ehud Barak,” *International Business Times* Aug. 22, 2015). Nevertheless, Netanyahu wanted the world to believe he was prepared to go to war to add pressure on Iran to make concessions in negotiations, and to give the US and its allies an incentive to eliminate the nuclear threat. US officials, however, undermined this strategy by suggesting a military attack by Israel would have catastrophic consequences and intimated they would prevent Israel from acting. Obama, meanwhile, repeatedly said he had not moved the military option “off the table,” but the credibility of this warning was severely weakened by his failure to follow through on his threat to use military force in Syria if the Assad regime used chemical weapons. The administration also gave the impression that it was so desperate to reach an agreement that it was not prepared to take any dramatic steps that might jeopardize negotiations.

While in the past, the US and Israel might have been expected to work closely together on the issue, and did so early on when it came to secret operations such as cyberwarfare against Iranian infrastructure, notably on the Stuxnet computer virus that destroyed hundreds of Iranian centrifuges (“Stuxnet was Work of U.S. and Israeli Experts, Officials Say,” *Washington Post* Jun. 2, 2012), the distrust between the leaders increased to the point where they were literally spying on each other. Although Israel claimed it was obtaining information about the negotiations from the French, Obama believed Israel was spying on the US delegation. In an effort to prevent Israeli intervention, which he feared would torpedo talks, Obama kept Israel in the dark about secret talks that were occurring outside the formal negotiating room in Geneva. According to Adam Entous and Danny Yadron of the *Wall Street Journal*, when Israel began to lobby members of Congress to prevent approval of the deal, the administration eavesdropped on Israeli officials and their allies in the Jewish community and Congress to learn their strategy and prepare countermoves (“U.S. Spy Net on Israel Snares Congress,” Dec. 29, 2015).

On April 2, 2015, the wind was taken out of Netanyahu’s sails when the US and its negotiating partners announced a framework deal to restrict Iran’s nuclear program in return for sanctions relief. The deadline for reaching a final agreement was

pushed back several times in disregard of congressional legislation which placed a June 30 deadline on completing the negotiations. Finally, on July 14, after 17 days of almost uninterrupted negotiations, a deal was reached in Vienna that the administration hailed as an opportunity to create a new era in relations between Iran and the west while closing all avenues for Iran to build a nuclear weapon.

Netanyahu and other critics were appalled by the details of the agreement and argued that Congress must act to prevent its adoption. Many members of Congress, including Democrats, were uncomfortable with the terms of the deal, but most stood behind their president while the Republicans tried, but failed, to win over enough Democrats to disapprove the agreement. Meanwhile, Obama threatened to veto any legislation that would jeopardize the deal.

Undaunted, Netanyahu continued to speak out against the deal; and the pro-Israel lobby, the American Israel Public Affairs Committee (AIPAC), spent millions of dollars in an effort to persuade reluctant Democrats to oppose the president. Many of Israel's best friends in Congress were torn by the dilemma of whether to support the president's signature foreign policy accomplishment or oppose the deal – either because of the danger it posed to Israel, or because of a belief that a better deal could be negotiated, or because of the conviction that Iran would be a greater threat to the US and its Middle Eastern allies.

In the end, only 25 Democrats defected, with the most notable being Senator Charles Schumer of New York.³ He managed to alienate both sides and risk his future as the party leader. While he was pilloried by the president and many of his colleagues, Schumer earned little respect from the deal's critics when he refused to lobby fellow senators to oppose the deal. The outcome was never really in doubt. Congress has a long history of deferring to the president on matters of national security, but some Democrats, who might have been on the fence, were angered by what they considered Netanyahu's end run around the president to make support for Israel a partisan issue. Consequently, it was not surprising that enough Senate Democrats sided with the president to prevent any measures disapproving the agreement from being brought to a vote (which the president would have lost and been forced to veto).

Once Congress was effectively shut out of the decision-making process, much of the furor over the deal abated. In succeeding months, critics would continue to highlight holes in the agreement as well as Iran's continuing mischief. In particular, Republicans and Democrats alike were furious when Iran conducted a number of ballistic missile tests in violation of UN resolutions. Iran also remained deeply involved in the Syrian civil war while agitating against the Gulf States and Iraq. With as much as \$150 billion scheduled to be unfrozen, oil sales resuming, and a flood of business offers from nations and companies eager to take advantage of the lifting of sanctions, Iran suddenly had a financial windfall that critics feared would be used to continue weapons research, fund Hezbollah and other terrorists, and

³See Rachel Stoltzfoos, "House Republicans, 25 Democrats vote against Iran deal," *The Daily Caller* (Sept. 11, 2015) and Alicia Parlapiano, "Lawmakers against the Iran nuclear deal," *New York Times* (Sept. 10, 2015).

strengthen Iran's ability to destabilize the region. By April 2016, however, the nuclear deal was accepted as a *fait accompli*, though some opponents held out hope that the next president might either scrap the deal or renegotiate better terms.

14.2 Peace Process in Israel

Though the Obama administration, and especially Secretary of State John Kerry, remained determined to seek an agreement that would lead to the creation of a Palestinian state beside Israel, the peace process was on life support, crippled by unwise policy decisions made by Obama when he first came to office, the obduracy of the Palestinians, who refused to agree to any compromises or to negotiate with Netanyahu, and Netanyahu's reluctance to offer any concessions that would threaten his ruling coalition. Instead, Abbas decided to defy Obama and attempt to circumvent talks by going to the UN in the hopes of gaining international recognition for a state of Palestine based on the 1948 armistice lines (often inaccurately referred to as the 1967 borders) and persuading the international community to pressure Israel to capitulate to their demands. The Palestinians did succeed in gaining recognition from some UN bodies such as UNESCO, which prompted Congress to threaten to stop US funding to those agencies.

Meanwhile, the administration fell into the trap set by Abbas and looked to use the UN to pressure Israel. In June 2015, Obama raised the possibility of supporting a Security Council Resolution on Palestinian statehood. Despite Palestinian intransigence and Abbas' refusal to negotiate, the president made clear the threat was aimed at Netanyahu after his election comments about opposing a two-state solution. Obama said that he could not demand that the Palestinians negotiate in good faith when no one believed the Israelis were doing the same ("Obama Raises Possibility of Allowing U.N. Vote on Palestinian Statehood," *Los Angeles Times* Jun. 2, 2015).

In October 2015, the administration reportedly issued Israel an ultimatum that if any new settlement construction was approved, Obama would not veto a Security Council resolution declaring West Bank settlements illegal ("US Won't Veto UN Vote on Settlements if Israel Builds Anew," *Times of Israel* Oct. 6, 2015). The administration denied issuing any threat, but the story was given credibility by the disclosure that Senate Minority Leader Harry Reid was rebuffed on two occasions when he sought a public commitment from Obama that he would veto any UN resolution calling for an independent Palestinian state ("Exclusive: Obama Brushed off Reid's Plea on Palestinian State," *Politico* Oct. 1, 2015). Such a resolution may be proposed later in 2016 and, despite Netanyahu's efforts to keep building in check, pressure from right-wing members of his coalition are making it difficult for him to maintain his commitment to Obama without risking the fall of his government.

Though Obama opposed Palestinian maneuvers at the UN in 2015, Israelis feared that in his final months in office the president might support measures opposed by Israel, in particular, voting for a resolution that would set the framework for an

agreement to create a Palestinian state (“Some Observers Predict Obama Will Make an 11th-Hour Push for Mideast Peace,” *Washington Post* Mar. 10, 2016). The message clearly was received by the Israelis, and Netanyahu responded in a speech to the American-Israel Public Affairs Committee (AIPAC) in March 2016: “A Security Council resolution to pressure Israel would further harden Palestinian positions, and thereby it could actually kill the chances of peace for many, many years” (“Netanyahu Cautions US Against UN Resolution on Mideast Conflict,” VOA News Mar. 22, 2016). The French drafted a resolution on statehood during the summer of 2015 but backed off when it became clear Obama did not support the text and it was vehemently opposed by both Israel and the Palestinians, who objected to the resolution’s call for the Palestinians to recognize Israel as a Jewish State.

In early 2016, the Palestinians planned to propose that the Security Council declare that Israeli settlements in the West Bank and east Jerusalem are illegal. The Obama administration offered no assurance that it will veto the resolution, but the Palestinians fear this could happen. Moreover, despite criticism from other Palestinians, Abbas decided to postpone the idea to see if a French proposal for convening an international peace conference would produce any results. Netanyahu, meanwhile, called the French idea “mystifying” and complained it gave the Palestinians no incentive to compromise. “It says, ‘We shall hold an international conference but, if it doesn’t succeed, we are deciding in advance what the consequence will be – we shall recognize a Palestinian state,’” he said. “This of course ensures in advance that a conference will fail, because if the Palestinians know that their demands will be accepted, they don’t need to do anything,” he said (“Netanyahu Rejects ‘Mystifying’ French Peace Plan,” *Arutz Sheva* Feb. 16, 2016).

US-Israel relations have also frayed over US policies since the onset of the Arab Spring. Israel, like America’s Arab allies, was particularly upset when Obama helped force Egyptian President Hosni Mubarak from office. Though a repressive dictator, other Arab autocrats, such as the King of Saudi Arabia, feared that if Obama would abandon a longtime friend such as Mubarak, they could not trust him to stand by them. The feeling was exacerbated when the administration adopted a sympathetic attitude toward the Muslim Brotherhood after it dominated the first “democratic” election in Egyptian history. Israel was particularly alarmed by Obama’s courtship of an organization that inspired many of today’s radical Islamic terrorists.

When the Egyptian military staged a coup and arrested most Brotherhood officials, Obama was again uncertain of how to react. Israel, however, welcomed the change and quickly established a close working relationship with the new Egyptian regime that paid particular dividends in further isolating Hamas in Gaza. While the Brotherhood’s Morsi had taken steps to bring Egypt closer to the Palestinian terrorists, President al-Sisi took the opposite position, declaring Hamas a terrorist organization (an Egyptian court later overruled the decision) and strengthening the blockade of Gaza by building a wall near the border as well as a moat to flood smuggling tunnels (“Egypt Overturns Naming Hamas a Terror Organization,” *The Times of Israel* June 6, 2015). Rather than offer Egypt full support, the Obama administration reacted tepidly toward the new regime, refusing to sell arms and criticizing the

government on human rights. This opened the door to the restoration of a military relationship between Russia and Egypt, which had ended in the early 1970s and had been viewed as one of America's major foreign policy achievements in the region.

While Kerry preached that the time was ripe for an agreement, Israel's leaders felt the opposite was true. They could not see ceding territory at a time when each of their borders was unstable. In Lebanon, Hezbollah had amassed an arsenal of 150,000 rockets. In Syria, the civil war threatened to spill over into Israel, and the possibility of a radical Islamic state emerging proved to many Israelis the wisdom of keeping the Golan Heights. Jordan remained faithful to its peace treaty with Israel, but it was being inundated with refugees from Syria and some Israelis were concerned about the future of the kingdom. In the south, Israel had been particularly alarmed when the Muslim Brotherhood came to power, but the al-Sisi regime's crackdown on Hamas actually made Egypt the least of Israel's worries.

Even with the conditions in the region, Israelis have demonstrated they are open to negotiations if they see any signs that the Palestinians or other Arabs are serious about peace. Israelis know they have to take risks for peace, but they will only do so if they are convinced that America has their back, and Obama's policies made them question the US commitment to their security. This suspicion, exacerbated by the Iran deal, left Israelis uncomfortable with Kerry's peace initiatives.

Meanwhile, the Palestinians and some of their supporters became equally frustrated with the US administration. Many had believed that an American president had finally been elected who would pressure Israel to accept Palestinian demands. When the president was unwilling to force Israel to stop building "settlements" in Jerusalem, however, they began to question his will. Those doubts, already prevalent following the abandonment of Mubarak, were reinforced by Obama's failure to act in Syria after declaring that Syria's use of chemical weapons would cross a red line that would lead to a military response. The Arabs, especially the Gulf States, had been the principal lobbyists for military action against Iran, and they viewed the nuclear deal as a betrayal. Paradoxically, Obama's alienation of the Gulf States helped bring Israel closer to them, at least privately, as they recognized a convergence of opinion on issues, particularly with regard to Iran.

A more serious impediment to negotiations between Israel and the Palestinians was the recalcitrance of Palestinian Authority President Mahmoud Abbas, who simply refused to talk to Netanyahu. In addition to appealing to the international community for help in coercing Israel to yield to their demands without making any concessions of their own, the Palestinians continued their decades-long policy of inciting violence, which led to terror attacks that contributed to the Israeli belief that it would be suicidal to concede more territory and risk the establishment of a terror base on their doorstep akin to the one created by Hamas in Gaza.

Hamas, meanwhile, remained committed to the destruction of Israel, worked to take over the West Bank and spent the international aid meant for the people of Gaza on rebuilding its arsenal of rockets and reconstructing and expanding the tunnel network meant to allow terrorists to infiltrate Israel.

Despite the long odds, Kerry earned an "A" for effort. In 2014, Abbas was presented with a framework agreement that set out the administration's views on

borders, security, settlements, refugees, and Jerusalem. As he had repeatedly done in the past, Abbas rejected the deal (“Livni Reveals Pivotal Role of Abbas in Sabotaging US-Sponsored Peace Talks,” *Algemeiner* Dec. 24, 2014). From that point on, the best that can be said of Abbas is that he tried to humor Kerry while defying Obama with his strategy of seeking UN support for the creation of a Palestinian state.

Ironically, even after Netanyahu declared his willingness to accept a two-state solution, something Yitzhak Rabin specifically ruled out in his last Knesset speech, Obama saw him as opposed to any peace agreement. That skepticism was enflamed with every report of settlement construction or expansion. Meanwhile, Abbas continued to be viewed in Washington as a “moderate” who was unable to compromise because of Netanyahu’s obstinacy; yet, at the same time, according to Palestinian Media Watch (www.palwatch.org), Abbas was inciting Palestinians to violence through his specious claims that Jews were threatening the Al-Aksa Mosque and glorifying terrorists who murdered Israelis (“Mahmoud Abbas: Murdering Israelis is ‘Popular Peaceful Uprising,’” Dec. 1, 2015).

Peace seemed farther away than ever in early 2016 as Abbas seemed intent on further Islamizing the conflict with Israel, in part because of the success of Hamas playing the religion card and the general radicalization of Muslim populations across the region. Thus, Abbas more frequently used Islamic rhetoric and resurrected the “Al-Aqsa Mosque is in danger libel” (Shragai 2012) to distract attention from his government’s corruption and other failings, and galvanize Muslim opposition to Israel.

The idea of suggesting that Jews planned to blow up or otherwise threaten the holy Muslim shrine in Jerusalem to arouse the masses to violence dates back to the 1920s when the Grand Mufti of Jerusalem made similar claims that provoked riots. Abbas’ repetition of this canard in late 2015 stimulated a paroxysm of violence in which Palestinians, acting without direction from the PA or Hamas, stabbed, shot, and rammed cars into Jews in 270 attacks that left 29 Israelis and four foreign citizens dead and another 250 wounded between October 1, 2015 and April 11, 2016, before the violence started to dissipate in March, according to *Haaretz* (“Palestinian Attacks Dropped Significantly in March, Shin Bet Official Says,” Apr. 11, 2016).

One important impediment to Obama’s peace initiatives is the Israeli public’s lack of faith that Obama recognizes or supports their interests. He entered office with no foreign policy experience, little knowledge of the Middle East, and, in just his first year in office, alienated both Israel and the Arabs. Obama had made clear that he thought George W. Bush had essentially been Israel’s lawyer and that he had to exhibit a more evenhanded approach to gain credibility with the Arabs. When Obama insisted that Israel freeze settlements in the West Bank and Jerusalem, he alienated even Israelis on the left who opposed settlements but did not accept the idea that Jews living in their capital were settlers. They were also offended when Obama failed to visit Israel after going to Cairo for his first major speech in the Middle East. And many were appalled by what they viewed as Obama’s naiveté with regard to the Middle East in general and radical Islam in particular. Obama also failed to recognize that most Israelis had shifted to the right in large measure because

of the experience following the evacuation of settlers and troops from the Gaza Strip in 2005. Instead of trading land for peace, as the doves had urged for decades, Israel instead was rewarded with more terror and a rain of missiles on its citizens.

Obama has remained a critic of Israeli settlements throughout his presidency. Though a number of building projects were announced, none involved the establishment of new settlements. Nevertheless, Obama objected to his predecessors' tolerance for allowing "natural growth" in the existing settlements.

Still, most discussions of a potential peace deal have envisioned that Israel would annex five major blocs of settlements, all except Ariel located just beyond the 1949 armistice line (often referred to as the Green Line). The expectation is that in exchange for this land, Israel would cede an equivalent amount of land to the Palestinians (such as adding a portion of the Negev to the part of a Palestinian state in the Gaza Strip). Lost in the often hyperbolic discussion of settlements was the fact that 85 % of settlers live in blocs that cover less than 6 % of the West Bank. Only 2.6 % of the population lives outside the blocs in settlements that cover less than 0.4 % of the West Bank. For all the emphasis given to the settlement issue, the amount of territory involved is small, and the Palestinians indicated in past talks that they were prepared to accept Israel's annexation of the blocs.

Despite Secretary of State Kerry's best efforts, however, no progress was made toward an agreement because Abbas would not negotiate with Netanyahu. Obama became so discouraged – or perhaps realistic – that he said in June 2015, "I don't see a likelihood of a framework agreement" before leaving the White House. In the same interview, he criticized Netanyahu, escalating their feud, when he said, "the international community does not believe that Israel is serious about a two-state solution." Referring to Netanyahu's statement during his election campaign months earlier that he opposed the creation of a Palestinian state, Obama said. "The statement the prime minister made compounded that belief that there's not a commitment there." Netanyahu did walk back his campaign remarks and said, "I remain committed to the idea that the only way we can achieve a lasting peace is through the concept of two states for two peoples — a demilitarized Palestinian state that recognizes the Jewish nation state of Israel," but Obama took the unusual step of publicly casting doubt on Netanyahu's credibility ("Obama: Netanyahu Undermines Israeli Credibility 'as a Whole,'" *The Hill* Jun. 2, 2015).

Obama may not have thought much of Netanyahu, but the Israeli public was no fan of Obama either. By April 2015, only one in ten Israelis considered Obama "pro-Israeli" while 60 % called his administration "pro-Palestinian." Obama was also ranked as by far the worst US president when asked who was best and worst for Israel. Nearly two-thirds (63 %) of Israelis ranked him worst, with the much reviled Jimmy Carter coming in a distant second (16 %) ("How Bad do Israelis Think Obama is? As Bad as a US President Can Get," *Jewish Journal* Apr. 28, 2015). As the likely candidates for president in the 2016 election emerged, one poll indicated that Israelis thought any of the candidates (Hillary Clinton, Bernie Sanders, John Kasich, Ted Cruz, or Donald Trump) would be better for Israel than Obama ("Poll: Most Israelis Think Any of the Candidates Would be Better for Israel than Obama," *Times of Israel* Apr. 25, 2016).

14.3 The Alliance Holds Fast

President Obama has consistently maintained that he is a great friend of Israel and has expressed hurt at being perceived as anything less. One area where he can genuinely take credit for strengthening Israel is in the area of military sales. The president has supported the sale of sophisticated weapons to Israel, including the new joint strike fighter and bunker buster bombs that President Bush was unwilling to sell to Israel. Obama has also supported continued US financial support for the ongoing development of Israeli anti-missile projects including David's Sling, the Arrow anti-ballistic missile, and the already proven Iron Dome system. In addition, military exercises involving the Israel Defense Forces (IDF) and US forces continued to be held on a regular basis.

Congress, meanwhile, has repeatedly increased the funding for Israeli missile defense beyond what is requested by the president. In fact, over the past 10 years, Congress has appropriated \$1.9 billion more than was originally requested by successive administrations. The president requested roughly \$150 million for 2016, and Congress enacted \$488 million. "Missile defense is crucially important, and coming out of the Iran deal, we want to make clear our commitment to their security has not wavered," said House Armed Services Ranking Member Adam Smith (D-WA). "Any threats Israel faces from missiles from the south — from the Gaza Strip, Islamic Jihad and Hamas — and from the north and Hezbollah, we want to put them in the position to have a very strong deterrent to that" ("U.S. Lawmakers Again Seek To Boost Israeli Missile Defense Funding," *Defense News* Apr. 13, 2016).

The administration was also working on a long-term agreement for military assistance to replace an expiring 10-year deal. Israel reportedly was asking for a package of sophisticated arms worth \$4–6 billion annually, partly to compensate for the danger seen from Iran, while the administration offered a package closer to \$3 billion annually. In yet another contretemps, reports from Israel suggested the Israelis would wait to sign an agreement until Obama leaves office, thinking they are more likely to obtain a better deal from the next president. This rankled some in the administration. Fears of delays in obtaining needed weapons systems, however, seemed to convince Netanyahu an agreement was better sooner than later. Meanwhile, critics of the president were unimpressed by the amount of military support offered to Israel. They argued that Israel was in greater danger because of the nuclear deal with Iran and that the qualitative edge the US has long promised to maintain had been eroded by huge arms sales to the Gulf States. In April 2016, 83 senators, including 32 Democrats, wrote a letter to the president urging him to quickly reach a long-term agreement on aid to Israel. "In light of Israel's dramatically rising defense challenges," the letter said, "we stand ready to support a substantially enhanced new long-term agreement to help provide Israel the resources it requires to defend itself and preserve its qualitative military edge" ("Large Majority of U.S. Senate Pushes Obama to Boost Israel Aid," *Reuters* Apr. 25, 2016).

Even in the area of intelligence where both sides spied on each other during the Iran negotiations and congressional debate, cooperation remained robust. National Intelligence director James Clapper said, in fact, that intelligence cooperation “was better than at any other time during his 30-year career” (“US Lawmakers Again Seek to Boost Israeli Missile Defense Funding,” *DefenseNews.com* Apr. 13, 2016).

Clapper’s career largely overlapped with one of the long-term irritants in the US-Israel relationship – the conviction of American Navy Analyst Jonathan Pollard for spying for Israel. Many people believed Pollard’s sentence had been unjustifiably harsh, and Netanyahu had lobbied unsuccessfully for his early release. In November 2015, Pollard was freed from prison after serving a 30-year sentence.

14.4 The Boycott Divestment and Sanctions (BDS) Campaign

Prime Minister Netanyahu has said that the campaign to delegitimize Israel through the “anti-Semitic” BDS movement is the most serious threat to Israel other than Iran’s nuclear program (Israeli and Hatuel-Radoshitzky 2015). The data indicate the statement is hyperbolic; nevertheless, the government of Israel as well as Jewish communities around the world have devoted countless hours and millions of dollars to counter this “non-violent” approach to delegitimize Israel.

Though it is getting a lot of publicity now, the boycott actually predates Israel’s independence. The Arab boycott was formally declared by the newly formed Arab League Council on December 2, 1945: “Jewish products and manufactured goods shall be considered undesirable to the Arab countries.” All Arab “institutions, organizations, merchants, commission agents and individuals” were called upon “to refuse to deal in, distribute, or consume Zionist products or manufactured goods.” Note the terms “Jewish” and “Zionist” were used synonymously. The objective of the boycott has been to isolate Israel from its neighbors and the international community, as well as to deny Israel trade that might be used to augment its military and economic strength.

In 1975, Senator Frank Church made public for the first time a list of 1500 American firms on the 1970 Saudi blacklist. Publication of the list made the public aware, for the first time, of the scope of the Arab boycott. Two years later, Congress adopted legislation encouraging, and in some cases requiring, US companies to refuse to take actions that have the effect of supporting the restrictive trade practices or boycotts fostered or imposed by any foreign government against a country friendly to the US or against any American.

In signing the anti-boycott bill into law, President Jimmy Carter said: “My concern about foreign boycotts stemmed, of course, from our special relationship with Israel, as well as from the economic, military, and security needs of both our countries. But the issue goes to the very heart of free trade among nations.” Carter said the bill was intended to “end the divisive effects on American life of foreign boycotts

aimed at Jewish members of our society. If we allow such a precedent to be established, we open the door to similar action against any ethnic, religious, or social groups in America.”⁴

In 2001, Israel’s enemies adopted a modified approach to the economic war against Israel. That year, a forum of nongovernmental organizations (NGOs) was held in Durban, South Africa, at the same time as the UN World Conference against Racism. The forum was marked by repeated expressions of naked anti-Semitism by NGO activists and condemned as such by United Nations High Commissioner for Human Rights (UNHCHR) Mary Robinson, who chaired the Conference.

The Forum’s final declaration described Israel as a “racist, apartheid state” that was guilty of “racist crimes including war crimes, acts of genocide and ethnic cleansing.” The declaration established an action plan – the “Durban Strategy” – promoting “a policy of complete and total isolation of Israel as an apartheid state... the imposition of mandatory and comprehensive sanctions and embargoes, the full cessation of all links (diplomatic, economic, social, aid, military cooperation and training) between all states and Israel” (para. 424).

In November 2007, the first Palestinian BDS conference convened in Ramallah and established the BDS National Committee (BNC) as the Palestinian coordinating body for the international campaign. Seeing the dismantling of the racist regime in South Africa as a model, the BNC seeks to isolate and ostracize Israel and persuade the international community to impose crippling sanctions that will bring about the state’s collapse. During Obama’s term, the BDS campaign has also become a tool in the Palestinian strategy to circumvent negotiations in hopes that the UN will ultimately pressure Israel to cede what they are unable to obtain at the bargaining table.

The BDS movement is striking for a number of reasons. BDS activists, especially on college campuses, cleverly portray themselves as part of a non-violent human rights movement to end Israel’s “occupation” of the West Bank. Notably, they express no concern for the human rights of people anywhere else in the world, including Palestinians persecuted in Arab countries. They also present a one-sided view of the conflict in which Palestinians are victims of Israeli aggression and blameless for any aspect of the conflict. Provocative actions, such as terrorism, are justified in their view as a natural result of living under Israeli rule.

Some lip service is given to helping Palestinians, but the BDS strategy is opposed by many Palestinians because Palestinians themselves are hurt by the campaign. One of the most high profile examples involved the SodaStream Company, which was targeted because of its factory in Mishor Adumim, adjacent to the “settlement” of Ma’ale Adumim. The company was the largest employer of Palestinians in the territories with nearly 600 workers who received the same salary, medical insurance, and conditions as the other workers. BDS activists abroad protested outside stores, intimidated shoppers, and vandalized SodaStream products. As a result of financial losses, partly due to the BDS attacks, but mostly a result of the US market shunning sugary drinks, the company closed the West Bank factory and replaced it with one in the Negev Desert. Ali Jamar, a shift manager from a West Bank village

⁴Statement by President Carter upon the signing of anti-boycott legislation, (June 22, 1977).

who had worked for SodaStream for 2 years, said: “All the people who wanted to close [SodaStream’s West Bank factory] are mistaken. They didn’t take into consideration the families” (“SodaStream Leaves West Bank as CEO Says Boycott Anti-Semitic and Pointless,” *Guardian* Sept. 2, 2015). Unfortunately, according to *Haaretz*, all of the Palestinian employees ultimately lost their jobs (“SodaStream’s Last Palestinian Workers Lose Jobs After BDS Pressure Leads Company to Relocate,” Feb. 29, 2016).

In South Africa, ironically, Abbas said, “We do not ask anyone to boycott Israel itself... We have relations with Israel, we have mutual recognition of Israel” (“Abbas: Don’t Boycott Israel,” *Times of Israel* Dec. 13, 2013). The BDS advocates, however, live thousands of miles away and do not have to deal with the consequences of their actions.

The BDS movement rejects the peace process and the idea of a two-state solution to the conflict between Israel and the Palestinians. Omar Barghouti, founder of the Palestinian Campaign for the Academic and Cultural Boycott of Israel, for example, has said “good riddance” to the two-state solution and called for a “one-state solution” (Rosen 2014). As’ad AbuKhalil, professor at California State University Stanislaus, was more explicit about the ultimate objective of the BDS movement:

The real aim of BDS is to bring down the state of Israel. That should be stated as an unambiguous goal. There should not be any equivocation on the subject. Justice and freedom for the Palestinians are incompatible with the existence of the state of Israel. (cited in Rosenfeld 2015, p. 127)

The fact that BDS advocates single Israel out for special treatment, do not disguise that Jews are targeted, and deny the right of the Jewish people to self-determination in their homeland (while claiming that right for the Palestinians) are proof that the movement is fundamentally anti-Semitic.

BDS advocates have targeted stores that sell Israeli products, entertainers who plan performances in Israel, Israeli artists performing abroad, unions, professional associations, and any other individual or group with some tie to Israel that they believe they can intimidate. These efforts have had minimal impact in the US, but have been more successful in Europe and a few other countries such as South Africa whose ruling African National Congress Party (ANC) has declared their full and unequivocal support for the BDS movement (“South Africa’s Ruling Party Endorses BDS Campaign Against Israel,” *Haaretz* Dec. 21, 2012).

One group that has been susceptible to the BDS argument has been mainline Protestant churches. According to the *New York Times*’ Rick Gladstone, in June 2015, one Protestant denomination, the United Church of Christ (UCC), voted to divest from companies that profit from Israel’s “occupation” or control of Palestinian territories and to a boycott of products from Israeli settlements (“United Church of Christ Approves Divestment to Aid Palestinians,” June 30, 2015).

In January 2016, the General Board of Pension and Health Benefits, the United Methodist Church’s (UMC) investment agency, announced that it would no longer invest in Israel’s five main banks under the pretext that they did not meet their standards for sustainable investment. A spokeswoman denied the decision had anything

to do with the BDS campaign and pointed out that funds remained invested in “approximately 18 Israeli companies that meet our investment criteria” (*New York Times* June 30, 2015).

Other mainline Protestant churches have debated the subject of divestment, but most have not succumbed to pressure from BDS activists and either voted down divestment proposals or approved positive resolutions calling for peace. The Episcopal Church, for example, rejected divestment when it was raised in 2015. The vast majority of Christians, such as evangelicals, not only object to the BDS campaign, they are active supporters of Israel.

14.5 Cultural Boycott

American entertainers have been pressured not to perform in Israel. With the exception of a handful of artists, such as Elvis Costello, Roger Waters, and the late Pete Seeger, most of those who either were intimidated not to appear or agreed with the boycotters, have been B- or C-list celebrities. Meanwhile, superstars such as Madonna, Lady Gaga, Bon Jovi, and Rhianna have not hesitated to perform in Israel.

14.6 The Academic Boycott

Since the announcement of a boycott by a British teachers’ union in 2005, BDS proponents have tried to encourage academics, professional associations, and universities to boycott Israel. Hundreds of American faculty members have signed petitions supporting a boycott, which has also provoked a backlash by professors decrying the hypocrisy of the BDS advocates who demand academic freedom and freedom of speech for themselves while seeking to deny Israelis and colleagues who work with them those same rights.

In 2015, the Graduate Student Union of the University of California voted to boycott Israel, but that decision was overturned by the United Auto Workers International, with which the graduate student union is affiliated, “on the grounds that it inevitably implicates the international union, hurts members and violates elements of the UAW constitution.” The decision reinforced the UAW’s 2007 policy of opposing sanctions against Israel (“UAW Nullifies California Grad Students’ BDS Vote,” *Inside Higher Ed* Dec. 18, 2015).

In November 2015, the National Women’s Studies Association (NWSA) went beyond boycotting Israeli universities and called for the “boycott, divestment and sanctions of economic, military and cultural entities and projects sponsored by the state of Israel.” By condemning Israel for “sexual and gender-based violence” against Palestinians and other Arabs, NWSA “not only created a fictional claim about the only Middle Eastern country with relatively full gender equality, roughly

comparable to that of America...but also ignored the real violence against women and repression of women's rights throughout much of the Arab world" ("The Intersectionality Muddle," *Inside Higher Ed* Feb. 15, 2016).

In 2015, more than 1000 anthropologists supported a resolution calling for a boycott of Israeli academic institutions by the American Anthropological Association (AAA). Other anthropologists quietly mounted a campaign to defeat the resolution.⁵

While boycott proponents have claimed that Palestinians support their efforts, the truth is that many Palestinian academics have had fruitful relationships with their Israeli colleagues. Al-Quds University President Sari Nusseibeh, for example, was a vocal opponent of boycotting Israeli universities: "If we are to look at Israeli society," he said, "it is within the academic community that we've had the most progressive pro-peace views and views that have come out in favor of seeing us as equals...If you want to punish any sector, this is the last one to approach" (Associated Press June 18, 2006).

Earlier Al-Quds University and Hebrew University issued a joint statement opposing the BDS campaign:

Our position is based upon the belief that it is through cooperation based on mutual respect, rather than through boycotts or discrimination, that our common goals can be achieved. Bridging political gulfs—rather than widening them further apart—between nations and individuals thus becomes an educational duty as well as a functional necessity, requiring exchange and dialogue rather than confrontation and antagonism. Our disaffection with, and condemnation of acts of academic boycotts and discrimination against scholars and institutions, is predicated on the principles of academic freedom, human rights, and equality between nations and among individuals.⁶

Academic association votes generate publicity and tarnish Israel's image but otherwise have little practical effect since the associations cannot tell their members what to do, and the associations themselves have no direct contact with Israeli institutions. Faculty who call for boycotts generally do not have anything to do with Israel, and those who do work with Israelis are unencumbered by the BDS campaigns.

Students have also joined in the campaign to boycott Israel. In the US, a divestment campaign was launched on college campuses in 2001 by Students for Justice in Palestine (SJP), a student group at the University of California, Berkeley, in conjunction with the San Francisco chapter of the American-Arab Anti-Discrimination Committee. The movement subsequently began to spread to other universities.

Since then, student governments at approximately 44 schools have considered resolutions calling on their universities to divest their holdings in Israeli companies or companies doing business with Israel. Overall, in the 2014–2015 academic year, a record 27 divestment resolutions were proposed by student governments. Of those, 19 were defeated. Over the past 11 years, only 46 schools have voted on divestment, barely 2 % of the 4-year colleges in the US. With the 2015–2016 school

⁵At press time: In a vote open to the entire membership (though only a fraction participated), the AAA voted narrowly in June 2016 against the proposed boycott.

⁶Statement on Academic Cooperation, signed in London, (May 22, 2005).

year nearly over, not counting graduate student associations, 16 schools considered boycott or divestment proposals, six were approved, seven defeated, and three were watered down.

The BDS campaign may have had some impact on student opinions about Israel, that is, by encouraging them to question Israel's human rights record; but students have not become more supportive of the Palestinians (Newhouse and Blizzard 2011).

The BDS movement has also become widely regarded as anti-Semitic within the Jewish community (Sheskin and Felson 2016). In 2002, as the BDS campaign began to gain momentum, former Harvard University President and former Treasury Secretary Lawrence Summers warned of its impact: "Profoundly anti-Israel views are increasingly finding support in progressive intellectual communities," he said. "Serious and thoughtful people are advocating and taking actions that are anti-Semitic in their effect, if not their intent."

More specifically, the BDS campaign is anti-Semitic because it places all the blame for the Israeli-Palestinian dispute on Israel, ignores the world's worst human rights abusers and singles out Israel for condemnation, opposes a two-state solution to the conflict, and denies Jews the same right to self-determination in their homeland that is demanded for the Palestinians. Furthermore, leaders of the movement have made clear they see the destruction of Israel as their ultimate goal. Omar Barghouti (2013), co-founder of the Palestinian Campaign for the Academic and Cultural Boycott of Israel (and, ironically, a former doctoral student at Tel Aviv University), has been unambiguous:

A Jewish state in Palestine in any shape or form cannot but contravene the basic rights of the indigenous Palestinian population and perpetuate a system of racial discrimination that ought to be opposed categorically...Definitely, most definitely we oppose a Jewish state in any part of Palestine. No Palestinian, rational Palestinian, not a sell-out Palestinian, will ever accept a Jewish state in Palestine.

Jews have been reluctant to label the BDS advocates anti-Semites because the term is sometimes used too loosely, allowing the true anti-Semites to misdirect attention from their scurrilous positions by claiming they are being silenced or by screaming "McCarthyism."

Zane Hellmann, a Stanford student, encapsulated the problem on campus in an article in *The Stanford Daily* (n. d.) discussing a Jewish student's allegation that a "progressive" organization on campus, Students of Color Coalition (SOCC), was guilty of anti-Semitism because of the way she was questioned about her views on divestment. She felt personally targeted because of her religion. The SOCC retorted that the woman mischaracterized their interview with her and insisted they oppose anti-Semitism and other forms of bias.

"This is not the first time that Jews on campus have been told that something is not anti-Semitic by those who are not a part of the Jewish community," Hellmann observed. "During divestment debates recently, members of SOOP (*sic*) repeatedly told the senate that the bill was not anti-Semitic." Hellmann argued that only the Jewish community could decide what is anti-Semitic. "Just as it would be

reprehensible for the JSA [Jewish Student Association] to tell members of other minority communities what is and is not racist, sexist or homophobic, I find it personally atrocious that members who are not participants in the Jewish community at Stanford would clearly state for the campus as a whole that their own actions were not anti-Semitic” (“Don’t Tell us How to Feel,” <http://www.stanforddaily.com/2015/04/15/dont-tell-us-how-to-feel/discussing>).

Numerous university presidents and chancellors have made clear they will not support divestment or boycotts directed at Israel. For example, Columbia University President Lee Bollinger declared: “I want to state clearly that I will not lend any support to this proposal. The petition alleges human rights abuses and compares Israel to South Africa, an analogy I believe is both grotesque and offensive.”⁷ He reiterated his position after the American Studies Association (ASA) voted to boycott Israel in 2013: “I reject the ASA’s position which would compromise an essential value of universities in an increasingly global society—and we look forward to continuing Columbia’s long history of engagement with our peers from Israel” (“Bollinger, Spar Announce Opposition to Academic Boycotts of Israel,” *Columbia Spectator* Dec. 28, 2013).

After graduate students at NYU voted to boycott Israel in April 2016, university president Andrew Hamilton issued the following statement:

A boycott of Israeli academics and institutions is contrary to our core principles of academic freedom, antithetical to the free exchange of ideas, and at odds with the University’s position on this matter, as well as the position of GSOC’s parent union. NYU will not be closing its academic program in Tel Aviv, and divestment from Israeli-related investments is not under consideration. And to be clear: whatever “pledges” union members may or may not have taken does not free them from their responsibilities as employees of NYU, which rejects this boycott.⁸

In March 2016, a landmark statement condemning anti-Semitism was issued by unanimous vote of the regents of the University of California in response to the BDS campaigns that were roiling the public university’s campuses and creating what many people believe is an unsafe environment for Jewish students. Proponents of the measure wanted the regents to condemn anti-Zionism, but they backed off following criticism by pro-Palestinian groups that the objective was to silence critics of Israeli policies. Some academics also objected on free speech grounds. The final statement, which pro-Israel groups applauded despite falling short of their expectations, said: “Anti-Semitism, anti-Semitic forms of anti-Zionism and other forms of discrimination have no place at the University of California” (“University of California Adopts Statement Condemning Anti-Semitism,” *New York Times* Mar. 26, 2016).

It remains to be seen whether this statement will have any impact given that anti-Semitism will be a matter of interpretation and no penalties were specified for

⁷Columbia University Statement on Divestment from Israel, (Nov. 7, 2002).

⁸Statement by NYU President Andrew Hamilton on Graduate Union Boycott Vote, (April 25, 2016).

violations. Nevertheless, proponents of the statement are hoping that it will serve as a model for other universities around the country.

14.7 Legal Responses to BDS

The BDS movement has created a backlash in the US. In February 2016, Congress passed the Trade Facilitation and Trade Enforcement Act, which contained a provision requiring the US to oppose efforts by the European Union to engage in any form of BDS against Israel. In addition, within 180 days after the bill becomes the law, the administration is required to provide a report to Congress on global BDS activities, including the participation of foreign companies in political boycotts of Israel. The law also calls on the administration “to prevent investigations or prosecutions by governments or international organizations of US persons on the sole basis of such persons doing business with Israel, with Israeli entities, or in Israeli-controlled territories.” The president has indicated he would not enforce this provision because it implies recognition of Israeli settlements (“Signing Law to Defend Israel from Boycott, Obama Excludes Settlements,” *Times of Israel* Feb. 25, 2016).

Anti-BDS legislation is also being adopted by state legislatures. At least 14 legislatures have either adopted or are considering laws, with other states expected to follow suit. The states have slightly different language in their bills. In Illinois, for example, taxpayer-funded public pension funds are barred from investing in companies that boycott Israel. South Carolina bars public entities from contracting with businesses engaging in the “boycott of a person or an entity based in or doing business with a jurisdiction with whom South Carolina can enjoy open trade.” Though Israel is not mentioned, the impetus for the law was the belief that BDS discriminates against the people of Israel and weakens the economy of South Carolina.

14.8 Positive Trends on Campus

While the media and many organizations have focused on the BDS movement and what some have argued is a growth in anti-Semitism on campus,⁹ the reality is not as bleak as it is often portrayed (Koren, Saxe, and Fleisch 2016).

With regard to anti-Semitism, not all incidents were related to Israel. The painting of swastikas, for example, may be hooliganism or a reflection of classic anti-Semitism. According to the Anti-Defamation League (ADL), some disturbing

⁹See, for example, Leonard Saxe, Theodore Sasson, Graham Wright, and Shahar Hecht, “Antisemitism on the college campus: Perceptions and realities,” Brandeis University, (July 2015); Adam Kredo, “Anti-Semitic incidents on U.S. college campuses spike,” *Washington Free Beacon*, (January 22, 2016); “Antisemitic Activity Report: Antisemitic activity in 2015 at U.S. colleges and universities,” AMCHA Initiative, (2016).

incidents have occurred on a handful of campuses; but, overall, the trend on campus in recent years has been a reduction in anti-Semitic incidents. “It is important to note that these incidents are relatively rare, and the vast majority of Jewish students report feeling safe on their campuses. When such incidents do occur, they are generally condemned by administrators and the wider campus communities at their respective colleges” (ADL 2015).

The fear of BDS has had a positive impact by stimulating large investments into campus activism, training, education, conferences, trips to Israel, and other activities to prepare students to respond to Israel’s detractors better. Greater efforts have also been made to be more proactive in setting the agenda rather than simply reacting to Israel’s critics. Thus, for example, many campuses now have Israel Peace Weeks and festivals in addition to lectures, drum circles, camel rides, and other activities to engage students in positive and fun ways to relate to Israel.

In fact, the number of pro-Israel events dwarfs the number of anti-Israel events, and there is a similar discrepancy in the number of participants from each side. For example, the anti-Israel groups cannot mobilize anywhere near the record 4000 students who attended the AIPAC Policy Conference in 2016 (a number that could have easily been doubled). That figure is even more impressive when you consider AIPAC’s success in reaching out to potential coalition partners. Students represented 635 campuses, including Historically Black Colleges and Universities, Christian-Centered Campuses, Hispanic-Serving Institutions, Liberal Arts Colleges, as well as public and private high schools. AIPAC also recruited 300 Student Government Association Presidents.

One downside to the campus investments has been a duplication of effort by organizations, competition among them for dollars from many of the same donors, and neglect of other critical campus issues such as support for faculty. While many student-focused groups have raised millions of dollars, groups working to mobilize faculty have had difficulty securing a fraction of these amounts. One reason may be that the problems faced by students outside the classroom get more attention and seem more serious and immediate. What happens in the classroom rarely gets publicity, except in very extreme cases, in part, because students fear reporting their professors may prompt a backlash against them that will affect their grades and, hence, their futures. Most philanthropists also do not seem to appreciate the long-term benefit of investing in faculty; after all, students come and go, but tenured faculty stay for decades and can shape the campus environment as well as indoctrinate thousands of students during their careers with false or misleading narratives. Faculty, as the perceived authorities, also have more impact on students’ knowledge and perspective than their peers.

Despite the handicap, organizations such as Scholars for Peace in the Middle East (SPME), the Academic Council for Israel (ACI), and the American-Israeli Cooperative Enterprise (AICE) are working to mobilize faculty to become more involved in Israel-related issues on campus and to create exchanges of Israeli and American scholars. An especially positive trend has been the growth of the field of Israel Studies, which barely existed in the US a decade ago. The first two centers of Israel Studies, at Emory and American University, were created in 1998, but it was

several more years before universities and donors began to recognize that Middle East Studies departments had become so dominated by acolytes of Professor Edward Said's "orientalism" notion that holds, essentially, that only people who are from a particular culture can accurately explain that culture. The groupthink that now dominates all but a handful of these departments has turned them into bastions of anti-Israel research and programming.

Paradoxically, Jewish Studies departments are often problematic as well, though for different reasons, notably their tendency to focus on pre-state periods and Judaism outside the Israel context. Thus, the most logical place for Israel Studies to be housed rarely accommodates the field, prompting a number of schools to establish centers and programs in Israel Studies that are independent or quasi-independent of other departments. Some now offer minors in Israel Studies and are considering majors, though the consensus to this point has been that it is better for students interested in academic careers to major in one of the disciplines since, in most cases, departments such as history or political science will be their best chance for employment.

Still, the growth in Israel Studies programs has been impressive (see Chap. 20 in this volume). From two in 1998, there are now about 35 with new chairs and centers being planned. In 2015, for example, the US Naval Academy announced the creation of a chair, one that may be especially influential over time at an institution that has produced American presidents, military leaders, captains of industry, and policy elites.

In addition to the focus on advocacy training for students, there are new and continuing efforts to build and strengthen American Jewish students' connection to Israel. The most effective program has unquestionably been Birthright Israel (Taglit). In 2015, thousands of students went on a variety of trips that offer a focus on everything from politics to sports to spirituality. As research from Leonard Saxe and other researchers at Brandeis has shown, these 10-day trips to Israel have a profound impact on the participants:

Taglit alumni are more likely to feel a stronger connection to Israel and to the worldwide Jewish community. They are also more likely to consider it very important for them to marry someone Jewish and raise Jewish children. In the short-term, the trip leads to modest behavioral changes, particularly among college-aged participants, who are more likely to engage in Hillel activities and take classes focusing on Israel or on Jewish subjects. In the long-term, there is evidence that the program has significant behavioral impact. Recent data from studies of Taglit alumni who are now (on average) over 30 years old, show that participants, as compared to nonparticipants, are more likely to be married to another Jew, belong to synagogues, celebrate Shabbat, and make charitable donations to Jewish or Israeli causes.

Students today are especially interested in hands-on social activism. Many participate in alternative spring or winter break trips to work on projects in places such as Latin America, but not Israel. In the past few years, however, a serious effort has finally been made to bring students to work on projects in Israel or in other locations with Israelis. This provides another way to connect with Israel and Israelis and learn first-hand about the country and its people in a way that also provides participants with the satisfaction of making a difference. One program, run by the Jewish

National Fund (JNF), brings Jewish young adults age 18 to 24 who are post high school to work in the Negev and northern Israel on projects such as planting, pruning, building, painting, gardening, harvesting, and working with children.

In addition, the Jewish Agency now has Project TEN, a “Jewish Peace Corps,” which recruits young people to volunteer in distressed communities in Africa, South America, and Israel. A variety of projects are offered outside Israel while those serving in Israel either work in Arad in the south or Kibbutz Harduf in the north, helping empower new immigrants, Bedouin youth, at-risk teens, and individuals with special needs.

14.9 Americans Stand Behind Israel

Americans of all ages, races, and religions sympathize with Israel. This support is also nonpartisan, with a majority of Democrats and Republicans consistently favoring Israel over the Palestinians by large margins. The best indication of Americans’ attitude toward Israel is found in the response to the most consistently asked question about the Middle East: “In the Middle East situation, are your sympathies more with Israel or with the Arab nations?” In a February 2016 Gallup poll, 62 % of Americans sympathized with Israel, within the margin of error of 2013s all-time high of 64 %, while only 15 % expressed support for the Palestinians. This exceeds the level of support (56 %) Israel enjoyed after the 1967 war, when many people believe that Israel was overwhelmingly popular. Moreover, Gallup has noted that in recent years many Americans have moved from “no preference” into the pro-Israeli column (“Palestinian-Israeli Dispute Engenders American Sympathy for Israelis,” Gallup Mar. 5, 2007).

Overall, support for Israel has been on the upswing since 1967. Paradoxically, while many of Israel’s supporters are critical of President Obama’s policies, support for Israel has soared to an average of 55 % in the 46 surveys conducted by multiple pollsters during his term. During the same period, sympathy for the Palestinians has sunk to 12 %, continuing a downward spiral that began in the 1980s. On average, in all polls, Israel is favored over the Palestinians by more than 4 to 1.

But the Obama coalition – women, young adults, and African-Americans – are less supportive of Israel, and more supportive of the Palestinians, than other voters. This trend is only partially offset by the significant growth in support for Israel among Republicans because of the small numbers of Jewish Republicans.

Still, 71 % of Americans had a favorable opinion of Israel in February 2016. By contrast, just 19 % of Americans had a favorable opinion of the Palestinian Authority, making it one of the least popular places in the world (Public Opinion, Jewish Virtual Library).

14.10 Ties Run Deep

The almost exclusive focus on the state of the peace process and the personal relationship between Obama and Netanyahu obscures the breadth and depth of the US-Israel alliance. Close ties exist between individuals and institutions at the federal, state, and local levels. For example, at the local level, it has become routine for mayors, first responders, fire fighters, and law enforcement officers to visit their counterparts in Israel. Hundreds of scientists and other researchers engage in joint projects with Israeli counterparts, many funded by the Binational Science Foundation (BSF) and the Binational Agricultural Research & Development Fund (BARD). Joint business research and development projects are supported by yet another binational foundation – the Binational Industrial Research and Development Foundation (BIRD).

While the BDS movement has worked to promote a boycott of Israel, US-Israel economic relations have been unaffected and remain robust with imports and exports totaling approximately \$38 billion. In addition, each of the 50 states benefits from their ties with Israel. In 2015, 22 states exported more than \$100 million worth of goods to Israel, led by New York with exports of more than \$5.3 billion (WISERTrade).

More than 10,000 US companies do business in Israel, including all the major high-tech companies. In addition, 104 Israeli companies are listed on US stock exchanges.¹⁰ American investors and companies also made a number of large acquisitions of Israeli companies in 2015. Microsoft alone acquired five Israeli companies, including cyber-security companies Adallom for \$320 million; Secure Islands Technologies for \$150 million; text-analysis startup Equivio for \$200 million; and N-Trig for \$200 million. In addition, Amazon bought chip-design company Annapurna Labs for a reported \$350 million; Apple bought Linx, maker of depth sensing cameras, for \$20 million; and Facebook acquired Pebbles Interfaces for a reported \$60 million. The largest deal was HeartWare’s \$860 million acquisition of valve repair company Valtech Cardio (“Record Year for Innovation Nation: Israeli Startups Sell For \$7.2B in 2015,” *NoCamels* Dec. 31, 2015).

14.11 Who and What Is “Pro-Israel”?

For the past several years, the Jewish community has had a largely circular debate as to what makes a person or an organization pro-Israel and whether those that do not fit the definition, or whose positions are controversial, should be “in the tent” inhabited by the Jewish establishment and majority. Individuals such as Peter Beinart, and organizations such as J Street, have challenged the establishment and, depending on your viewpoint, want to storm the tent, tear down the tent, have no business near the tent, or should be welcomed as equals in the tent.

¹⁰ See “The full list of Israel ADRs,” [topforeignstocks.com](http://topforeignstocks.com/foreign-adrs-list/the-full-list-of-israel-adrs/), <http://topforeignstocks.com/foreign-adrs-list/the-full-list-of-israel-adrs/>, accessed April 27, 2016.

J Street and Beinart have similar arguments, essentially that they represent a silent majority of Jews who believe they need to save Israel from itself by publicly protesting Israeli policies they view as threatening to Israeli democracy, calling for an end to the “occupation” of the West Bank and the creation of a Palestinian state beside Israel, and lobbying the US government to pressure Israel to accept their agenda.

Polls indicate these are not majority views, and many members of the establishment believe that including these groups and individuals in “the tent” could bring it down.¹¹ They object to the idea that American Jews, 6000 miles away, should be telling Israelis, who send their children to the army and must live with the consequences of any political decision, what they should do to achieve peace and security. Critics also object to the notion that the policies of the democratically-elected government in Israel should be overridden by American Jews. They also fear that lobbying the US government to one-sidedly pressure Israel to make concessions will endanger Israel and send the wrong message to the Palestinians, namely, that they do not have to negotiate or compromise, they can sit back and wait for the US to force Israel to capitulate to their demands.

Moreover, by frequently lobbying in direct opposition to the American Israel Public Affairs Committee (AIPAC), many in the Jewish community have argued that this group has sown dissension in the pro-Israel ranks and given cover to the minority of members of Congress who do not want to follow the establishment line represented by AIPAC. This became especially apparent during the debate over the nuclear deal with Iran when AIPAC was vigorously lobbying against the agreement and J Street supported the deal.

Though often portrayed as monolithic, the pro-Israel community is quite diverse, and J Street is just the most recent example of a group that has presented itself as the true representatives of the “pro-Israel, pro-peace” community. The argument over who and what is “pro-Israel” is likely to continue into the future.

14.12 Concerns Raised Over Israeli Democracy and Pluralism

Meanwhile, many establishment organizations became alarmed by a variety of proposals by the prime minister and the Knesset that were viewed by some as sowing dissension. One area of concern was the proposal to require nongovernmental organizations to be more transparent in reporting contributions by foreign donors. Unlike

¹¹ See, for example, the annual polls of American Jewish Opinion by the American Jewish Committee. In 2015, nearly half of the respondents disapproved of Obama’s handling of US-Israel relations while 55 % approved of Netanyahu’s handling of the relationship; 53 % characterized the relationship as good or very good; 52 % thought the relationship was getting worse, and a plurality (28 %) blamed the US; 43 % said Israel’s security would be more threatened by the Iran nuclear deal; 45 % said “some” settlements should be dismantled, 39 % said “none,” and only 14 % said “all”; 73 % agreed that the Arab goal is the destruction of Israel; and 72 % said that “caring about Israel is a very important part of my being a Jew.”

organizations associated with Israel's political left, which receive significant funding from foreign governments, groups on the political right, such as those supporting settlers, receive most of their funds from individuals and therefore would not be subject to the same reporting requirements. The prime minister proposed treating all contributions equally, but the Knesset did not accept that idea, which would have leveled the playing field. Many critics viewed the legislation as an effort to target organizations that engage in activities critical of Israeli policies. To date, no legislation has been adopted, and none may ever be approved.

A second issue of longstanding contention is religious pluralism in Israel. The Reform and Conservative movements complain about the lack of government support in Israel as well as the dominance of the Orthodox Rabbinate. Some strides have been made toward increasing funding for Reform and Conservative institutions, but it is still minuscule compared to the support for the Orthodox ("Netanyahu: Israel to Invest Directly in its Conservative, Reform Communities," *Jerusalem Post* Nov. 10, 2015).

Beyond recognition and funding, the specific issue of the right to pray at the Western Wall has been a flashpoint. The Orthodox establishment that controls activity at the Wall has vehemently opposed efforts by women, for example, to bring Torah scrolls to the wall or to pray or sing aloud. When women from the Women of the Wall group have violated the rules, confrontations have sometimes ensued. The government finally decided to meet the needs and demands of non-Orthodox Jews by agreeing to build a separate prayer platform in another part of the Temple Mount area where Conservative and Reform Jews could conduct services according to their customs. After a long, tortuous debate, an agreement was reached, but new complaints by Orthodox Jews, whose parties have the capacity to bring down Netanyahu's coalition government, have delayed its implementation ("Netanyahu Announces Delay in Implementing Egalitarian Section at Western Wall," *Jerusalem Post* Mar. 27, 2016).

14.13 Conclusion

While many Jews in the US and Israel feared the antagonism between Obama and Netanyahu threatened the future of the relationship, a more sober assessment of the depth and breadth of ties suggests the perceived crisis will pass when a new president takes office. Netanyahu may still have tense relations with Obama's successor because of the tendency for presidents to devote a great deal of time and attention to the Israeli-Palestinian issue. Netanyahu, however, believes that conditions are not ripe for a peace agreement, that Israel has no partner with whom to negotiate, that the neighborhood has grown more dangerous, and that his political coalition is too narrow to offer any dramatic initiatives.

The leadership question aside, relations between the two countries continue to thrive and grow in military cooperation, trade, academic exchanges, and other areas of mutual interest at all levels of government. Despite the hyperbolic reports in the

media, and by organizations seeking a hook for fundraising, American Jews, including younger Jews, continue to identify with Israel and show their support through philanthropy, activism, and politics. Moreover, historically, as young Jews age, their views on Israel become more like their parents.

The Iranian threat, as well as the delegitimization campaign of the anti-Semitic BDS advocates, will continue to be issues of concern in both countries, but signs are evident that the anger over the former has dissipated, and government and university officials are taking aim at mitigating the latter.

It is the Middle East, so new crises can arise at any time; but for the remainder of the year, American Jews, like most Americans, will be focused on the presidential campaign, the outcome of which could make 2016 a very interesting year with profound implications for US-Israel relations in 2017 and beyond.

References

- ADL. 2015. Anti-Semitic incidents on college campuses in 2015. New York: ADL, 2015 May 26.
- Barghouti, O. 2013. Omar Barghouti: Strategies for change. Speech given at the Dag Hammarskjöldprogrammet on Transformational Justice in Oslo, Norway. Video accessed 19 April 2016, at <https://vimeo.com/75201955>, September 14
- Israeli, Z., and M. Hatuel-Radoshitzky. 2015. Fighting the boycott: BDS and the media. *INSS Insight* 731.
- Koren, A., L. Saxe, and E. Fleisch. 2016. Jewish life on campus: From backwater to battleground. In *American Jewish year book 2015*, ed. A. Dashefsky and I.M. Sheskin, 45–88. Dordrecht: Springer.
- Newhouse, N., and R. Blizzard. 2011. *Student survey. The American-Israeli cooperative enterprise and the Israel project.*
- Public opinion polls: American polls. Jewish Virtual Library. <http://www.jewishvirtuallibrary.org/jsource/US-Israel/potoc.html>
- Rosen, E. 2014. What is the real BDS endgame? The elimination of Israel. *Jerusalem Center for Public Affairs* 14(3). <http://jcpa.org/article/what-is-the-real-bds-endgame/>
- Rosenfeld, A.H. 2015. *Deciphering the new antisemitism.* Bloomington: Indiana University Press.
- Sheskin, I.M., and E. Felson. 2016. Is the boycott, divestment, and sanctions movement tainted by anti-Semitism? *Geographical Review* 102(2): 270–275.
- Shragai, N. 2012. *The “Al-Aksa Is in Danger” Libel: The history of a lie.* Jerusalem: Jerusalem Center for Public Affairs.
- Summers, L.H. 2002. Address at morning prayers. Cambridge. Retrieved from http://www.harvard.edu/president/speeches/summers_2002/morningprayers.php, September 17.
- WISERTrade: State HS Database. Trade in goods with Israel. US Census Bureau: US Census Bureau Foreign Trade Division. <https://www.census.gov/foreign-trade/balance/c5081.html>. Accessed 27 April 2016.

Chapter 15

United States Jewish Population, 2016

Ira M. Sheskin and Arnold Dashefsky

In a previous era, the United Jewish Appeal (UJA) utilized the fund-raising slogan, “We are one.” This reflected the traditional rabbinic aphorism: “Kol yisrael arevim zeh lazeh,” meaning that all Jews are responsible for one another. But does the empirical reality match the idealization suggested by the UJA slogan? It is reasonable to suggest that any ethnoreligious group like the Jews faces challenges riven by socioeconomic status, ethnic origin, and religious orientation; but external hostility and internal solidarity can sometimes overcome divisiveness.

As American Jews move toward the end of the second decade of the twenty-first century, are they more united or divided? In a discussion of this question, Alan Cooperman (2016), religion director at the Pew Research Center, suggested that a certain amount of polarization exists among American Jews, which can be observed in at least three areas:

1. Demographics: The share of the American Jewish community represented by the Orthodox, especially the Haredi community (fervently Orthodox), is growing; and the non-Orthodox is shrinking. At the same time, “Jews, no religion” or secular Jews are also a growing group.
2. American politics: While Jews overall have leaned Democratic for the better part of the twentieth and twenty-first centuries, Orthodox Jews tend to favor the Republicans, while the non-Orthodox favor the Democrats.

I.M. Sheskin (✉)

Department of Geography and Jewish Demography Project, The Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA
e-mail: isheskin@miami.edu

A. Dashefsky

Department of Sociology and Center for Judaic Studies, University of Connecticut, Storrs, CT, USA
e-mail: arnold.dashefsky@uconn.edu

3. Attitudes toward Israel: While most American Jews have a favorable attitude toward Israel, as do most Americans in general, Jews of no religion tend to be less supportive, and their number is growing.

The perceived changes that have been more apparent in the Jewish community, first with the resurgence of Orthodoxy, are highlighted in Sect. 15.6, which notes several communities in which 10 % or more of households identify as Orthodox. (See also Part I of this volume for a fuller description of contemporary Orthodox Judaism in the US and associated commentaries on this phenomenon.) This development was foreshadowed nearly two decades ago by the observation that “a combination of synagogue membership and frequent synagogue attendance is associated with a somewhat higher fertility rate” (Lazerwitz et al. 1998, p. 121), both characteristics of Orthodox Jews.

At the other end of the spectrum, is the growth of the “nones,” i.e., the 22 % of American Jews “who describe themselves as having no religion” (Pew Research Center 2015, p. 9), a theme discussed at length in Volume 114 of the *American Jewish Year Book* (see Part I in Dashefsky and Sheskin 2015). These two trends tend to support the above observation about the polarization in American Jewish life, now more apparent in the twenty-first century.

This chapter examines the size, geographic distribution, and selected characteristics of the Jewish population of the US. Section 15.1 addresses the procedures employed to estimate the Jewish population of more than 900 local Jewish communities and parts thereof. Section 15.2 presents the major changes in local Jewish population estimates since last year’s *Year Book*. Section 15.3 examines population estimates for the country as a whole, each state, the four US Census Regions, the nine US Census Divisions, the 21 largest US Metropolitan Statistical Areas (MSAs), the 20 largest Combined Statistical Areas (CSAs), and the 51 Jewish Federation service areas with 20,000 or more Jews. Section 15.4 examines changes in the size and geographic distribution of the Jewish population at national, state, and regional scales from 1971–2016.

Section 15.5 presents a description of local Jewish community studies and lists communities currently involved in such studies or planning such studies. Section 15.6 relates to chapters in the current volume, specifically Part I on Orthodox Jews, by presenting comparisons of Jewish communities on the percentage of households who are Orthodox, and to Chap. 13 on Jewish families, by presenting comparisons of Jewish communities on the percentage of single person households and households with children. Section 15.7 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.

15.1 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. 15.3 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. 15.3 below).

These estimates are derived from four sources: (1) Scientific Estimates; (2) US Census Bureau 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 dial (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 of areas contiguous to areas 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 Bureau 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 rates, 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.

In addition, Hasidic Jews constitute such a large portion of the population of Lakewood, NJ that growth in that population can be estimated from the American Community Survey (completed annually by the US Census Bureau).

Source Three: Informant Estimates

Informants at the more than 145 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.

Starting this year we are also consulting the websites of the Reform (www.urj.org) and Conservative (www.uscj.org) movements. Both have listings of affiliated synagogues. As cities are found that have not been listed in the *Year Book*, but have a synagogue, entries are added as appropriate.

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 Bureau 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 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 19 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 (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 Research Center 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 or professes any form of Messianic Judaism.

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 were 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 definition of “who is a Jew” that was applied by the researcher when a scientific demographic study was completed in a community, even in cases where we disagree with that definition. In particular, this impacts the 2011 New York study (Cohen et al. 2011), which counted as Jewish about 100,000 persons who responded that they considered themselves Jewish in some way, although they identified their religion as Christian. Note that the world Jewish population chapter by Sergio DellaPergola (Chap. 17 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.

15.2 Changes and Confirmations of Population Estimates

This year, more than 200 estimates in the [Appendix](#) were either changed or confirmed. Since last year's *Year Book*, no communities have published results from studies using RDD, but a large number of Informant/Internet Estimates have been either changed or confirmed as "correct."

A complete accounting of the changes made between 2015 and 2016 can be found in the Excel version of the [Appendix](#) available at www.jewishdatabank.org starting in March 2017. Some of the more significant changes include:

California Based on a new Informant Estimate, the Jewish population of San Bernardino-Fontana was decreased by 67% from 3000 to 1000. Likewise, the Jewish population of San Luis Obispo was decreased by 50%, from 2000 to 1000.

Based on a new Informant Estimate, the Jewish population of Santa Barbara increased by 21%, from 7000 to 8500.

Louisiana Based on a new Informant Estimate, the Jewish population of New Orleans increased by 41%, from 7800 to 11,000. This increase is based upon a significant increase in the number of households on the Jewish Federation mailing list.

New Jersey The estimate of the number of Jews in Lakewood, based on an Informant Estimate with access to US Census data, increased by 38%, from 54,000 to 74,500. Based on a new Informant Estimate, the Jewish population of other parts of Ocean County was increased by 21%, from 7000 to 8500.

Pennsylvania The previous estimate for Harrisburg was based on a 1994 RDD study. Based on an Informant Estimate, the Jewish population of Harrisburg decreased by 30%, from 7100 to 5000.

Texas Based on a new Informant Estimate, the Jewish population of Austin increased by 11%, from 18,000 to 20,000.

15.3 National, State, Regional, and Urban Area Totals

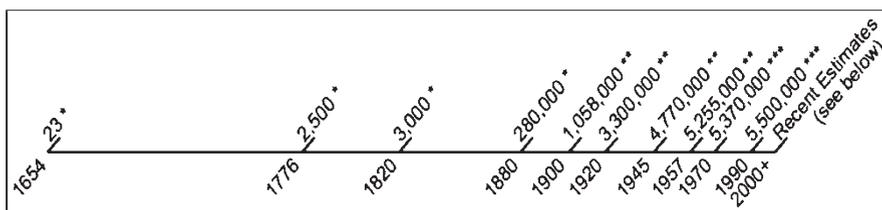
This Section examines population estimates for the country as a whole, each state, the four US Census Regions, the nine US Census Divisions, the 21 largest US Metropolitan Statistical Areas (MSAs), the 20 largest US Combined Statistical Areas (CSAs), and the 51 Jewish Federation service areas with 20,000 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 1957 entry of 5,255,000 Jews is derived from the one time that the US Census Bureau asked a religion question on a sample survey. 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, ***American Jewish Year Book*, ***National Jewish Population Survey

Estimates of American Jews from 2000–2002

Three estimates of the US Jewish population are available from the beginning of the twenty-first century:

1. National Jewish Population Survey (NJPS 2000–01): 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 2001–02): 6,000,000 (Groeneman and Tobin 2004) (www.jewishdatabank.org)

Estimates of American Jews from 2013–2016

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 2016:** Based on a simple summation of local Jewish community estimates in the [Appendix](#), the estimated size of the American Jewish community in 2016 is 6.856 million Jews, an increase of about 26,000 from the 2015 estimate. Allowing for some double counting (see below), the *American Jewish Year Book* estimate is 6.7–6.8 million. This estimate is based on the aggregation of local estimates of more than 900 American Jewish communities and parts thereof. The bulk of the estimate is based on studies conducted over the past decade.

The 6.856 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 really is as high as 6.856 million. Rather, we maintain that the actual number of Jews is more likely between 6.7 million and 6.8 million. Some percentage of part-year households (households who spend part of the year in one community and part in another), college students (who may be counted in both their home and school communities), and households who moved from one community to another between local Jewish community studies are likely 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 2014:** The Steinhardt Social Research Institute (SSRI) Brandeis Meta-Analysis estimate of 7.1 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. 2014) <http://ajpp.brandeis.edu/index.php>. 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 adult Jews by religion. See Chap. 17 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 their own significant shortcomings. Yet, all three methods yield relatively comparable estimates.

A different estimate of the American Jewish population (5.7 million) is employed in Chap. 17 of this volume on World Jewish Population. 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).

State Level

The first data column of Table 15.1 shows the number of Jews in each state. Eight states have a Jewish population of 200,000 or more: New York (1,760,000); California (1,231,000); Florida (655,000); New Jersey (545,000); Illinois (298,000); Pennsylvania (291,000); Massachusetts (275,000); and Maryland (238,000).

The third column of Table 15.1 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 (6.1 %), the District of Columbia (4.2 %), Massachusetts (4.0 %), and Maryland (4.0 %).

The final column of Table 15.1 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 (10 %), and New Jersey (8 %) – account for 61 % of the 6.856 million American Jews reported in Table 15.1. 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 2016 than they were in 1971. In 1971, 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.

Census Regions and Divisions

Table 15.2 shows that, on a regional basis, the Jewish population also is distributed very differently from the American population as a whole. Map 15.1 shows the definitions of the Census Regions and Census Divisions.

Table 15.1 Jewish population in the United States by State, 2016

State	Number of Jews	Total population ^a	Percentage Jewish (%)	% of total US Jewish population (%)
Alabama	9425	4,858,979	0.2	0.1
Alaska	5750	738,432	0.8	0.1
Arizona	106,225	6,828,065	1.6	1.5
Arkansas	2225	2,978,204	0.1	0.0
California	1,230,540	39,144,818	3.1	17.9
Colorado	102,600	5,456,574	1.9	1.5
Connecticut	117,850	3,590,886	3.3	1.7
Delaware	15,100	945,934	1.6	0.2
District of Columbia	28,000	672,228	4.2	0.4
Florida ^b	654,860	20,271,272	3.2	9.6
Georgia	128,420	10,214,860	1.3	1.9
Hawaii	7100	1,431,603	0.5	0.1
Idaho	2125	1,654,930	0.1	0.0
Illinois	298,035	12,859,995	2.3	4.3
Indiana	17,020	6,619,680	0.3	0.2
Iowa	6170	3,123,899	0.2	0.1
Kansas	17,425	2,911,641	0.6	0.3
Kentucky	11,300	4,425,092	0.3	0.2
Louisiana	13,875	4,670,724	0.3	0.2
Maine	13,890	1,329,328	1.0	0.2
Maryland	238,200	6,006,401	4.0	3.5
Massachusetts	274,680	6,794,422	4.0	4.0
Michigan	83,155	9,922,576	0.8	1.2
Minnesota	45,750	5,489,594	0.8	0.7
Mississippi	1525	2,992,333	0.1	0.0
Missouri	64,275	6,083,672	1.1	0.9
Montana	1450	1,032,949	0.1	0.0
Nebraska	6150	1,896,190	0.3	0.1
Nevada	76,300	2,890,845	2.6	1.1
New Hampshire	10,120	1,330,608	0.8	0.1
New Jersey	545,450	8,958,013	6.1	8.0
New Mexico	12,625	2,085,109	0.6	0.2
New York	1,759,570	19,795,791	8.9	25.7
North Carolina	35,435	10,042,802	0.4	0.5
North Dakota	400	756,927	0.1	0.0
Ohio	147,715	11,613,423	1.3	2.2
Oklahoma	4625	3,911,338	0.1	0.1
Oregon	40,650	4,028,977	1.0	0.6
Pennsylvania	291,140	12,802,503	2.3	4.2
Rhode Island	18,750	1,056,298	1.8	0.3
South Carolina	13,820	4,896,146	0.3	0.2
South Dakota	250	858,469	0.0	0.0

(continued)

Table 15.1 (continued)

State	Number of Jews	Total population ^a	Percentage Jewish (%)	% of total US Jewish population (%)
Tennessee	19,800	6,600,299	0.3	0.3
Texas	160,505	27,469,114	0.6	2.3
Utah	5650	2,995,919	0.2	0.1
Vermont	5985	626,042	1.0	0.1
Virginia	95,695	8,382,993	1.1	1.4
Washington	72,185	7,170,351	1.0	1.1
West Virginia	2310	1,844,128	0.1	0.0
Wisconsin	33,055	5,771,337	0.6	0.5
Wyoming	1150	586,107	0.2	0.0
Total	6,856,304	321,418,820	2.1	100.0

Note that the total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2015 estimates)

^bExcludes 74,875 Jews who live in Florida for 3–7 months of the year and are counted in their primary state of residence

Table 15.2 Jewish population in the United States by Census Region and Census Division, 2016

Census region/ Division	Jewish population		Total population	
	Number	Percentage distribution (%)	Number ^a	Percentage distribution (%)
Northeast	3,037,435	44.3	56,283,891	17.5
Middle Atlantic	2,596,160	37.9	41,556,307	12.9
New England	441,275	6.4	14,727,584	4.6
Midwest	719,400	10.5	67,907,403	21.1
East North Central	578,980	8.4	46,787,011	14.6
West North Central	140,420	2.0	21,120,392	6.6
South	1,435,120	20.9	121,182,847	37.7
East South Central	42,050	0.6	18,876,703	5.9
South Atlantic	1,211,840	17.7	63,276,764	19.7
West South Central	181,230	2.6	39,029,380	12.1
West	1,664,350	24.3	76,044,679	23.7
Mountain	308,125	4.5	23,530,498	7.3
Pacific	1,356,225	19.8	52,514,181	16.3
Total	6,856,305	100.0	321,418,820	100.0

Note that the total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2015 estimates)



Map 15.1 US Census regions and divisions

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 10 % of Jews do. While 38 % 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 (MSAs) and Combined Statistical Areas (CSAs)

Metropolitan Statistical Areas (MSAs) are geographic entities delineated by the US Office of Management and Budget (OMB) for use by Federal statistical agencies in collecting, tabulating, and publishing Federal statistics. Each MSA has a core urban area with a population of at least 50,000. Each MSA consists of one or more counties and includes the counties containing the core urban area, as well as any adjacent counties that have a high degree of social and economic integration (as measured by commuting to work) with the urban core.

Combined Statistical Areas (CSAs) consist of two or more adjacent MSAs or micropolitan areas (essentially MSAs where the major city is between 10,000–50,000 population), that have substantial employment interchange. Thus, CSAs are always wider areas than MSAs.

Table 15.3 shows the total population (for 2015) and the Jewish population of the 21 largest MSAs in 2015. The Jewish population estimates in Table 15.3 were compiled from the data in the [Appendix](#).

Table 15.3 Jewish population in the top 21 Metropolitan Statistical Areas (MSAs) in the United States, 2016

MSA rank	MSA Name	Population		% Jewish
		Total ^a	Jewish	
1	New York-Newark-Jersey City, NY-NJ-PA	20,182,305	2,140,300	10.6%
2	Los Angeles-Long Beach-Anaheim, CA	13,340,068	617,480	4.6%
3	Chicago-Naperville-Elgin, IL-IN-WI	9,551,031	294,280	3.1%
4	Dallas-Fort Worth-Arlington, TX	7,102,796	75,005	1.1%
5	Houston-The Woodlands-Sugar Land, TX	6,656,947	45,640	0.7%
6	Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	6,069,875	292,350	4.8%
7	Washington-Arlington-Alexandria, DC-VA-MD-WV	6,097,684	217,390	3.6%
8	Miami-Fort Lauderdale-W Palm Beach, FL	6,012,331	565,025	9.4%
9	Atlanta-Sandy Springs-Roswell, GA	5,710,795	119,800	2.1%
10	Boston-Cambridge-Newton, MA-NH	4,774,321	238,560	5.0%
11	San Francisco-Oakland-Hayward, CA	4,656,132	295,850	6.4%
12	Phoenix-Mesa-Scottsdale, AZ	4,574,531	82,900	1.8%
13	Riverside-San Bernardino-Ontario, CA	4,489,159	23,625	0.5%
14	Detroit-Warren-Livonia, MI	4,302,043	67,000	1.6%
15	Seattle-Tacoma-Bellevue, WA	3,733,580	61,100	1.6%
16	Minneapolis-St. Paul-Bloomington, MN-WI	3,524,583	44,500	1.3%
17	San Diego-Carlsbad, CA	3,299,521	100,000	3.0%
18	Tampa-St. Petersburg-Clearwater, FL	2,975,225	58,350	2.0%
19	Denver Aurora-Lakewood, CO	2,814,330	95,000	3.4%
20	St. Louis, MO-IL	2,811,588	61,300	2.2%
21	Baltimore-Columbia-Towson, MD	2,797,407	115,400	4.1%
Total Population in Top 21 MSAs		125,658,252	5,533,780	4.4%
Total US Population		321,418,820	6,856,305	2.1%
Percentage of Population in Top 21 MSAs		39.1%	80.7%	

Notes: (1) See www.census.gov/population/metro/files/lists/2009/List1.txt or the List of Metropolitan Statistical Areas article in Wikipedia for a list of the counties included in each MSA; (2) Total Jewish population of 5,533,780 excludes 77,075 part-year residents who are included in MSAs 8, 13, and 18; (3) The total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2015 estimates)

Thirty-nine percent of all Americans live in the 21 largest MSAs, as do 81% of American Jews, and while Jews are only 2.1% of all Americans, they constitute 4.4% of the population of the top 21 MSAs.

The New York-Northern New Jersey-Long Island, NY-NJ-PA MSA and Miami-Fort Lauderdale-West Palm Beach, FL MSAs are 10.6% and 9.4% Jewish, respectively, while the Los Angeles-Long Beach-Anaheim, CA, Philadelphia-Camden-Wilmington, PA-NJ-DE-MD, Boston-Cambridge-Newton, MA-NH, and San Francisco-Oakland-Hayward, CA MSAs are all 4.6–6.4% Jewish.

Table 15.4 shows the total population (for 2015) and the Jewish population of the 20 largest CSAs in 2016. The Jewish population estimates in Table 15.4 were compiled from the data in the [Appendix](#).

Forty-six percent of all Americans live in the 20 largest CSAs, as do 84% of American Jews, and while Jews are only 2.1% of all Americans, they constitute 3.9% of the population of the top 20 CSAs.

The New York-Newark, NY-NJ-CT-PA CSA is 9.5% Jewish, while the Miami-Fort Lauderdale-Port St. Lucie, FL CSA is 7.6% Jewish. The Boston-Worcester-Providence, MA-RI-NH-CT, Washington-Baltimore-Arlington, DC-MD-VA-WV-PA, Los Angeles-Long Beach, CA, Philadelphia-Reading-Camden, PA-NJ-DE-MD, and San Jose-San Francisco-Oakland, CA CSAs are all 3.4–4.4% Jewish.

Note that, with some exceptions, the Jewish populations shown in Tables 15.3 and 15.4 are not presented in the same manner as in the [Appendix](#) or in Table 15.5. The major communities listed in the [Appendix](#) are generally based on Jewish Federation service areas, while Tables 15.3 and 15.4 show the population for each MSA and CSA. Thus, for example, the [Appendix](#) shows the Jewish population of Baltimore to be 93,400, while Table 15.3 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. Table 15.4 shows that the Jewish population of the Washington-Baltimore-Arlington CSA is 333,520.

Jewish Federation Service Areas

Among American Jewish communities, more than 140 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.

Table 15.4 Jewish population in the Top 20 Combined Statistical Areas (CSAs) in the United States, 2016

CSA Rank	CSA Name	Population		% Jewish
		Total ^a	Jewish	
1	New York-Newark, NY-NJ-CT-PA	23,723,696	2,257,700	9.5 %
2	Los Angeles-Long Beach, CA	18,679,763	685,575	3.7 %
3	Chicago-Naperville, IL-IN-WI	9,923,358	294,685	3.0 %
4	Washington-Baltimore-Arlington, DC-MD-VA-WV-PA	9,625,360	333,520	3.5 %
5	San Jose-San Francisco-Oakland, CA	8,713,914	376,450	4.3 %
6	Boston-Worcester-Providence, MA-RI-NH-CT	8,152,573	279,463	3.4 %
7	Dallas-Fort Worth, TX-OK	7,504,362	75,065	1.0 %
8	Philadelphia-Reading-Camden, PA-NJ-DE-MD	7,183,479	308,990	4.3 %
9	Houston-The Woodlands, TX	6,855,069	45,767	0.7 %
10	Miami-Fort Lauderdale-Port-St. Lucie, FL	6,654,565	506,210	7.6 %
11	Atlanta-Athens-Clarke County-Sandy Springs, GA	6,365,108	120,575	1.9 %
12	Detroit-Warren-Ann Arbor, MI	5,319,913	76,500	1.4 %
13	Seattle-Tacoma, WA	4,602,591	66,460	1.4 %
14	Minneapolis-St. Paul, MN-WI	3,866,768	44,500	1.2 %
15	Cleveland-Akron-Canton, OH	3,493,596	85,653	2.5 %
16	Denver-Aurora, CO	3,418,876	95,495	2.8 %
17	Portland-Vancouver, Salem, OR-WA	3,129,308	34,600	1.1 %
18	Orlando-Deltona-Daytona Beach, FL	3,110,906	37,900	1.2 %
19	St. Louis-St. Charles-Farmington, MO-IL	2,916,447	61,300	2.1 %
20	Pittsburgh-New Castle-Weirton, PA-OH-WV	2,648,605	43,130	1.6 %
Total Population in Top 20 CSAs		145,888,256	5,761,662	3.9 %
Total US Population		318,418,820	6,856,305	2.2 %
Percentage of Population in Top 20 CSAs		45.8 %	84.0 %	

Notes: (1) See <https://www.whitehouse.gov/sites/default/files/omb/bulletins/2013/b13-01.pdf> for a list of the MSAs and micropolitan areas included in each CSA; (2) Total Jewish population of 5,742,527 excludes 67,875 part-year residents who are included in CSAs 10 and 18; (3) The total number of American Jews is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: www.census.gov (July 1, 2015 estimates)

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, 2013).

Table 15.5 Jewish Population of Jewish Federation Service Areas with 20,000 or More Jews, 2016

	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	Northern NJ	119,400
11	Miami	119,000
12	Middlesex-Monmouth NJ	116,000
13	MetroWest NJ	115,000
14	South Palm Beach	107,500
15	West Palm Beach	101,350
16	East Bay (Oakland)	100,750
17	San Diego	100,000
18	Denver	95,000
19	Baltimore	93,400
20	Rockland County (NY)	91,100
21	Ocean County (NJ)	83,000
22	Phoenix	82,900
23	Cleveland	80,800
24	Orange County (CA)	80,000
25	Las Vegas	72,300
26	Dallas	70,000
27	Detroit	67,000
28	Seattle	63,400
29	San Jose	63,000
30	St. Louis	61,100
31	Southern NJ	56,700
32	Houston	45,000
33	Pittsburgh	42,200
34	Portland (OR)	36,400
35	Orange County (NY)	34,000
36	St. Petersburg	33,400
37	Hartford	32,800
38	Orlando	30,600
39	San Gabriel (CA)	30,000
40	Minneapolis	29,300
41	Cincinnati	27,000
42	Milwaukee	25,800

(continued)

Table 15.5 (continued)

	Community	Number of Jews
43	Columbus	25,500
44	Eastern Fairfield County (CT)	24,450
45	Long Beach (CA)	23,750
46	New Haven	23,000
47	Tampa	23,000
48	Tucson	21,400
49	Sacramento	21,000
50	Austin	20,000
51	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

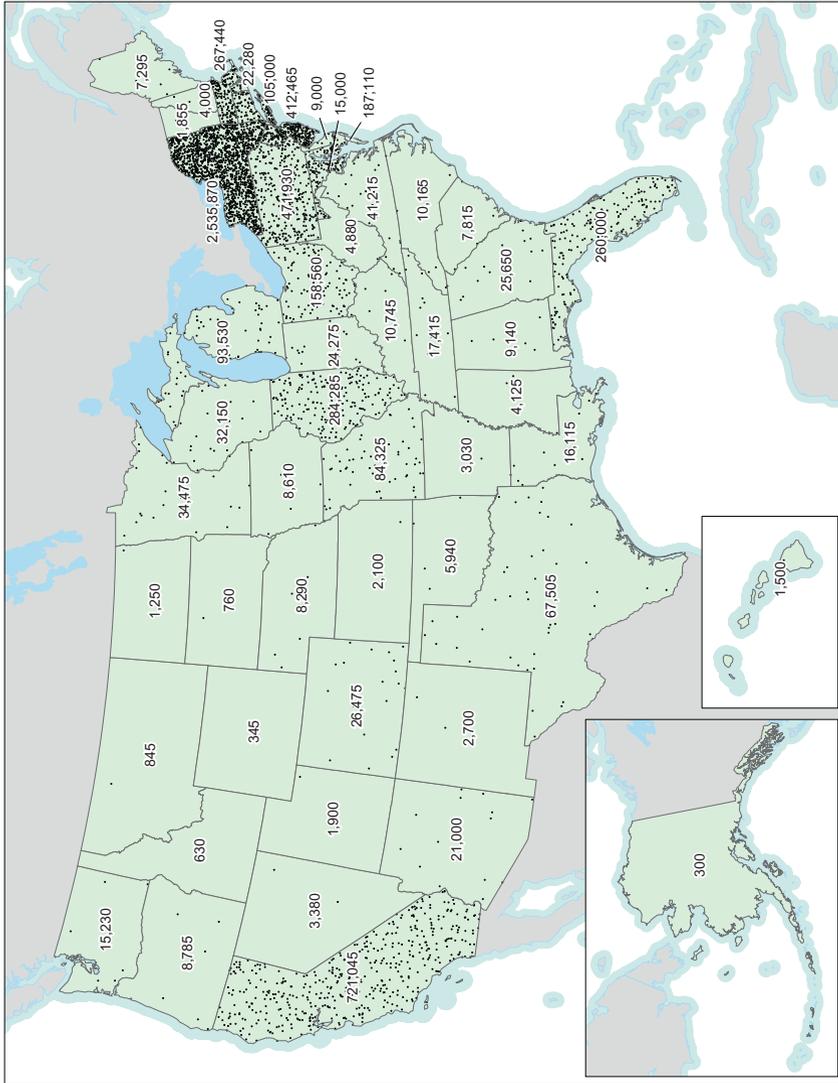
The geographic extent of the areas served by local Jewish Federations is a result of historical forces and the geographic distribution of the Jewish population. History has produced service areas that vary significantly in size and population. UJA-Federation of New York serves an 8-county area with 1,538,000 Jews, while three 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) or Combined Statistical Areas (CSAs) as defined by the US Census Bureau. Thus, the estimates in Table 15.5 are often quite different from those found in Tables 15.3 and 15.4. The Jewish Federation service areas are generally smaller than the geographic areas of the MSAs.

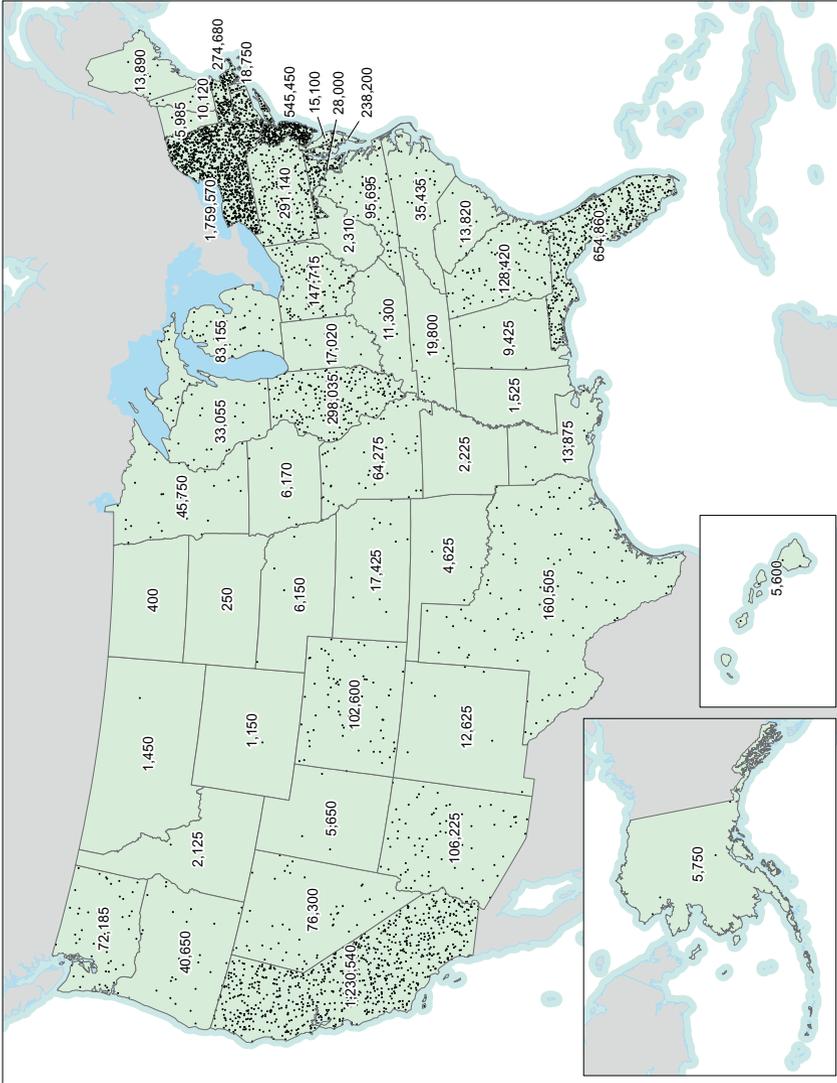
Table 15.5 shows the Jewish population in 2016 of the service areas of all Jewish Federations with 20,000 or more Jews. The Jewish Federation service areas with 200,000 or more Jews are New York (1,538,000), Los Angeles (519,200), Chicago (291,800), Boston (229,100), San Francisco (227,800), Washington (215,600), and Philadelphia (214,600).

15.4 Changes in the Size of the Jewish Population, 1971–2016

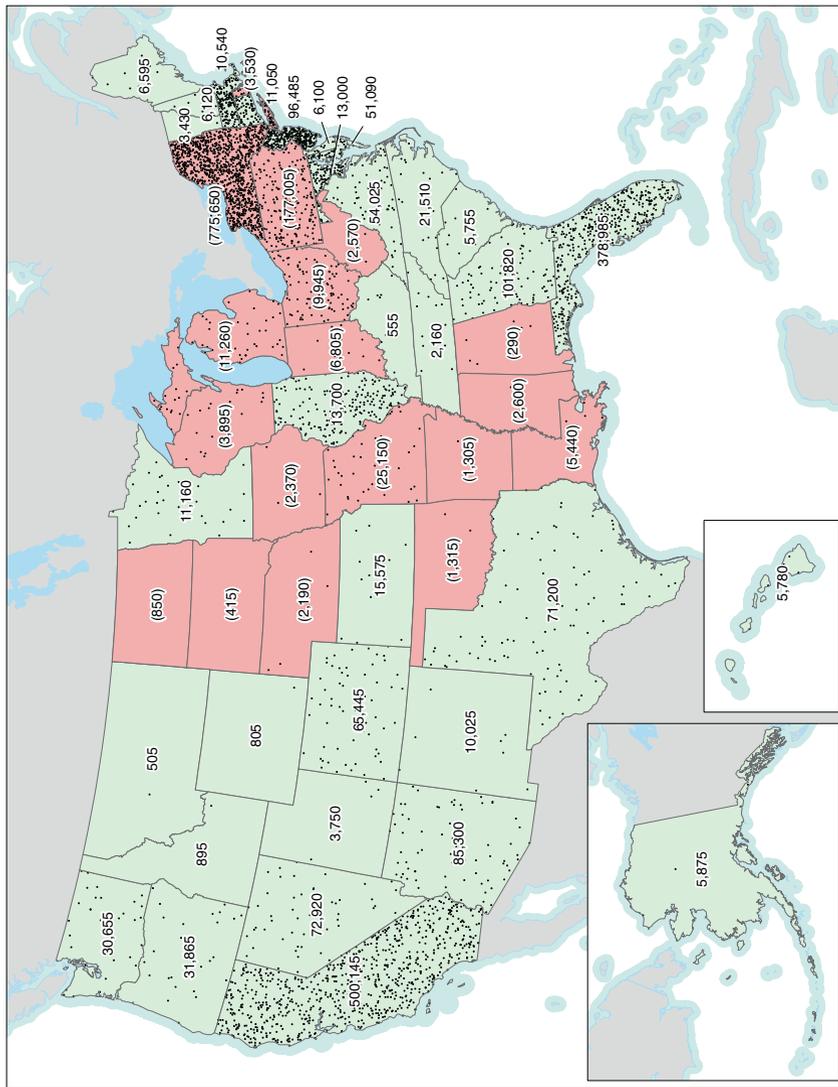
This part shows the changing geographic distribution of the Jewish population from 1971 to 2016. In examining the maps, note that the dot symbols are randomly placed within each state (Maps 15.2, 15.3 and 15.4).



Map 15.2 Jewish population, 1971 (Each dot represents 1500 Jews)



Map 15.3 Jewish population, 2016 (Each dot represents 1500 Jews)



Map 15.4 Changes in Jewish population, 1971–2016 (Each dot represents 1500 Jews)

National Level Changes

Overall, the data reveal an increase of 770,200 (13.1%) Jews from 1971–2016. During the 1971–2014 period, the number of non-Hispanic whites increased by 17.6%. Had the Jewish population increased at this same rate, the 6,060,000 Jews in 1971 would have increased to 7,130,000 in 2016, or about 273,000 more than the 6,856,000 shown in Table 15.6. 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.

Table 15.6 Changes in Jewish Population in the United States by State, 1971–2016

State	1971 ^a	2016	Increase/ (Decrease)	Percentage Change
Alabama	9140	9425	285	3.1%
Alaska	300	5750	5450	1816.7%
Arizona	21,000	106,225	85,225	405.8%
Arkansas	3030	2225	(805)	-26.6%
California	721,045	1,230,540	509,495	70.7%
Colorado	26,475	102,600	76,125	287.5%
Connecticut	105,000	117,850	12,850	12.2%
Delaware	9000	15,100	6100	67.8%
District of Columbia	15,000	28,000	13,000	86.7%
Florida	260,000	654,860	394,860	151.9%
Georgia	25,650	128,420	102,770	400.7%
Hawaii	1500	7100	5600	373.3%
Idaho	630	2125	1495	237.3%
Illinois	284,285	298,035	13,750	4.8%

(continued)

Table 15.6 (continued)

State	1971 ^a	2016	Increase/ (Decrease)	Percentage Change
Indiana	24,275	17,020	(7255)	-29.9%
Iowa	8610	6170	(2440)	-28.3%
Kansas	2100	17,425	15,325	729.8%
Kentucky	10,745	11,300	555	5.2%
Louisiana	16,115	13,875	(2240)	-13.9%
Maine	7295	13,890	6595	90.4%
Maryland	187,110	238,200	51,090	27.3%
Massachusetts	267,440	274,680	7240	2.7%
Michigan	93,530	83,155	(10,375)	-11.1%
Minnesota	34,475	45,750	11,275	32.7%
Mississippi	4125	1525	(2600)	-63.0%
Missouri	84,325	64,275	(20,050)	-23.8%
Montana	845	1450	605	71.6%
Nebraska	8290	6150	(2140)	-25.8%
Nevada	3380	76,300	72,920	2157.4%
New Hampshire	4000	10,120	6120	153.0%
New Jersey	412,465	545,450	132,985	32.2%
New Mexico	2700	12,625	9925	367.6%
New York	2,535,870	1,759,570	(776,300)	-30.6%
North Carolina	10,165	35,435	25,270	248.6%
North Dakota	1250	400	(850)	-68.0%
Ohio	158,560	147,715	(10,845)	-6.8%
Oklahoma	5940	4625	(1315)	-22.1%
Oregon	8785	40,650	31,865	362.7%
Pennsylvania	471,930	291,140	(180,790)	-38.3%
Rhode Island	22,280	18,750	(3530)	-15.8%
South Carolina	7815	13,820	6005	76.8%
South Dakota	760	250	(510)	-67.1%
Tennessee	17,415	19,800	2385	13.7%
Texas	67,505	160,505	93,000	137.8%
Utah	1900	5650	3750	197.4%
Vermont	1855	5985	4130	222.6%
Virginia	41,215	95,695	54,480	132.2%
Washington	15,230	72,185	56,955	374.0%
West Virginia	4880	2310	(2570)	-52.7%
Wisconsin	32,150	33,055	905	2.8%
Wyoming	345	1150	805	233.3%
Total	6,059,730	6,856,304	796,574	13.1%

Note that the total number of American Jews in 2016 is probably about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

^aSource: Chenkin (1972, pp. 384–392)

State Level Changes

At the state level (Table 15.6), the number of Jews in New York decreased by 776,000 (31 %), reflecting primarily the decrease in the New York City area, from 2,536,000 in 1971 to 1,760,000 in 2016. The number of Jews in Pennsylvania decreased by 181,000 (38 %), reflecting primarily the decrease in Philadelphia, from 472,000 in 1971 to 291,000 in 2016. Other notable decreases in states with significant Jewish population include Missouri (20,000, 24 %), Ohio (11,000, 7 %), Michigan (10,000, 11 %), and Indiana (7000, 30 %).

The most significant *percentage* decreases not referenced in the preceding paragraph occurred in North Dakota (68 %), South Dakota (67 %), Mississippi (63 %), and West Virginia (53 %), all of which have small Jewish populations.

The number of Jews in California increased by 510,000 (71 %), reflecting increases particularly in San Francisco, Orange County, and San Diego, from 721,000 in 1971 to 1,231,000 in 2016. The number of Jews in Florida increased by 395,000 (152 %), reflecting increases particularly in Broward and Palm Beach Counties, from 260,000 in 1971 to 655,000 in 2016.⁴ Other significant increases include New Jersey (133,000, 32 %), especially reflecting migration from New York City to the suburbs in northern New Jersey; Georgia (103,000, 401 %), reflecting most notably the growth in Atlanta; Texas (93,000, 138 %), reflecting largely the growth in Dallas and Houston; Arizona (85,000, 406 %), reflecting particularly the growth in Phoenix; Colorado (76,000, 288 %), reflecting primarily the growth in Denver; Nevada (73,000, 2157 %), reflecting especially the growth in Las Vegas; Washington State (57,000, 374 %), reflecting the growth in Seattle, 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 (1817 %), Kansas (730 %), Hawaii (373 %), New Mexico (368 %), Oregon (363 %), North Carolina (249 %), Wyoming (233 %), and Vermont (223 %), most of which have relatively small Jewish populations.

Regional Level Changes

Table 15.7 shows that the changes in the geographic distribution of Jews by Census Region and Census Division from 1971 to 2016, 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 2016. The 12 % of Jews in the Midwest remained virtually unchanged during this period. The percentage of Jews

⁴The number of Jews in Florida in 2016 excludes Jews in part-year households (“snowbirds”). The historical record does not indicate the portion of the population that was part year in 1971.

Table 15.7 Changes in Jewish population in the United States by census region and census division, 1971–2016

Census region/ Division	1971		2016		Percent-age change
	Number of Jews	Percentage distribution	Number of Jews	Percentage distribution	
Northeast	3,828,135	63.2 %	3,037,435	44.3 %	(20.7) %
Middle Atlantic	3,420,265	56.4 %	2,596,160	37.9 %	(24.1) %
New England	407,870	6.7 %	441,275	6.4 %	8.2 %
Midwest	732,610	12.1 %	719,400	10.5 %	(1.8) %
East North Central	592,800	9.8 %	578,980	8.4 %	(2.3) %
West North Central	139,810	2.3 %	140,420	2.0 %	0.4 %
South	694,850	11.5 %	1,435,120	20.9 %	106.5 %
East South Central	41,425	0.7 %	42,050	0.6 %	1.5 %
South Atlantic	560,835	9.3 %	1,211,840	17.7 %	116.1 %
West South Central	92,590	1.5 %	181,230	2.6 %	95.7 %
West	804,135	13.3 %	1,664,350	24.3 %	107.0 %
Mountain	57,275	0.9 %	308,125	4.5 %	438.0 %
Pacific	746,860	12.3 %	1,356,225	19.8 %	81.6 %
Total	6,059,730	100.0 %	6,856,305	100.0 %	13.1 %

Note that the total number of American Jews in 2016 is more likely about 6.7–6.8 million due to some double-counting between states (Sheskin and Dashefsky 2006)

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 15.7 shows that the number of Jews in the Northeast decreased by 21 % (791,000) from 1971 to 2016 and the number of Jews in the Midwest decreased by 2 % (13,000), while the number of Jews in the South and the West each doubled from 1971 to 2016. The number of Jews in the South increased by 740,000 from 1971 to 2016, and the number of Jews in the West increased by 860,000.

15.5 Local Jewish Community Studies

Most 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 areas of interest.

Several local Jewish community population studies, based upon random digit dialing, are currently underway: Broward (FL), Houston (TX), Indianapolis (IN), Omaha (NE), Pinellas County (FL), and San Francisco Bay Area (CA).

15.6 Comparisons Among Jewish Communities

Since 1993, about 55 American Jewish communities have completed one or more *scientific* Jewish community studies. Each year, this chapter presents tables comparing the results of these studies. This year, three tables are presented: (1) the percentage of households in which the respondent identifies as Orthodox; (2) the percentage of single person households; and (3) the percentage of households with children.

Excluded from the tables are results from older community studies (prior to 1993) that are viewed as too dated for current comparisons or where more recent results are available. For example, studies were completed in Houston in 1986 and Dallas in 1988, but those results were deemed too dated to include. Studies were completed in Miami in 1994, 2004, and 2014, but only the results for 2014 are shown. Comparison tables are available elsewhere that contain the results of Jewish community studies completed between 1982 and 1999 that are not included in this chapter (Sheskin 2001).

The comparisons among Jewish communities should be treated with caution, because the studies span a 22-year period, use different sampling methods, use different questionnaires (Bradburn et al. 2004), 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 (2015) and Sheskin (2001).

Orthodox Identification

Table 15.8 shows the percentage of respondents in Jewish households in 57 American Jewish communities who consider themselves Orthodox. Jewish identification is a self-identification and is not necessarily based on (nor consistent with) synagogue membership, ideology, or religious practice. In fact, discrepancies between Jewish identification and practice are sometimes evident. For example, respondents may identify as Orthodox or Conservative, but report that they do not keep kosher. Some respondents, because they frequent Chabad, will identify as Orthodox although they do not completely follow Orthodox religious practices.

The percentage Orthodox ranges from 1% in Howard County, Atlantic County, Martin-St. Lucie, and York to 21% in Baltimore and 20% in New York. The median value is 4% and in all but 8 communities, the percentage is less than 10%. Except for Miami and Atlanta, all communities with 10% or higher values are in the Northeast or Midwest.

Table 15.8 Orthodox
Identification Community
Comparisons

Base: Jewish respondents		
Community	Year	%
Baltimore	2010	21 %
New York	2011	20 %
Bergen	2001	12 %
Miami	2014	11 %
Detroit	2005	11 %
Cleveland	2011	10 %
Atlanta	2006	10 %
Harrisburg	1994	10 %
Monmouth	1997	9 %
Chicago	2010	7 %
Middlesex	2008	7 %
Pittsburgh	2002	7 %
St. Louis	2014	6 %
Philadelphia	2009	6 %
Rhode Island	2002	6 %
Rochester	1999	6 %
Palm Springs	1998	6 %
Los Angeles	1997	6 %
Buffalo	1995	6 %
Wilmington	1995	6 %
Columbus	2013	5 %
Cincinnati	2008	5 %
Seattle	2000	5 %
New Haven	2010	4 %
Lehigh Valley	2007	4 %
San Antonio	2007	4 %
Boston ⁶	2005	4 %
S Palm Beach	2005	4 %
Hartford	2000	4 %
Broward	1997	4 %
Richmond	1994	4 %
East Bay	2011	3 %
Las Vegas	2005	3 %
San Francisco	2004	3 %
San Diego	2003	3 %
Phoenix	2002	3 %
Tidewater	2001	3 %
Essex-Morris	1998	3 %
Milwaukee	1996	3 %
St. Petersburg	1994	3 %
Denver	2007	2 %
Portland (ME)	2007	2 %
W Palm Beach	2005	2 %

(continued)

Table 15.8 (continued)

Base: Jewish respondents		
Community	Year	%
Minneapolis	2004	2 %
St. Paul	2004	2 %
Washington	2003	2 %
Jacksonville	2002	2 %
Tucson	2002	2 %
Sarasota	2001	2 %
Westport	2000	2 %
Charlotte	1997	2 %
Orlando	1993	2 %
Howard County	2010	1 %
Atlantic County	2004	1 %
Martin-St. Lucie	1999	1 %
York	1999	1 %

The percentages in the table do, however, generally under report the percentage of *Jews* who are Orthodox, since the percentages in the table are the percentage of *Jewish households* who are Orthodox. Because (1) the average Orthodox household size is much higher than the average household size in non-Orthodox households; and (2) virtually everyone in Orthodox households is Jewish, while such is not the case in non-Orthodox households, the percentage of *Jews* who are Orthodox is higher than the percentage of Jewish households who are Orthodox. For example, in New Haven, while the table shows that 4 % of Jewish households are Orthodox, 6 % of Jews in New Haven are Orthodox. In Miami, while 11 % of Jewish households are Orthodox, 16 % of Jews are Orthodox.

Many community studies collect information from synagogues that allows for an examination of synagogue membership over time. What is clear is that the percentage of households who attend Orthodox institutions is increasing at a higher rate than is the percentage of persons who identify as Orthodox.

Single Person Households

Table 15.9 shows that the percentage of households in 54 American Jewish communities containing a single adult living alone varies from 13 % in Howard County (MD) to 39 % in Philadelphia. The median value is 24 %. These percentages compare to 27 % for all American households according to the American Community Survey (ACS). Most of the communities with high values are either retirement communities, like South Palm Beach and Broward, or large communities, such as Philadelphia and New York.

Table 15.9 Single person households community comparisons

Base: Jewish households		
Community	Year	Percentage
Philadelphia	2009	39 %
South Palm Beach	2005	35 %
Broward	1997	35 %
Tucson	2002	33 %
Miami	2014	31 %
New York	2011	30 %
Las Vegas	2005	29 %
Los Angeles	1997	28 %
Detroit	2005	28 %
Sarasota	2001	27 %
San Francisco	2004	27 %
Tidewater	2001	27 %
St. Paul	2004	27 %
Seattle	2000	26 %
Middlesex	2008	26 %
Milwaukee	1996	26 %
Rhode Island	2002	26 %
Washington	2003	26 %
Baltimore	2010	26 %
West Palm Beach	2005	25 %
Jacksonville	2002	25 %
Minneapolis	2004	25 %
Palm Springs	1998	24 %
St. Petersburg	1994	24 %
Cleveland	2011	24 %
St. Louis	1995	24 %
Richmond	1994	24 %
Atlantic County	2004	23 %
Hartford	2000	23 %
Pittsburgh	2002	23 %
Boston	2005	23 %
Lehigh Valley	2007	22 %
San Antonio	2007	22 %
New Haven	2010	22 %
Denver	2007	22 %
Rochester	1999	22 %
York	1999	22 %
Westport	2000	22 %
Phoenix	2002	21 %
Wilmington	1995	21 %
Chicago	2010	20 %
San Diego	2003	20 %

(continued)

Table 15.9 (continued)

Base: Jewish households		
Community	Year	Percentage
Bergen	2001	20%
Cincinnati	2008	20%
Harrisburg	1994	20%
Monmouth	1997	20%
Charlotte	1997	20%
Atlanta	2006	18%
Orlando	1993	18%
Martin-St. Lucie	1999	16%
Columbus	2001	15%
Portland (ME)	2007	14%
Howard County	2010	13%
American Community Survey (US)	2010	27%

The interest in single person households is that such households, should they suffer a job loss or a medical issue, for example, will need social services sooner than households with two or more members.

Households with Children Table 15.10 shows the percentage of households with children age 0–17 at home for 54 American Jewish communities. The percentage varies from 9% in South Palm Beach to 47% in Buffalo. The median value is 30%. The communities below 20% are all retirement communities. Jewish community institutions, particularly synagogues and Jewish Community Centers, are often designed for households with children. Yet in none of the 54 communities studied do such households constitute the majority of households in the community.

15.7 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

Table 15.10 Households with children age 0–17 at home community comparisons

Base: Jewish households		
Community	Year	Percentage
Buffalo	1995	47%
Westport	2000	44%
Charlotte	1997	42%
Harrisburg	1994	40%
St. Paul	2004	40%
Columbus	2001	40%
Portland (ME)	2007	39%
Atlanta	2006	38%
Boston	2005	38%
Richmond	1994	37%
York	1999	37%
Wilmington	1995	36%
Bergen	2001	36%
Orlando	1993	35%
Minneapolis	2004	35%
East Bay	2011	35%
Monmouth	1997	33%
Tidewater	2001	33%
Seattle	2000	33%
Rochester	1999	32%
Baltimore	2010	32%
Howard County	2010	31%
Denver	2007	31%
Washington	2003	31%
Chicago	2010	31%
Hartford	2000	30%
Detroit	2005	30%
Milwaukee	1996	30%
Pittsburgh	2002	30%
San Diego	2003	30%
Cincinnati	2008	29%
San Francisco	2004	29%
Jacksonville	2002	28%
Cleveland	2011	28%
Rhode Island	2002	27%
St. Louis	1995	27%
San Antonio	2007	27%
Los Angeles	1997	27%
New Haven	2010	26%
St. Petersburg	1994	25%
Lehigh Valley	2007	25%
Phoenix	2002	25%
New York	2011	25%

(continued)

Table 15.10 (continued)

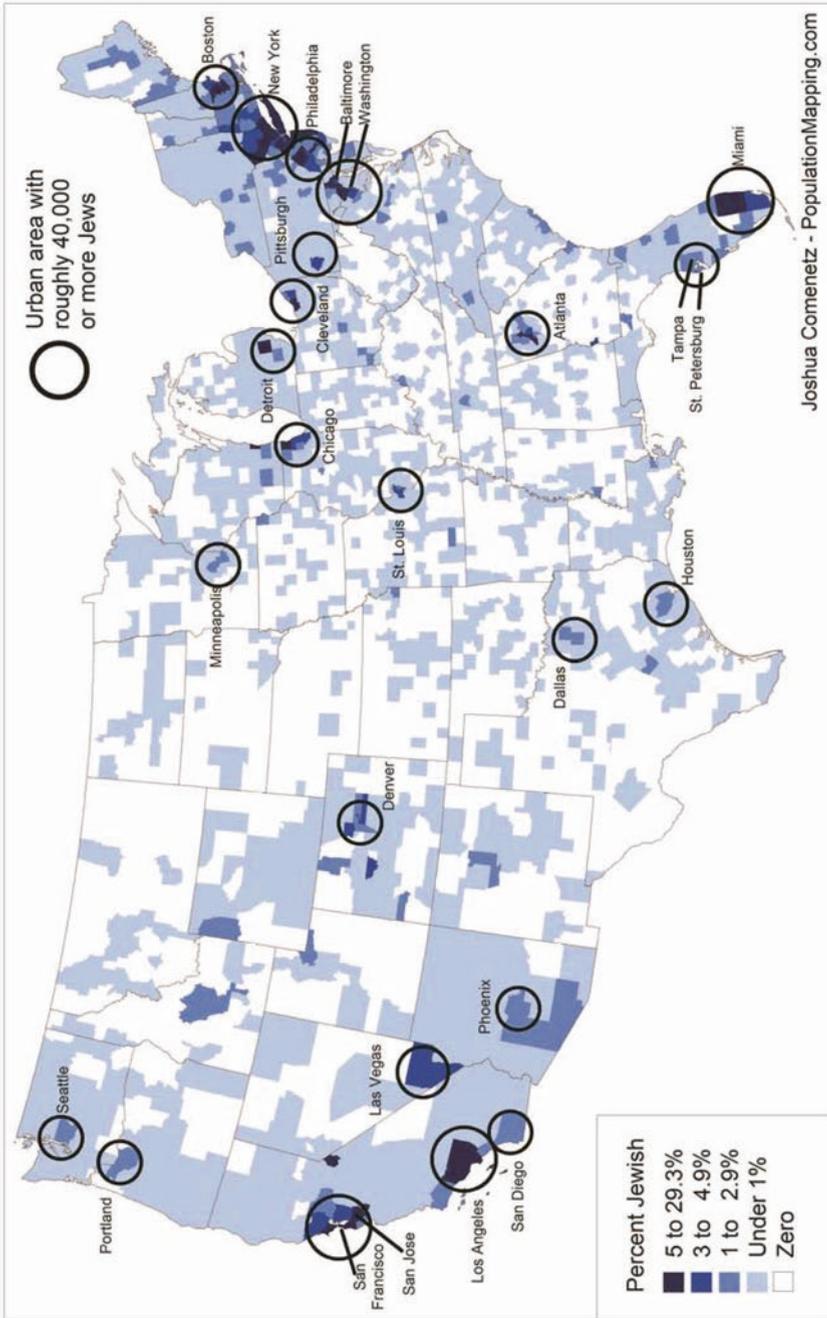
Base: Jewish households		
Community	Year	Percentage
Miami	2014	23 %
Philadelphia	2009	22 %
Middlesex	2008	21 %
Tucson	2002	20 %
Atlantic County	2004	19 %
Broward	1997	16 %
Las Vegas	2005	16 %
Martin-St. Lucie	1999	15 %
Sarasota	2001	12 %
West Palm Beach	2005	10 %
South Palm Beach	2005	9 %
ACS (US)	2012	30 %

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 15.5, which is based on the Jewish populations of Jewish Federation service areas.

Map 15.5 shows the percentage of Jews by county (Comenetz 2011). 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 mile² and is larger than nine US states. Almost all Jews in this county live in the southwestern 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 15.5 Jewish population by county

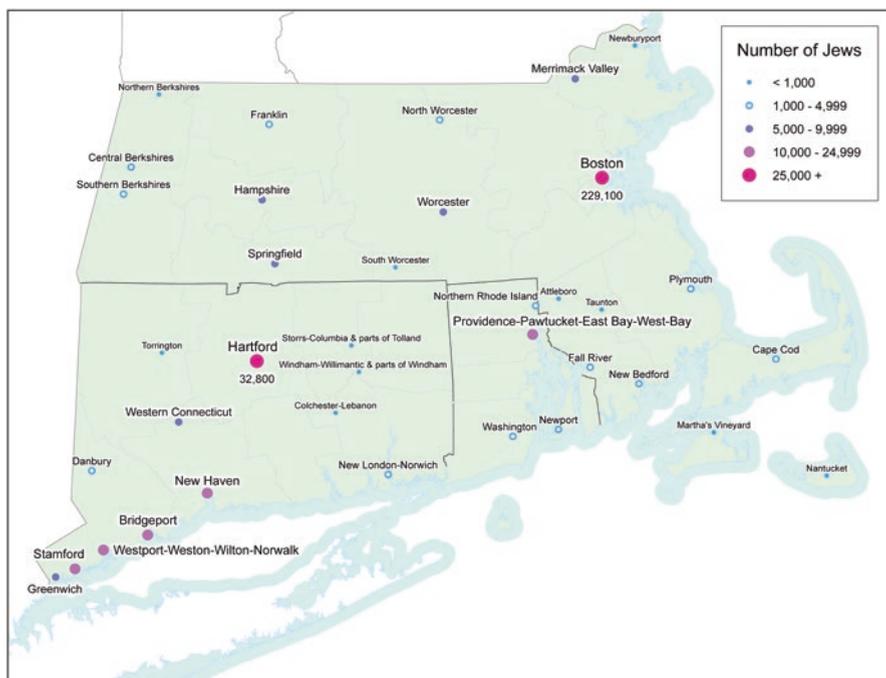
New England (Maps 15.6 and 15.7)

Connecticut (Map 15.6) The estimates for Hartford (32,800 Jews), New Haven (23,000), and Eastern Fairfield⁵ (24,450) 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 46th largest American Jewish community.

The estimate for Western Connecticut (8000) is based on a 2010 DJN study. All other estimates are Informant/Internet Estimates.

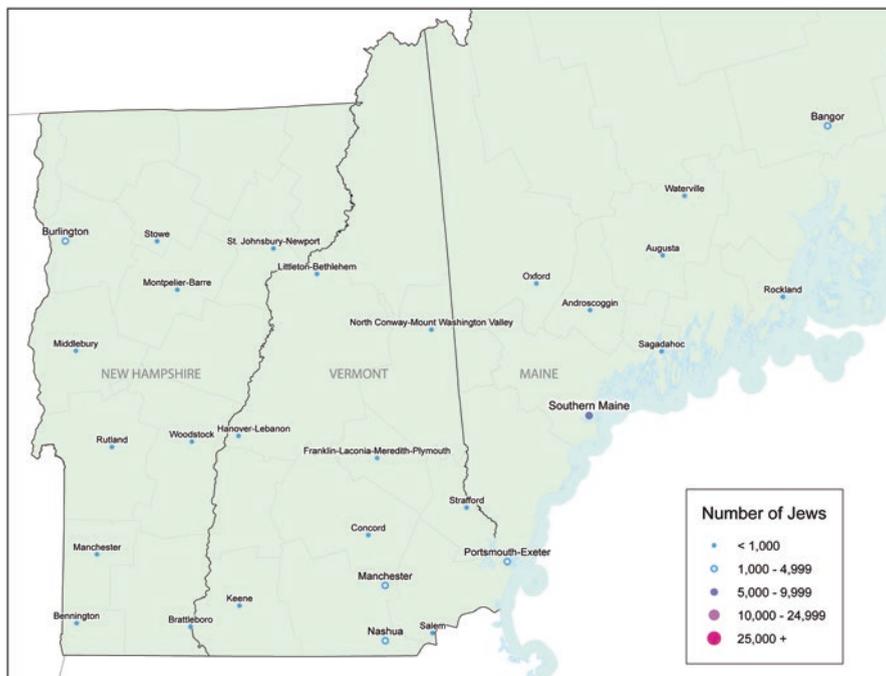
Maine (Map 15.7) Based on a 2007 RDD study, 8350 Jews live in Southern Maine (Portland). The estimates for Oxford County (South Paris) (750 Jews), Androscoggin County (Lewiston-Auburn) (600), and Sagadahoc (Bath) (400) are DJN estimates. All other estimates are Informant/Internet Estimates.

Massachusetts (Map 15.6) Based on a 2005 RDD study, 229,100 Jews live in Boston. Boston is the largest Jewish community in Massachusetts, accounts for



Map 15.6 Jewish communities of Southern New England

⁵Only the Westport, Weston, Wilton, Norwalk areas of the Eastern Fairfield community were included in the survey in 2000.



Map 15.7 Jewish communities of Northern New England

83% of the Jews in Massachusetts, and is the 4th largest American Jewish community.

The estimate for Worcester (9000 Jews) is based on a 2014 Informant update of a 1986 RDD study. An estimate of 7050 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.

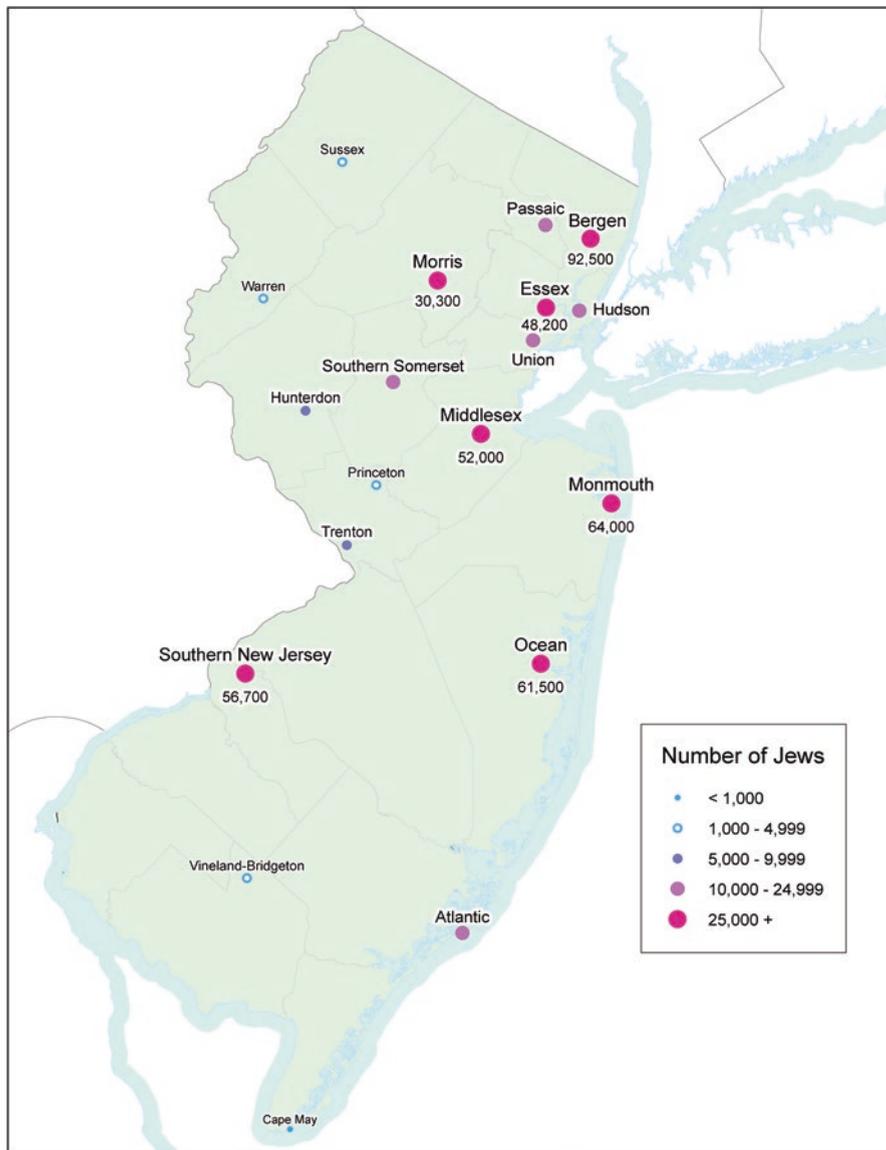
New Hampshire (Map 15.7) Manchester (4000 Jews) is the largest Jewish community in New Hampshire. Most of the estimates are Informant/Internet Estimates.

Rhode Island (Map 15.6) The estimate of 18,750 Jews in the state is based on a 2002 RDD study of the entire state.

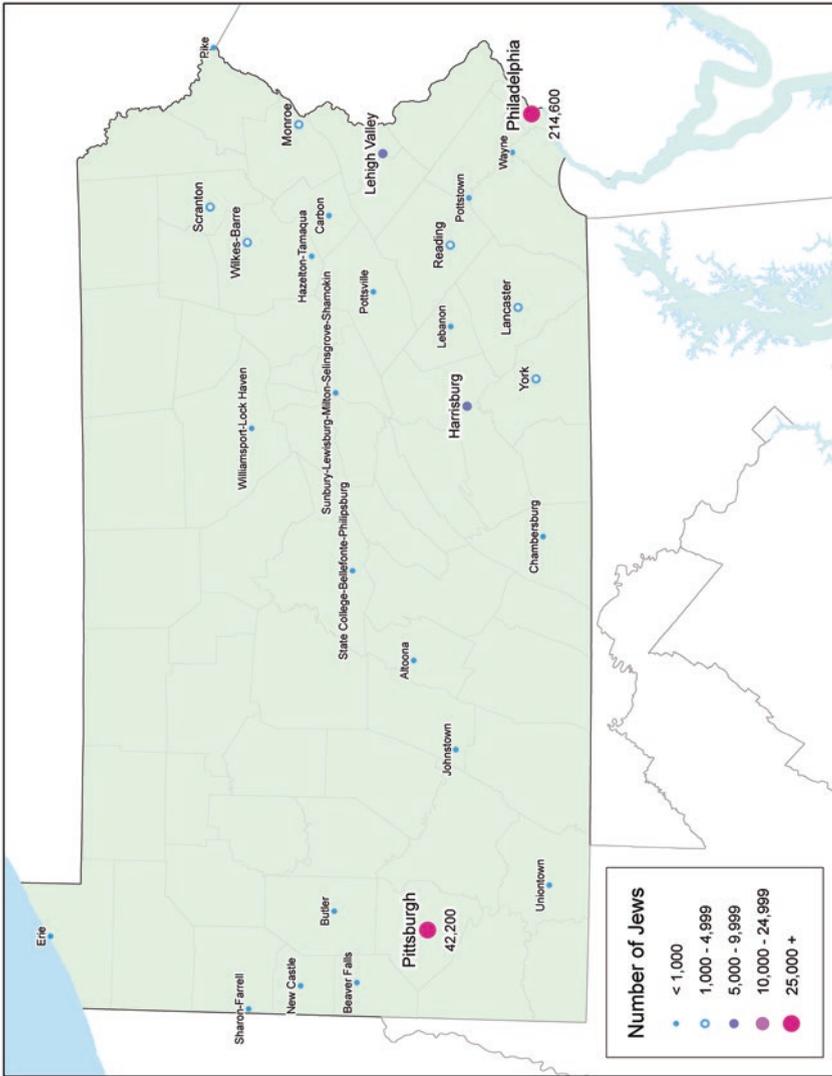
Vermont (Map 15.7) Burlington (3200 Jews) is the largest Jewish community in Vermont. All estimates are Informant/Internet Estimates.

Middle Atlantic (Maps 15.8, 15.9 and 15.10)

New Jersey (Map 15.8) The most significant Jewish populations are in Bergen 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.



Map 15.8 Jewish communities of New Jersey



Map 15.10 Jewish communities of Pennsylvania

Based, in part, on a 2001 RDD study updated by a 2016 Informant/Internet Estimate, 119,400 Jews live in the service area of the Jewish Federation of Northern New Jersey, including 100,000 in Bergen County, 8000 in northern Passaic County, and 11,400 in Hudson County. Northern New Jersey 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

Based, in part, on a 1997 RDD study in Monmouth and a 2008 RDD study in Middlesex, the now merged Jewish community, called the Jewish Federation in the Heart of New Jersey (Middlesex-Monmouth), contains 116,000 Jews, including 70,000 Jews in Monmouth (including 7000 part-year residents) and 52,000 Jews in Middlesex County. Middlesex-Monmouth is the second largest Jewish community in New Jersey, accounts for 21 % of the Jews in New Jersey, and is the 12th largest American Jewish community.

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, 7400 in northern Somerset County, and 4700 in Sussex County. Greater MetroWest is the third largest Jewish community in New Jersey, accounts for 21 % of the Jews in New Jersey, and is the 13th largest American Jewish community.

The estimate for Ocean County (83,000 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 21st largest American Jewish community.

Other communities with RDD studies in New Jersey include Southern New Jersey (2013) (56,700), and Atlantic and Cape May Counties (2004) (20,400, including 8200 part-year residents). 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 31st 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, 6000 in Hunterdon County, and 2400 in Warren County. Somerset, Hunterdon & Warren Counties is the 51st largest American Jewish community.

All other estimates are Informant/Internet Estimates, including southern Passaic County (12,000) and Trenton (6000).

New York (Map 15.9) 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 20th largest American Jewish community. The 34,000 estimate for Orange County includes an estimate of 22,000 for Kiryas Joel based on the US Census. Orange County is the 35th 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 (9000). 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 on a study using a different methodology (neither RDD nor DJN).

Putnam County (3900) is based on a study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Pennsylvania (Map 15.10) 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 74% 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.

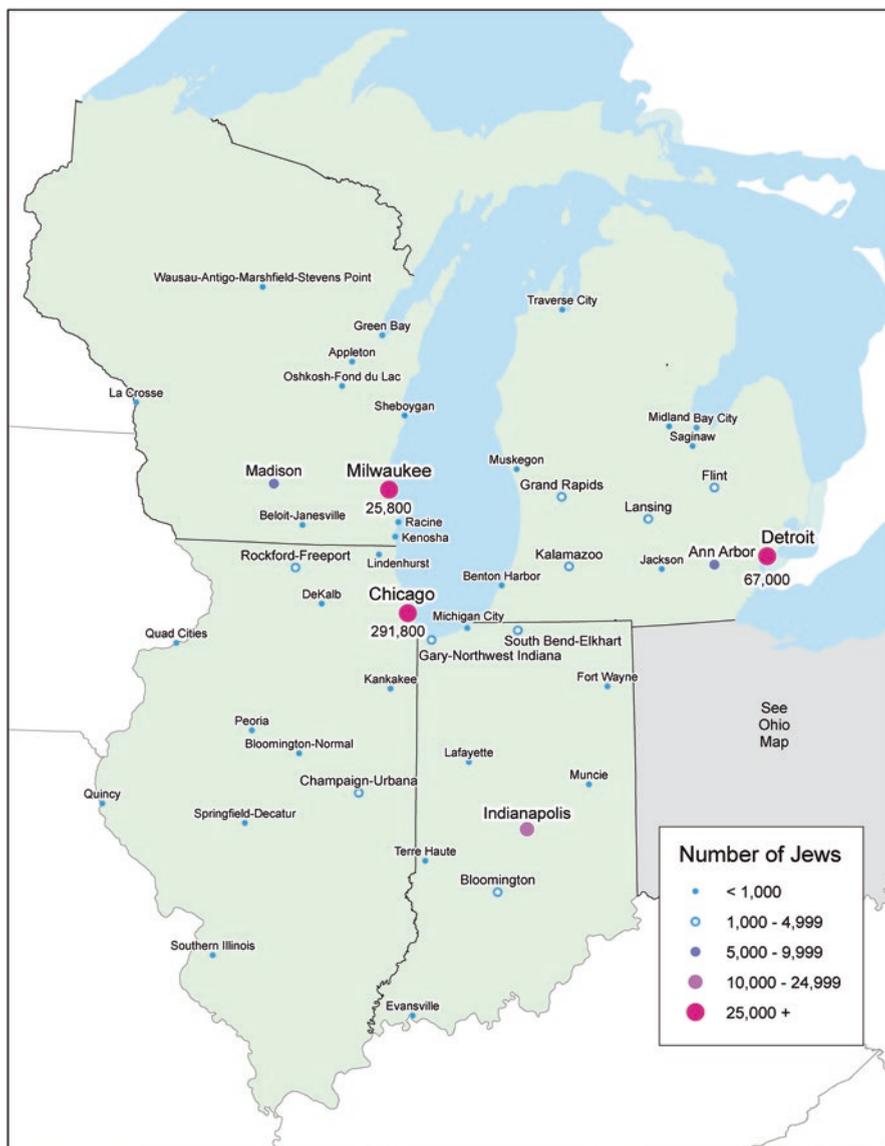
Other Jewish communities with RDD studies in Pennsylvania include Lehigh Valley (Allentown, Bethlehem, and Easton) (2007) (8050 Jews), Harrisburg (2016) (5000), and York (1999) (1800). The 2007 estimates of Jews for Monroe County (2300) and Carbon County (600) are based on DJN studies. The estimate of 1800 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 15.11, 15.12, 15.13 and 15.14)

Illinois (Map 15.11) 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 15.11) Indianapolis (10,000 Jews) is the largest Jewish community in Indiana and accounts for 59% of the Jews in Indiana. All estimates are Informant/Internet Estimates.



Map 15.11 Jewish communities of the Midwest – Part 1

Iowa (Map 15.12) Des Moines-Ames (2800 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 1997–2001. 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.



Map 15.12 Jewish communities of the Midwest – Part 2

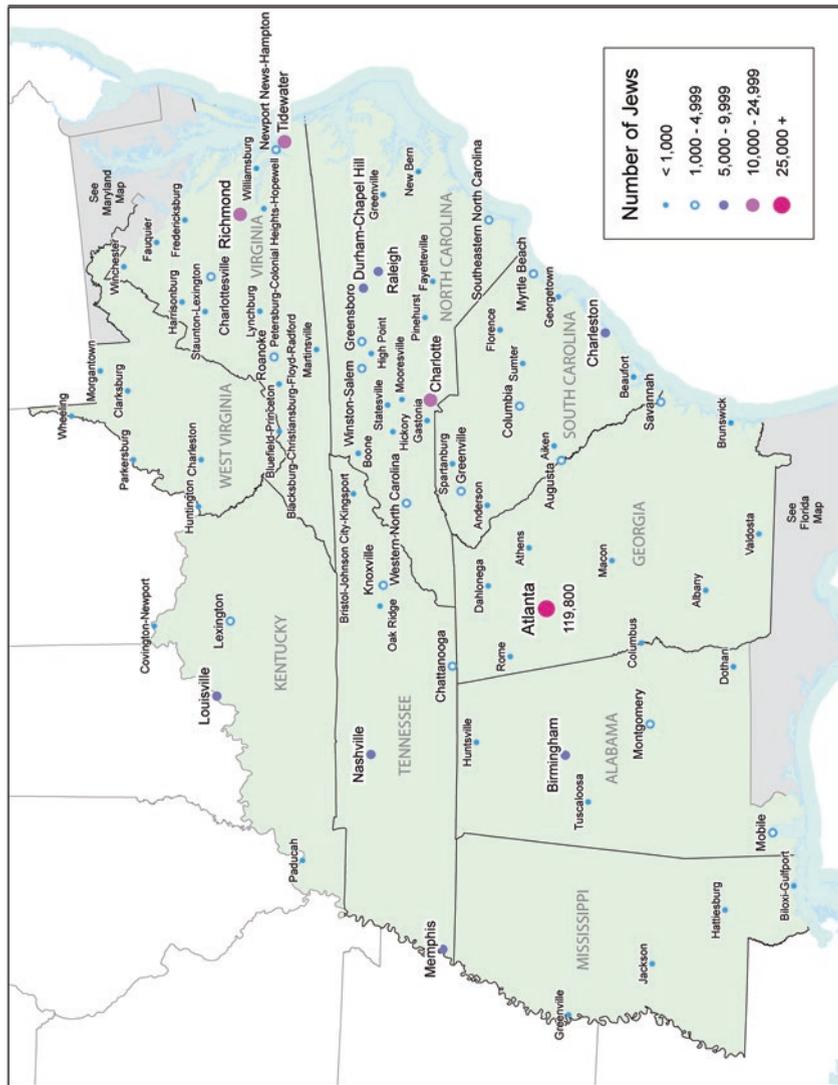
Kansas (Map 15.12) The Kansas portion of the Kansas City Jewish community contains 16,000 Jews, based on a 1985 scientific study using a different methodology (neither RDD nor DJN) updated in 2015. Kansas City is the largest Jewish community in Kansas, accounting for 92% of the Jews in Kansas. Adding in the 2000 Jews who live in the Missouri portion of Kansas City, yields a combined population of 18,000. All other estimates are Informant/Internet Estimates.



Map 15.13 Jewish communities of Ohio

Michigan (Map 15.11) Detroit (67,000 Jews), the largest Jewish community in Michigan, accounts for 80% of the Jews in Michigan, and is the 27th 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).

The estimate for Ann Arbor (8000) is based on a 2010 DJN study, updated by a 2014 Informant Estimate. Flint (1300) is based on a 1956 scientific study using a



Map 15.14 Jewish communities of the South

different methodology (neither RDD nor DJN), updated by a 2009 Informant Estimate. All other estimates are Informant/Internet Estimates.

Minnesota (Map 15.12) 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 and accounts for 86 % of the Jews in Minnesota. Minneapolis, with 29,300 Jews, is the 40th largest American Jewish community. The estimate of 5300 Jews for the counties surrounding the Twin Cities is based on a 2004 DJN study. All other estimates are Informant/Internet Estimates.

Missouri (Map 15.12) St. Louis (61,100 Jews), based on a 2014 RDD study, is the largest Jewish community in Missouri, accounts for 95 % of the Jews in Missouri, and is the 30th largest American Jewish community.

The Missouri portion of the Kansas City Jewish community contains 2000 Jews, based on a 1985 scientific study using a different methodology (neither RDD nor DJN) updated in 2015. All other estimates are Informant/Internet Estimates.

Nebraska (Map 15.12) Omaha (5400 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.

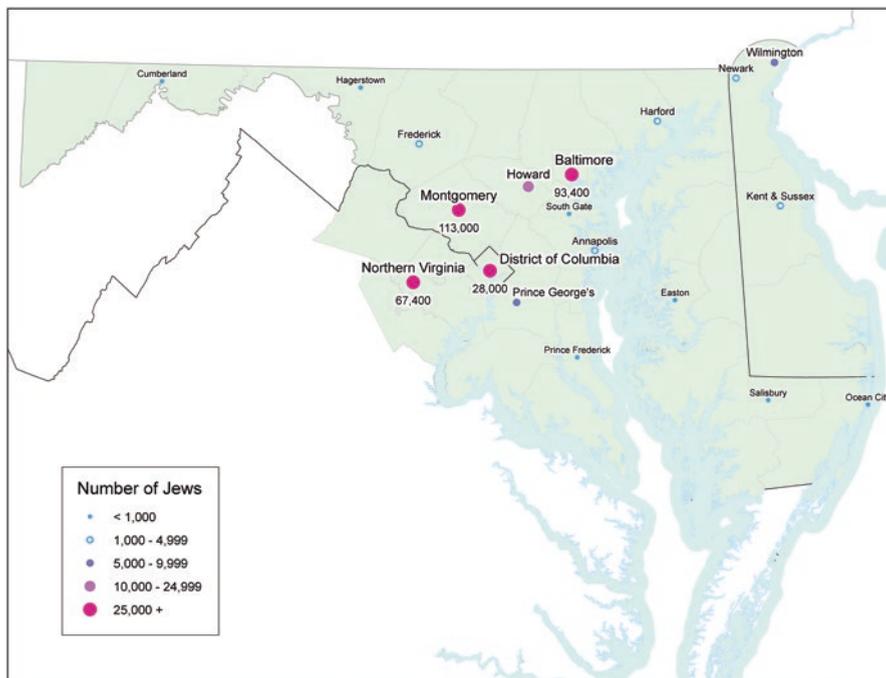
North Dakota (Map 15.12) The estimates for both Fargo (150 Jews) and Grand Forks (150) are based on Informant/Internet Estimates.

Ohio (Map 15.13) 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 23rd 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 41st 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 (4000 Jews), Akron-Kent (3000), Toledo-Bowling Green (2100), Youngstown-Warren (1400), and Canton-New Philadelphia (1000) 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 15.12) The estimates for both Sioux Falls (100 Jews) and Rapid City (100) are based on Informant/Internet Estimates.



Map 15.15 Jewish communities of Maryland, Delaware, DC, and Northern Virginia

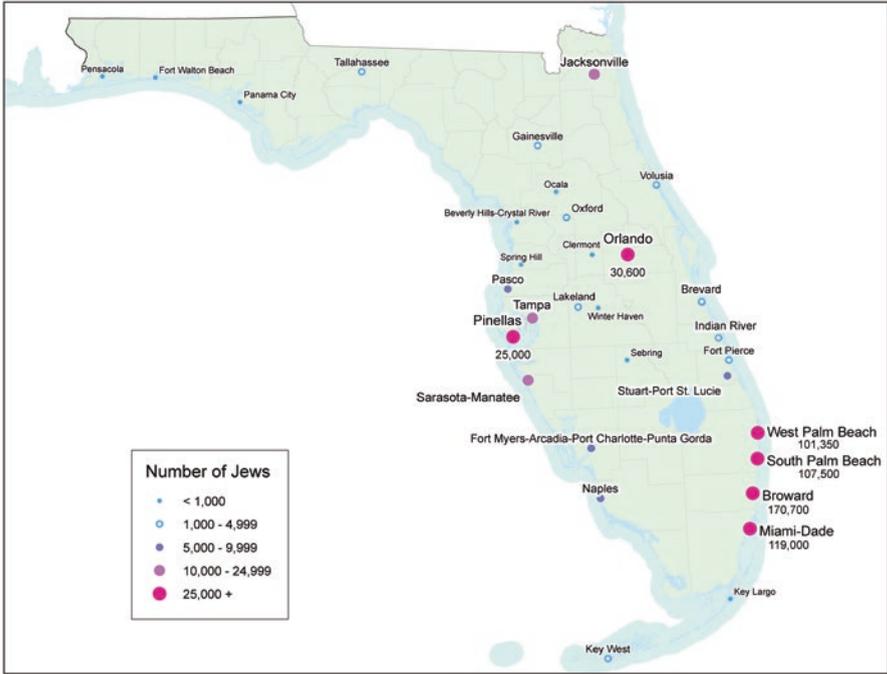
Wisconsin (Map 15.11) Milwaukee (25,800 Jews), based on a 2011 RDD study, is the largest Jewish community in Wisconsin, accounts for 78% of the Jews in Wisconsin, and is the 42nd largest American Jewish community. All other estimates are Informant/Internet Estimates.

South (Maps 15.12 and 15.14, 15.15, 15.16 and 15.17)

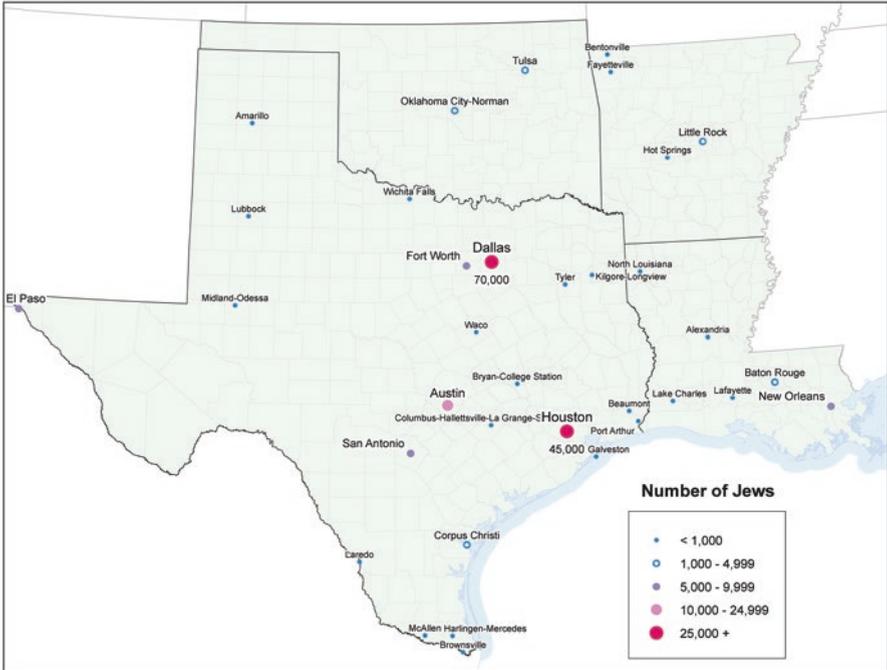
Alabama (Map 15.14) Birmingham (5500 Jews) is the largest Jewish community in Alabama and accounts for 59% of the Jews in Alabama. All estimates are Informant/Internet Estimates.

Arkansas (Map 15.17) Little Rock (1500 Jews) is the largest Jewish community in Arkansas and accounts for 67% of the Jews in Arkansas. All estimates are Informant/Internet Estimates.

Delaware (Map 15.15) The estimates of Jewish population in Delaware are all based on a 1995 RDD study, updated with a 2006 DJN study. Wilmington (7600



Map 15.16 Jewish communities of Florida



Map 15.17 Jewish communities of Texas, and Arkansas, Louisiana, and Oklahoma

Jews) is the largest Jewish community in Delaware and accounts for 50% of the Jews in Delaware. The other Jewish communities are Newark (4300) and Kent and Sussex Counties (Dover) (3200).

District of Columbia/Greater Washington (Map 15.15) 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 7200 in Prince George's County (MD). Greater Washington is the 6th largest American Jewish community.

Florida (Map 15.16) Based on RDD studies, 565,025 Jews (including 66,475 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 (2014) (123,200). 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 14th largest, Miami (119,000) is the 11th largest, and West Palm Beach (101,350) is the 15th largest. Excluding part-year residents, these four communities account for 76% of the Jews in Florida.

Other important Jewish communities in Florida include the service area of the Jewish Federation of Pinellas (St. Petersburg) & Pasco Counties (35,000, including 1600 part-year residents), Orlando (31,100, including 500 part-year residents), Tampa (23,000), Sarasota (15,500, including 3300 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 38th largest, and Tampa (23,000) is the 47th 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 2000 part-year residents and Tallahassee (2800) are both based on 2010 DJN studies. The estimate of 6700 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 (8000).

Georgia (Map 15.14) 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

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.

is the 9th largest American Jewish community. The only other significant Jewish community in Georgia is Savannah (4300), which, like all the other communities in Georgia, is based on an Informant/Internet Estimate.

Kentucky (Map 15.14) Based on a 2006 scientific study using a different methodology (neither RDD nor DJN), Louisville (8300 Jews) accounts for 73 % of the Jews in Kentucky. Lexington (2500), 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 15.17) New Orleans (11,000 Jews), based on a 1984 RDD study, updated in 2009 (post-Katrina) with a scientific study using a different methodology (neither RDD nor DJN) and in 2016 with an Informant/Internet estimate, accounts for 79% of the Jews in Louisiana. All other estimates are Informant/Internet Estimates.

Maryland (Map 15.15) 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 19th 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, 3500 Jews live in Annapolis. All other estimates are Informant/Internet Estimates

Mississippi (Map 15.14) The estimates for all four small Jewish communities in Mississippi are Informant/Internet Estimates.

North Carolina (Map 15.14) Charlotte (12,000 Jews), based on a 1997 RDD study, is the largest Jewish community in North Carolina. Durham-Chapel Hill (6000), Raleigh (6000), Western North Carolina (3400), and Greensboro (3000) 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 (1400) is based on a 2011 DJN estimate. All other estimates are Informant/Internet Estimates.

Oklahoma (Map 15.17) Based on a 2010 DJN study, the largest Jewish community in Oklahoma is Oklahoma City-Norman (2500 Jews). The estimate for Tulsa (2000) is an Informant/Internet Estimate.

South Carolina (Map 15.14) Charleston (6000 Jews) is the largest Jewish community in South Carolina and accounts for 44 % of the Jews in South Carolina. The estimate for Greenville (2000) is based on a DJN study. All other estimates are Informant/Internet Estimates.

Tennessee (Map 15.14) The estimates for Memphis (8000 Jews) and Nashville (8000), 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 (2000), Chattanooga (1400), and Oak Ridge (150) are based on DJN studies. Bristol-Johnson City-Kingsport (125) is an Informant/Internet Estimate.

Texas (Map 15.17) Dallas (70,000 Jews) is the largest Jewish community in Texas, accounts for 44 % of the Jews in Texas, and is the 26th 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 72 % of the Jews in Texas.

The only other RDD study completed in Texas was in 2007 in San Antonio (9200). Based on a 2007 DJN study, an additional 1000 Jews live in counties surrounding San Antonio.

All other estimates are Informant/Internet Estimates, including Austin (20,000), El Paso (5000), and Fort Worth (5000).

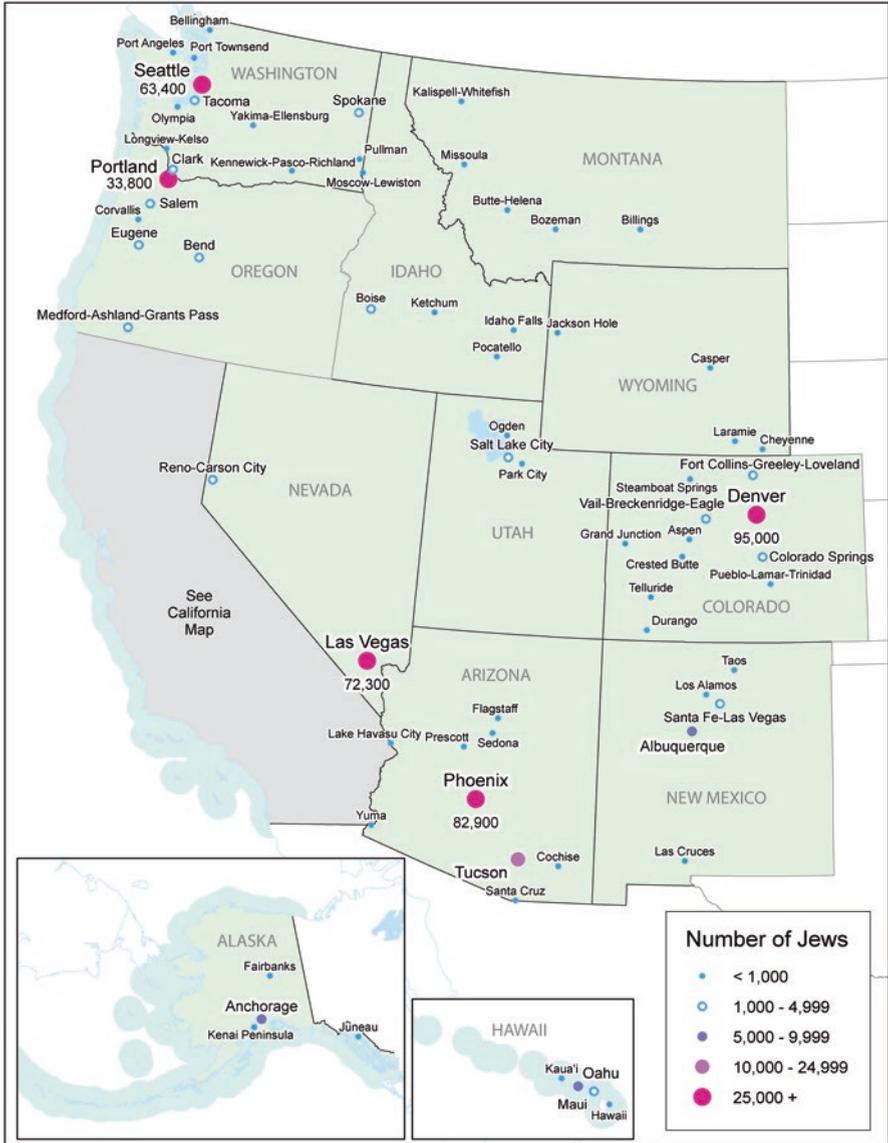
Virginia (Maps 15.14 and 15.15) Based on a 2003 RDD study, Northern Virginia (67,400 Jews) is the largest Jewish community in Virginia and is part of the service area of the Jewish Federation of Greater Washington. (See District of Columbia above.) Northern Virginia accounts for 71 % of the Jews in Virginia.

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 15.14) 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.

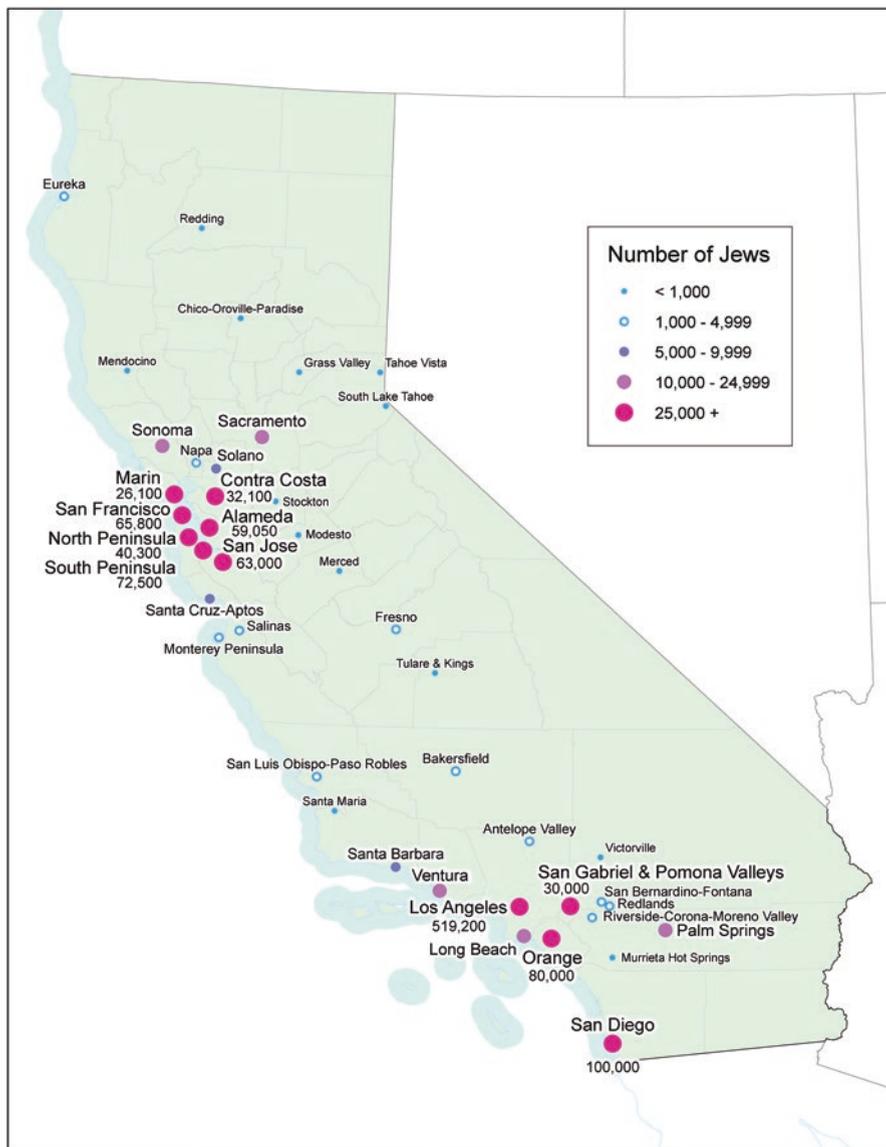
West (Maps 15.18 and 15.19)

Alaska (Map 15.18) Anchorage (5000 Jews) is the largest Jewish community in Alaska and accounts for 87 % of the Jews in Alaska. All estimates are Informant/Internet Estimates.



Map 15.18 Jewish community of the West

Arizona (Map 15.18) 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 22nd largest American Jewish community.



Map 15.19 Jewish communities of California

A 2002 RDD study of Tucson estimated 22,400 Jews (including 1000 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 48th 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 15.19) 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 19% 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, 5000 in Solano County, and 4600 in Napa County. East Bay is the 3rd largest Jewish community in California and the 16th largest American Jewish community.

Based on a 2003 RDD study, updated by a 2014 Informant/Internet Estimate, 100,000 Jews live in San Diego, which is the 4th largest Jewish community in California and the 17th largest American Jewish community. Based on a 1986 RDD study, 63,000 Jews live in San Jose, which is the 29th largest American Jewish community.

Based on a 1993 scientific study using a different methodology (neither RDD nor DJN), 21,000 Jews live in Sacramento, which is the 49th 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 8500, in Santa Barbara. Orange County is the 24th largest American Jewish community, San Gabriel and Pomona Valleys is the 39th largest, and Long Beach is the 45th.

Based on a 1998 RDD study updated by an Informant/Internet Estimate in 2015, 20,000 Jews (including 9000 part-year residents) live in Palm Springs.

DJN studies were completed in 2011 in Santa Cruz-Aptos (6000 Jews), the Monterey Peninsula (4500), and Fresno (3500). All other estimates are Informant/Internet Estimates.

Colorado (Map 15.18) Denver (95,000 Jews), based on a 2007 RDD study, updated by a 2016 Informant/Internet Estimate, is the largest Jewish community in Colorado, accounts for 93 % of the Jews in Colorado, and is the 18th largest American Jewish community.

The estimates for Colorado Springs (2500) and Vail-Breckenridge-Eagle (1500) are based on DJN studies completed in 2010 and 2011, respectively. All other estimates are Informant/Internet Estimates.

Hawaii (Map 15.18) Oahu (Honolulu) (5200 Jews), based on a 2010 DJN study, is the largest Jewish community in Hawaii and accounts for 73 % of the Jews in Hawaii. All other estimates are Informant/Internet Estimates.

Idaho (Map 15.18) Boise (1500 Jews) is the largest Jewish community in Idaho and accounts for 71 % of the Jews in Idaho. Estimates for all four small Jewish communities in Idaho are based on Informant/Internet Estimates.

Montana (Map 15.18) Estimates for all five small Jewish communities are based on Informant/Internet Estimates.

Nevada (Map 15.18) 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 25th largest American Jewish community. Based on a 2011 DJN study, 4000 Jews live in Reno-Carson City.

New Mexico (Map 15.18) Albuquerque (7500 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 15.18) 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 2600 in Vancouver (WA) and is the 34th 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 (1000) is based on a 2010 DJN study. All other estimates are Informant/Internet Estimates.

Utah (Map 15.18) Salt Lake City (4800 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 15.18) Seattle (63,400 Jews), based on a 2014 RDD study, is the largest Jewish community in Washington, accounts for 88 % of the Jews in Washington, and is the 28th largest American Jewish community.

The estimate for Clark County (2600) is based on a 2011 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

Wyoming (Map 15.18) Estimates for all four small Jewish communities are Informant/Internet Estimates.

15.8 Conclusion

While it might be more appropriate to provide a range of estimates for the US Jewish population, running from a low of 5,700,000 by DellaPergola (see Chap. 17) to 7,100,000 by Tighe et al. (2014), the current number reported in this chapter of 6,700,000–6,800,000 provides a reasonable estimate, which is supported by the 2013 Pew figure of 6,700,000. The difference between the low figure and the AJYB estimate results from counting those individuals who are partly Jewish both in the latter case as well as in the Pew study. As one professional observer put it, “It’s not like we have a set of estimates claiming 15 million and another claiming 3 million. That they are all between 6.7 and 7.1 million, using different methods, is quite astounding.” The increase in Orthodox Jews and in “Jews, no religion” is also noteworthy as is the continuing tendency for Jews to vote for Democrats.

In conclusion, the problem 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 (see Dashefsky et al. 2003). 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 intermarried households 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.

Acknowledgments The authors thank the following individuals and organizations:

1. The Jewish Federations of North America (JFNA) and former staff members at its predecessor organizations (United Jewish Communities and Council of Jewish Federations), Jim Schwartz, Jeffrey Scheckner, and Barry Kosmin, who authored the *AJYB* US Jewish population chapters from 1986 to 2003. Some population estimates in this report are still based on their efforts;
2. Laurence Kotler-Berkowitz, Senior Director of Research and Analysis and Director of the Berman Jewish DataBank at The Jewish Federations of North America;
3. Rae Asselin, Program Assistant, and Pamela Weathers, Research Assistant, at the Center for Judaic Studies and Contemporary Jewish Life at the University of Connecticut, for their excellent assistance;
4. Chris Hanson and the University of Miami Department of Geography’s Geographic Information Systems Laboratory for assistance with the maps;
5. Mandell L. (Bill) Berman for his strong support of this effort;
6. Alan Cooperman, Director of Religion Research, at the Pew Research Center, Washington, DC, for his very helpful suggestions on the implications of the various Pew findings.
7. Tricia Caroline Sa Gomes Hutchins, University of Miami graduate student in the Department of Geography, for her work on the population estimates.

Appendix

This Appendix presents detailed data on the US Jewish population in four columns:

Date Column This column provides the date of the latest Scientific Estimate or Informant/Internet Estimate for each geographic area. This chapter's former authors provided only a range of years (pre-1997 or 1997–2001) for the last informant contact. For estimates after 2001, exact dates are shown. For communities for which the date is more recent than the date of the latest scientific study shown in boldface type in the Geographic Area column, the study estimate has been confirmed or updated by an Informant/Internet Estimate subsequent to the scientific study.

Geographic Area Column This column provides estimates for about 900 Jewish communities (of 100 Jews or more) and geographic subareas thereof. Many estimates are for Jewish Federation service areas. Where possible, these service areas are disaggregated into smaller geographic subareas. For example, separate estimates are provided for such places as West Bloomfield, Michigan (part of the service area of the Jewish Federation of Metropolitan Detroit) and Boynton Beach (Florida) (part of the service area of the Jewish Federation of Palm Beach County). This column also indicates whether each estimate is a Scientific Estimate:

1. Scientific Estimates. Estimates in boldface type are based on scientific studies, which, unless otherwise indicated, are Random Digit Dial (RDD) studies. The boldface date in the Geographic Area column indicates the year in which the field work was conducted. Superscripts are used to indicate the type of Scientific Estimate when it is not RDD:
 - (a) indicates a Distinctive Jewish Name (DJN) study
 - (b) indicates a DJN study used to update a previous RDD study (first date is for the RDD study, second date is for the DJN-based update)
 - (c) indicates the use of US Census data
 - (d) indicates a scientific study using a different methodology (neither RDD nor DJN)
 - (e) indicates a scientific study using a different methodology (neither RDD nor DJN) that is used to update a previous RDD study (first date is for the RDD study, second date is for the other scientific study)
2. Informant/Internet Estimates. Estimates for communities not shown in boldface type are generally based on Informant/Internet Estimates.

of Jews This column shows estimates of the number of Jews for each area or subarea, exclusive of part-year Jews.

Part-Year For communities for which the information is available, this column 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.

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.”

Excel Spreadsheet The Excel spreadsheet used to create this 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 this Appendix. The spreadsheet also contains Excel versions of the other tables in this chapter as well as a table showing some of the major changes since last year’s *Year Book* and a table showing the calculations for the indices of dissimilarity referenced above.

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
<i>Alabama</i>			
2014	Birmingham (Jefferson County)	5500	
2014	Dothan	200	
2016	Huntsville	750	
2014	Mobile (Baldwin & Mobile Counties)	1350	
2014	Montgomery	1100	
2008	Tuscaloosa	200	
	Other Places	325	
	Total Alabama	9425	
<i>Alaska</i>			
2008	Anchorage (Anchorage Borough)	5000	
2013	Fairbanks (Fairbanks North Star Borough)	275	
2012	Juneau	300	
2016	Kenai Peninsula	100	
1997–2001	Other Places	75	
	Total Alaska	5750	
<i>Arizona</i>			
2002	Cochise County (2002)^a	450	
2014	Flagstaff (Coconino County)	500	
1997–2001	Lake Havasu City	200	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
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)^a	100	
2008	Sedona	300	50
2005	West-Northwest (2002)	3450	
2005	Northeast (2002)	7850	
2005	Central (2002)	7150	
2005	Southeast (2002)	2500	
2005	Green Valley (2002)	450	
2005	Jewish Federation of Southern Arizona -Tucson (Pima County) Total (2002)	21,400	1000
2016	Other Places	75	
	Total Arizona	106,225	1050
Arkansas			
2016	Bentonville	175	
2008	Fayetteville	175	
2001	Hot Springs	150	
2010	Little Rock	1500	
2007	Other Places	225	
	Total Arkansas	2225	
California			
1997–2001	Antelope Valley (Lancaster-Palmdale in LA County)	3000	
1997–2001	Bakersfield (Kern County)	1600	
1997–2001	Chico-Oroville-Paradise (Butte County)	750	
1997–2001	Eureka (Humboldt County)	1000	
2011	Fresno (Fresno County) (2011)^a	3500	
2016	Grass Valley (Nevada County)	300	
2015	Long Beach (Cerritos-Hawaiian Gardens-Lakewood-Signal Hill in Los Angeles County & Buena Park-Cypress-La Palma-Los Alamitos-Rossmoor-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)	4710	

(continued)

Communities with Jewish population of 100 or more, 2016

Date	Geographic Area	# of Jews	Part-Year
2009	Central Valley (1997)	27,740	
2009	Cheviot-Beverlywood (1997)	29,310	
2009	Culver City (1997)	9110	
2009	Eastern Belt (1997)	3900	
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)	6780	
2009	San Pedro (1997)	5310	
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	<i>Los Angeles (Los Angeles County, excluding parts included in Long Beach, & southern Ventura County) Total (1997)</i>	519,200	
2010	Mendocino County (Redwood Valley-Ukiah)	600	
1997–2001	Merced County	190	
1997–2001	Modesto (Stanislaus County)	500	
2011	Monterey Peninsula (2011)^a	4500	
1997–2001	Murrieta Hot Springs	550	
2016	Orange County (excluding parts included in Long Beach)	80,000	
2015	Palm Springs (1998)	2500	900
2015	Cathedral City-Rancho Mirage (1998)	3300	5900
2015	Palm Desert-Sun City (1998)	3700	1900
2015	East Valley (Bermuda-Dunes-Indian Wells-Indio-La Quinta) (1998)	1200	250
2015	North Valley (Desert Hot Springs-North Palm Springs-Thousand Palms) (1998)	300	50
2015	<i>Palm Springs (Coachella Valley) Total (1998)</i>	11,000	9000
2010	Redlands	1000	
2016	Redding (Shasta County)	150	
2016	Riverside-Corona-Moreno Valley	2000	
1997–2001	Sacramento (El Dorado, Placer, Sacramento, & Yolo Counties) (1993) (except Lake Tahoe area)^d	21,000	
2015	Salinas	300	
2010	San Bernardino-Fontana	1000	
2016	North County Coastal (2003)	27,000	
2016	North County Inland (2003)	20,300	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2016	Greater East San Diego (2003)	21,200	
2016	La Jolla-Mid-Coastal (2003)	16,200	
2016	Central San Diego (2003)	13,700	
2016	South County (2003)	1600	
2016	<i>San Diego (San Diego County) Total (2003)</i>	100,000	
2015	Hayward (2011)	5350	
2015	Oakland-Berkeley Corridor (2011)	43,500	
2015	Tri-Valley Tri-Cities (2011)	10,200	
2015	<i>Alameda County Subtotal (2011)</i>	59,050	
2015	680 Corridor (2011)	4400	
2015	Central Contra Costa (2011)	13,100	
2015	East Contra Costa (2011)	5250	
2015	Lafayette-Morega-Orinda (2011)	3150	
2015	Western Contra Costa (2011)	6200	
2015	<i>Contra Costa County Subtotal (2011)</i>	32,100	
2015	Napa County (2011)	4600	
2015	Solano County (Vallejo) (2011)	5000	
2015	<i>Jewish Federation of The East Bay Total (2011)</i>	100,750	
2007	Marin County (2004)	26,100	
2007	North Peninsula (2004)	40,300	
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	<i>San Francisco Subtotal (2004)</i>	227,800	
2016	San Jose (Silicon Valley) (1986)	63,000	
	<i>San Francisco Bay Area Total</i>	391,550	
1997–2001	San Gabriel & Pomona Valleys (Alta Loma-Chino-Claremont-Cucamonga-La Verne-Montclair-Ontario-Pomona-San Dimas-Upland)	30,000	
2016	San Luis Obispo-Atascadero (San Luis Obispo County)	1000	
2016	Santa Barbara (Santa Barbara County)	8500	
2011	Santa Cruz-Aptos (Santa Cruz County) (2011)^a	6000	
1997–2001	Santa Maria	500	
2016	South Lake Tahoe (El Dorado County)	100	
2016	Stockton	900	
2016	Tahoe Vista	200	
2016	Tulare & Kings Counties (Visalia)	350	
1997–2001	Ventura County (excluding Simi-Conejo of Los Angeles)	15,000	
2016	Victorville	100	
1997–2001	Other Places	450	
	Total California	1,230,540	9000

(continued)

Communities with Jewish population of 100 or more, 2016

Date	Geographic Area	# of Jews	Part-Year
<i>Colorado</i>			
2014	Aspen	750	
2010	Colorado Springs (2010)^a	2500	
2008	Crested Butte	175	
2016	Durango	200	
2016	Denver (2007)	32,500	
2016	South Metro (2007)	22,400	
2016	Boulder (2007)	14,600	
2016	North & West Metro (2007)	12,900	
2016	Aurora (2007)	7500	
2016	North & East Metro (2007)	5100	
2016	<i>Greater Denver (Adams, Arapahoe, Boulder, Broomfield, Denver, Douglas, & Jefferson Counties) Total (2007)</i>	95,000	
2013	Fort Collins-Greeley-Loveland	1500	
2016	Grand Junction (Mesa County)	300	
2015	Pueblo	150	
2016	Steamboat Springs	300	
pre-1997	Telluride	125	
2011	Vail-Breckenridge-Eagle (Eagle & Summit Counties) (2011)^a	1500	
1997–2001	Other Places	100	
	Total Colorado	102,600	
<i>Connecticut</i>			
pre-1997	Colchester-Lebanon	300	
2014	Danbury (Bethel-Brookfield-New Fairfield-New Milford-Newtown-Redding-Ridgefield-Sherman)	5000	
2008	Greenwich	7000	
2009	Core Area (Bloomfield-Hartford-West Hartford) (2000)	15,800	
2009	Farmington Valley (Avon-Burlington-Canton-East Granby-Farmington-Granby-New Hartford-Simsbury) (2000)	6400	
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)	4800	
2009	South of Hartford (Berlin-Bristol-New Britain-Newington-Plainville-Rocky Hill-Southington-Wethersfield in Hartford County, Plymouth in Litchfield County, Cromwell-Durham-Haddam-Middlefield-Middletown in Middlesex County, & Meriden in New Haven County) (2000)	5000	
2009	Suffield-Windsor-Windsor Locks (2000)	800	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2009	<i>Jewish Federation of Greater Hartford Total (2000)</i>	32,800	
2016	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)	4900	
2016	The West (Ansonia-Derby-Milford-Seymour-West Haven in New Haven County & Shelton in Fairfield County) (2010)	3200	
2016	The Central Area (Bethany-New Haven-Orange-Woodbridge) (2010)	8800	
2016	Hamden (2010)	3200	
2016	The North (Cheshire-North Haven-Wallingford) (2010)	2900	
2016	<i>Jewish Federation of Greater New Haven Total (2010)</i>	23,000	
1997–2001	New London-Norwich (central & southern New London County)	3800	
2010	Southbury (Beacon Falls-Middlebury-Naugatuck-Oxford-Prospect-Waterbury-Wolcott in New Haven County & Washington-Watertown in Litchfield County) (2010)^a	4500	
2010	Southern Litchfield County (Bethlehem-Litchfield-Morris-Roxbury-Thomaston-Woodbury) (2010)^a	3500	
2010	<i>Jewish Federation of Western Connecticut Total (2010)^a</i>	8000	
2009	Stamford (Darien-New Canaan)	12,000	
2006	Storrs-Columbia & parts of Tolland County	500	
1997–2001	Torrington	600	
2000	Westport (2000)	5000	
2000	Weston (2000)	1850	
2000	Wilton (2000)	1550	
2000	Norwalk (2000)	3050	
2014	Bridgeport (Easton-Fairfield-Monroe-Stratford-Trumbull)	13,000	
2000	<i>Federation for Jewish Philanthropy in Upper Fairfield County Total (2000)</i>	24,450	
2006	Windham-Willimantic & parts of Windham County	400	
	Total Connecticut	117,850	
<i>Delaware</i>			
2009	Kent & Sussex Counties (Dover) (1995, 2006)^b	3200	
2009	Newark (1995, 2006)^b	4300	
2009	Wilmington (1995, 2006)^b	7600	
	Total Delaware (1995, 2006)^b	15,100	
<i>Washington, D.C.</i>			
2016	Total District of Columbia (2003)	28,000	
2016	Lower Montgomery County (Maryland) (2003)	88,600	
2016	Upper Montgomery County (Maryland) (2003)	24,400	
2016	Prince George’s County (Maryland) (2003)	7200	

(continued)

Communities with Jewish population of 100 or more, 2016

Date	Geographic Area	# of Jews	Part-Year
2016	Arlington-Alexandria-Falls Church (Virginia) (2003)	27,900	
2016	South Fairfax-Prince William County (Virginia) (2003)	25,000	
2016	West Fairfax-Loudoun County (Virginia) (2003)	14,500	
2016	Jewish Federation of Greater Washington Total (2003)	215,600	
Florida			
2016	Beverly Hills-Crystal River (Citrus County)	350	
2016	Brevard County (Melbourne)	4000	
2016	Clermont (Lake County)	200	
1997-2001	Fort Myers-Arcadia-Port Charlotte-Punta Gorda (Charlotte, De Soto, & Lee Counties)	8000	
1997-2001	Fort Pierce (northern St. Lucie County)	1060	
2016	Fort Walton Beach	200	
2008	Gainesville	2500	
2015	Jacksonville Core Area (2002, 2015)^c	8800	
2015	The Beaches (Atlantic Beach-Jacksonville Beach- Neptune Beach-Ponte Vedra Beach) (2002, 2015)^c	1900	
2015	Other Places in Clay, Duval, Nassau, & St. Johns Counties (including St. Augustine) (2002, 2015)^c	2200	
2015	Jacksonville Total (2002, 2015)^c	12,900	100
2016	Key Largo	100	
2014	Key West	1000	
pre-1997	Lakeland (Polk County)	1000	
2010	Naples (Collier County) (2010)^a	8000	2000
1997-2001	Ocala (Marion County)	500	
2016	Oxford (Sumter County)	2000	
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	8100	100
2010	Orlando Total (1993, 2010)^b	30,600	500
2016	Panama City (Bay County)	100	
2015	Pensacola (Escambia & Santa Rosa Counties)	800	
2016	North Pinellas (Clearwater) (1994, 2010)^b	10,300	600
2016	Central Pinellas (Largo) (1994, 2010)^b	4700	200
2016	South Pinellas (St. Petersburg) (1994, 2010)^b	10,000	800
2016	Pinellas County (St. Petersburg) Subtotal (1994, 2010)^b	25,000	1600
2010	Pasco County (New Port Richey) (2010)^a	8400	
2010	<i>Jewish Federation of Pinellas & Pasco Counties Total (2010)</i>	33,400	1600
2015	Sarasota (2001)	8600	1500
2015	Longboat Key (2001)	1000	1500
2015	Bradenton (Manatee County) (2001)	1750	200

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2015	Venice (2001)	850	100
2015	<i>Sarasota-Manatee Total (2001)</i>	12,200	3300
2005	East Boca (2005)	8900	2400
2005	Central Boca (2005)	33,800	8900
2005	West Boca (2005)	17,000	1700
2005	<i>Boca Raton Subtotal (2005)</i>	59,700	13,000
2005	Delray Beach (2005)	47,800	10,800
2005	<i>South Palm Beach Subtotal (2005)</i>	107,500	23,800
2015	Boynton Beach (2005)	45,600	10,700
2015	Lake Worth (2005)	21,600	3300
2015	Town of Palm Beach (2005)	2000	2000
2015	West Palm Beach (2005)	8300	2000
2015	Wellington-Royal Palm Beach (2005)	9900	1400
2015	North Palm Beach-Palm Beach Gardens-Jupiter (2005)	13,950	3500
2015	<i>West Palm Beach Subtotal (2005)</i>	101,350	22,900
2005	<i>Palm Beach County Total (2005)</i>	208,850	46,700
2014	North Dade Core East (Aventura-Golden Beach-parts of North Miami Beach) (2014)	36,000	2200
2014	North Dade Core West (parts of North Miami Beach-Ojus) (2014)	18,500	200
2014	Other North Dade (parts of City of Miami) (north of Flagler Street) (2014)	9500	100
2014	<i>North Dade Subtotal (2014)</i>	64,000	2500
2014	West Kendall (2014)	17,500	200
2014	East Kendall (parts of Coral Gables-Pinecrest-South Miami) (2014)	6800	100
2014	Northeast South Dade (Key Biscayne-parts of City of Miami) (2014)	11,900	400
2014	<i>South Dade Subtotal (2014)</i>	36,200	700
2014	North Beach (Bal Harbour-Bay Harbor Islands-Indian Creek Village-Surfside) (2014)	4300	400
2014	Middle Beach (parts of City of Miami Beach) (2014)	9800	500
2014	South Beach (parts of City of Miami Beach) (2014)	4800	100
2014	<i>The Beaches Subtotal (2014)</i>	18,900	1000
2014	<i>Miami-Dade County Total (2014)</i>	119,000	4200
2015	East (Fort Lauderdale) (1997, 2008)^b	12,400	2450
2015	North Central (Century Village-Coconut Creek-Margate-Palm Aire-Wynmoor) (1997, 2008)^b	23,900	5225
2015	Northwest (Coral Springs-Parkland) (1997, 2008)^b	23,600	
2015	Southeast (Hallandale-Hollywood) (1997, 2008)^b	25,100	2500
2015	Southwest (Cooper City-Davie-Pembroke Pines-Weston) (1997, 2008)^b	37,500	1600
2015	West Central (Lauderdale Lakes-North Lauderdale-Plantation-Sunrise-Tamarac) (1997, 2008)^b	48,200	3800

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2015	Broward County Total (1997, 2008)^b	170,700	15,575
	Southeast Florida (Broward, Miami-Dade, & Palm Beach Counties) Total	498,550	66,475
2016	Sebring (Highlands County)	150	
2012	Spring Hill	350	
2004	Stuart (Martin County) (1999, 2004)^b	2900	
2004	Southern St. Lucie County (Port St. Lucie) (1999, 2004)^b	2900	
2004	Stuart-Port St. Lucie (Martin-St. Lucie) Total (1999, 2004)^b	5800	900
2015	Tallahassee (2010)^a	2800	
2016	Tampa (Hillsborough County) (2010)^a	23,000	
2016	Vero Beach (Indian River County)	1000	
2007	Volusia (Daytona Beach) (excluding southern parts included in North Orlando) & Flagler Counties	4000	
pre-1997	Winter Haven	300	
	Total Florida	654,860	74,875
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)	9000	
2012	South (2006)	5500	
2012	Atlanta Total (2006)	119,800	
2016	Augusta (Burke, Columbia, & Richmond Counties)	1300	
2009	Brunswick	120	
2015	Columbus	600	
2009	Dahlonega	150	
2015	Macon	750	
2010	Rome	100	
2016	Savannah (Chatham County)	4300	
2009	Valdosta	100	
2009	Other Places	250	
	Total Georgia	128,420	
Hawaii			
2012	Hawaii (Hilo)	100	
2011	Kauai	300	
2008	Maui	1500	1000
2010	Oahu (Honolulu) (2010)^a	5200	
	Total Hawaii	7100	1000

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
Idaho			
2015	Boise (Ada, Caldwell, Weiser, Nampa, & Boise Counties)	1500	
2014	Ketchum-Sun Valley-Hailey-Bellevue	350	
2014	Moscow (Palouse)	100	
2009	Pocatello	150	
	Other Places	25	
	Total Idaho	2125	
Illinois			
2015	Bloomington-Normal	500	
2015	Champaign-Urbana (Champaign County)	1400	
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)	6400	
2014	Chicago (Cook, DuPage, Kane, Lake, McHenry, & Will Counties) Total (2010)	291,800	
1997–2001	DeKalb	180	
2016	Lindenhurst (Lake County)	100	
2015	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	
2015	Quincy	100	
2016	Rockford-Freeport (Boone, Stephenson, & Winnebago Counties)	650	
2015	Southern Illinois (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin-Marion)	500	
2016	Springfield-Decatur (Macon, Morgan, & Sangamon Counties)	930	
	Other Places	325	

(continued)

Communities with Jewish population of 100 or more, 2016

Date	Geographic Area	# of Jews	Part-Year
2015	<i>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin-Marion in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total</i>	650	
	Total Illinois	298,035	
Indiana			
1997–2001	Bloomington	1000	
2015	Evansville	300	
1997–2001	Fort Wayne	900	
2012	Gary-Northwest Indiana (Lake & Porter Counties)	2000	
2016	Indianapolis	10,000	
2014	Lafayette	400	
2015	Michigan City (La Porte County)	300	
1997–2001	Muncie	120	
2016	South Bend-Mishawaka-Elkhart (Elkhart & St. Joseph Counties)	1650	
2016	Benton Harbor (Michigan)	150	
2016	<i>Jewish Federation of St. Joseph Valley Total</i>	1800	
1997–2001	Terre Haute (Vigo County)	100	
1997–2001	Other Places	250	
	Total Indiana	17,020	
Iowa			
1997–2001	Cedar Rapids	420	
1997–2001	Council Bluffs	150	
1997–2001	Des Moines-Ames (1956)^d	2800	
1997–2001	Iowa City (Johnson County)	1300	
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	<i>Quad Cities Total (1990)^d</i>	750	
1997–2001	Sioux City (Plymouth & Woodbury Counties)	400	
2014	Waterloo (Black Hawk County)	100	
1997–2001	Other Places	300	
	Total Iowa	6170	
Kansas			
2016	Kansas City-Kansas portion (Johnson & Wyandotte Counties) (1985)^d	16,000	
2016	Kansas City-Missouri portion (1985)^d	2000	
2016	<i>Kansas City Total (1985)^d</i>	18,000	
1997–2001	Lawrence	200	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2014	Manhattan	175	
2015	Mid-Kansas (Dodge City-Great Bend-Hays-Liberal-Russell-Salina-Wichita)	750	
2014	Topeka (Shawnee County)	300	
	Total Kansas	17,425	
<i>Kentucky</i>			
2008	Covington-Newport (2008)	300	
2016	Lexington (Bourbon, Clark, Fayette, Jessamine, Madison, Pulaski, Scott, & Woodford Counties)		
	Jewish Federation of the Bluegrass	2500	
2015	Louisville (Jefferson County) (2006)^d	8300	
2015	Paducah	100	
2013	Other Places	100	
2015	<i>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin-Marion in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total</i>	650	
	Total Kentucky	11,300	
<i>Louisiana</i>			
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)	1600	
2008	Lafayette	200	
2008	Lake Charles	200	
2016	New Orleans (Jefferson & Orleans Parishes) (1984, 2009)^e	11,000	
2007	Monroe-Ruston	150	
2007	Shreveport-Bossier	450	
2007	<i>North Louisiana (Bossier & Caddo Parishes) Total</i>	600	
2007	Other Places	100	
	Total Louisiana	13,875	
<i>Maine</i>			
2007	Androscoggin County (Lewiston-Auburn) (2007)^a	600	
pre-1997	Augusta	140	
1997–2001	Bangor	3000	
2007	Oxford County (South Paris) (2007)^a	750	
pre-1997	Rockland	300	
2007	Sagadahoc County (Bath) (2007)^a	400	
2007	Portland (2007)	4425	
2007	Other Cumberland County (2007)	2350	
2007	York County (2007)	1575	

(continued)

Communities with Jewish population of 100 or more, 2016

Date	Geographic Area	# of Jews	Part-Year
2007	<i>Southern Maine Total (2007)</i>	8350	
2014	Waterville	225	
1997–2001	Other Places	125	
	Total Maine	13,890	
<i>Maryland</i>			
2010	Annapolis (2010)^a	3500	
2010	Pikesville (2010)	31,100	
2010	Park Heights-Cheswolde (2010)	13,000	
2010	Owings Mills (2010)	12,100	
2010	Reisterstown (2010)	7000	
2010	Mount Washington (2010)	6600	
2010	Towson-Lutherville-Timonium-Interstate 83 (2010)	5600	
2010	Downtown (2010)	4500	
2010	Guilford-Roland Park (2010)	4100	
2010	Randallstown-Liberty Road (2010)	2900	
2010	Other Baltimore County (2010)	3700	
2010	Carroll County (2010)	2800	
2010	Baltimore Total (2010)	93,400	
1997–2001	Cumberland	275	
1997–2001	Easton (Talbot County)	100	
1997–2001	Frederick (Frederick County)	1200	
1997–2001	Hagerstown (Washington County)	325	
1997–2001	Harford County	1200	
2010	Howard County (Columbia) (2010)	17,200	
2016	Lower Montgomery County (2003)	88,600	
2016	Upper Montgomery County (2003)	24,400	
2016	Prince George's County (2003)	7200	
2016	<i>Jewish Federation of Greater Washington Total in Maryland (2003)</i>	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	
<i>Massachusetts</i>			
2016	Attleboro (2002)^a	800	
2016	State of Rhode Island (2002)	18,750	
2016	<i>Jewish Alliance of Greater Rhode Island Total</i>	19,550	
2016	Northern Berkshires (North Adams) (2008)^d	600	80
2016	Central Berkshires (Pittsfield) (2008)^d	1600	415
2016	Southern Berkshires (Lenox) (2008)^d	2100	2255
2016	<i>Berkshires Total (2008)^d</i>	4300	2750

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
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	
2014	North Shore (1995)	18,600	
2014	Other Towns (2005)	41,300	
2014	<i>Boston Total</i>	229,100	
1997–2001	Cape Cod (Barnstable County)	3250	
1997–2001	Fall River	1100	
2008	Martha's Vineyard (Dukes County)	375	200
2005	Andover-Boxford-Dracut-Lawrence-Methuen-North Andover-Tewksbury	3000	
2005	Haverhill	900	
2005	Lowell	2100	
2005	<i>Merrimack Valley Jewish Federation Total</i>	6000	
2014	Nantucket	100	400
2008	New Bedford (Dartmouth-Fairhaven-Mattapoissett)	3000	
1997–2001	Newburyport	280	
2014	Plymouth	1200	
2012	Springfield (Hampden County) (1967)^d	6600	
2012	Franklin County (Greenfield)	1100	
2012	Hampshire County (Amherst-Northampton)	6500	
2012	<i>Jewish Federation of Western Massachusetts Total</i>	14,200	
2014	Taunton	400	
2016	Worcester (central Worcester County) (1986)	9000	
2016	South Worcester County (Southbridge-Webster)	500	
2016	North Worcester County (Fitchburg-Gardner-Leominster)	1000	
2016	<i>Jewish Federation of Central Massachusetts (Worcester County) Total</i>	10,500	
1997–2001	Other Places	75	
	Total Massachusetts	274,680	3350
<i>Michigan</i>			
2014	Ann Arbor (Washtenaw County) (2010)^a	8000	
2012	Bay City	150	
2016	South Bend-Mishawaka-Elkhart (Elkhart & St. Joseph Counties)	1650	
2016	Benton Harbor, Michigan	150	
2016	<i>Jewish Federation of St. Joseph Valley Total</i>	1800	
2016	West Bloomfield (2005, 2010)^c	17,700	
2016	Bloomfield Hills-Birmingham-Franklin (2005, 2010)^c	6000	
2016	Farmington (2005, 2010)^c	11,700	

(continued)

Communities with Jewish population of 100 or more, 2016

Date	Geographic Area	# of Jews	Part-Year
2016	Oak Park-Huntington Woods (2005, 2010)^c	11,700	
2016	Southfield (2005, 2010)^c	6500	
2016	East Oakland County (2005, 2010)^c	1800	
2016	North Oakland County (2005, 2010)^c	3600	
2016	West Oakland County (2005, 2010)^c	2200	
2016	Wayne County (2005, 2010)^c	5300	
2016	Macomb County (2005, 2010)^c	500	
2016	<i>Detroit (Macomb, Oakland, & Wayne Counties) Total (2005, 2010)^c</i>	67,000	
2009	Flint (1956)^d	1300	
2007	Grand Rapids (Kent County)	2000	
2007	Jackson	200	
2012	Kalamazoo (Kalamazoo County)	1500	
2016	Lansing	1800	
2015	Lenawee & Monroe Counties	200	
2007	Midland	120	
2007	Muskegon (Muskegon County)	210	
2015	Saginaw	100	
2007	Traverse City	150	
2007	Other Places	275	
2015	<i>Jewish Federation of Greater Toledo (Fulton, Lucas, & Wood Counties in Ohio & Lenawee & Monroe Counties in Michigan) Total</i>	2300	
	Total Michigan	83,155	
Minnesota			
2015	Duluth (Carlton & St. Louis Counties)	600	
1997–2001	Rochester	550	
2015	City of Minneapolis (2004)	5200	
2015	Inner Ring (2004)	16,100	
2015	Outer Ring (2004)	8000	
2015	<i>Minneapolis (Hennepin County) Subtotal (2004)</i>	29,300	
2016	City of St. Paul (2004, 2010)^b	4000	
2016	Southern Suburbs (2004, 2010)^b	5300	
2016	Northern Suburbs (2004, 2010)^b	600	
2016	<i>St. Paul (Dakota & Ramsey Counties) Subtotal (2004, 2010)^b</i>	9900	
	<i>Twin Cities Total</i>	39,200	
2004	Twin Cities Surrounding Counties (Anoka, Carver, Goodhue, Rice, Scott, Sherburne, Washington, & Wright Counties) (2004)^a	5300	
1997–2001	Other Places	100	
	Total Minnesota	45,750	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
Mississippi			
2015	Biloxi-Gulfport	200	
2008	Greenville	120	
2008	Hattiesburg (Forrest & Lamar Counties)	130	
2008	Jackson (Hinds, Madison, & Rankin Counties)	650	
	Other Places	425	
	Total Mississippi	1525	
Missouri			
2014	Columbia	400	
2009	Jefferson City	100	
2009	Joplin	100	
2016	Kansas City-Kansas portion (Johnson & Wyandotte Counties) (1985)^d	16,000	
2016	Kansas City-Missouri portion (1985)^d	2000	
2016	Kansas City Total (1985)^d	18,000	
2009	St. Joseph (Buchanan County)	200	
2016	Creve Coeur Area (2014)	13,550	
2016	Chesterfield (2014)	12,150	
2016	University City/Clayton (2014)	9100	
2016	Olivette/Ladue (2014)	6200	
2016	St. Charles County (2014)	5900	
2016	St. Louis City (2014)	5150	
2016	Des Peres/Kirkwood/Webster (2014)	2750	
2016	Other North County (2014)	4400	
2016	Other South County (2014)	1900	
2016	St. Louis Total (2014)	61,100	
2009	Springfield	300	
1997–2001	Other Places	75	
2015	<i>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin-Marion in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) Total</i>	650	
	Total Missouri	64,275	
Montana			
1997–2001	Billings (Yellowstone County)	300	
2009	Bozeman	500	
2011	Butte-Helena	150	
2015	Kalispell-Whitefish (Flathead County)	250	
1997–2001	Missoula	200	
1997–2001	Other Places	50	
	Total Montana	1450	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
<i>Nebraska</i>			
2014	Lincoln-Grand Island-Hastings	700	
2010	Omaha (2010)^a	5400	
2012	Other Places	50	
	Total Nebraska	6150	
<i>Nevada</i>			
2015	Northwest (2005)	24,500	
2015	Southwest (2005)	16,000	
2015	Central (2005)	6000	
2015	Southeast (2005)	18,000	
2015	Northeast (2005)	7800	
2015	<i>Las Vegas Total (2005)</i>	72,300	
2011	Reno-Carson City (Carson City & Washoe Counties) (2011)^a	4000	
	Total Nevada	76,300	
<i>New Hampshire</i>			
1997–2001	Concord	500	
1997–2001	Franklin-Laconia-Meredith-Plymouth	270	
pre-1997	Hanover-Lebanon	600	
2001	Keene	300	
1997–2001	Littleton-Bethlehem	200	70
1997–2001	Manchester (1983)^d	4000	
1997–2001	Nashua	2000	
2008	North Conway-Mount Washington Valley	100	
2014	Portsmouth-Exeter (Rockingham County)	1250	
1997–2001	Salem	150	70
2014	Strafford (Dover-Rochester) (2007)^a	700	
1997–2001	Other Places	50	
	Total New Hampshire	10,120	140
<i>New Jersey</i>			
2004	The Island (Atlantic City) (2004)	5450	6700
2004	The Mainland (2004)	6250	600
2004	<i>Atlantic County Subtotal (2004)</i>	11,700	7300
2004	Cape May County-Wildwood (2004)	500	900
2004	<i>Jewish Federation of Atlantic & Cape May Counties Total (2004)</i>	12,200	8200
2016	Pascack-Northern Valley (2001)	11,900	
2016	North Palisades (2001)	18,600	
2016	Central Bergen (2001)	22,200	
2016	West Bergen (2001)	14,300	
2016	South Bergen (2001)	10,000	
2016	Other Bergen	23,000	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2016	<i>Bergen County Subtotal</i>	100,000	
2016	Northern Hudson County (2001)	2000	
2016	Bayonne	1600	
2016	Hoboken	1800	
2016	Jersey City	6000	
2016	<i>Hudson County Subtotal</i>	11,400	
2016	Northern Passaic County	8000	
2016	<i>Jewish Federation of Northern New Jersey (Bergen, Hudson, & northern Passaic Counties) Total</i>	119,400	
2015	Camden County (1991, 2013)^c	34,600	
2015	Burlington County (1991, 2013)^c	15,900	
2015	Northern Gloucester County (1991, 2013)^c	6200	
2015	<i>Jewish Federation of Southern New Jersey Total (1991, 2013)^c</i>	56,700	
2015	South Essex (Newark) (1998, 2012)^b	12,200	
2015	Livingston (1998, 2012)^b	10,500	
2015	North Essex (1998, 2012)^b	13,000	
2015	West Orange-Orange (1998, 2012)^b	9000	
2015	East Essex (1998, 2012)^b	3500	
2015	<i>Essex County Subtotal (1998, 2012)^b</i>	48,200	
2015	West Morris (1998, 2012)^b	13,700	
2015	North Morris (1998, 2012)^b	13,400	
2015	South Morris (1998, 2012)^b	3200	
2015	<i>Morris County Subtotal (1998, 2012)^b</i>	30,300	
2015	Northern Somerset County (2012)^a	7400	
2015	Sussex County (1998, 2012)^b	4700	
2015	Union County (2012)^a	24,400	
2015	<i>Jewish Federation of Greater MetroWest NJ (Essex, Morris, northern Somerset, Sussex, & Union Counties) Total (2012)</i>	115,000	
2008	North Middlesex (Edison-Piscataway-Woodbridge) (2008)	3600	
2008	Highland Park-South Edison (2008)	5700	
2008	Central Middlesex (East Brunswick-New Brunswick) (2008)	24,800	
2008	South Middlesex (Monroe Township) (2008)	17,900	
	<i>Middlesex County Subtotal (2008)</i>	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)	8900	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
	<i>Monmouth County Subtotal (2008)</i>	64,000	6000
2006	<i>Jewish Federation of in the Heart of New Jersey Total</i>	116,000	6000
2016	Lakewood	74,500	
2016	Other Ocean County	8500	
2016	<i>Ocean County Total</i>	83,000	
2009	Southern Passaic County (Clifton-Passaic)	12,000	
1997–2001	Princeton	3000	
2016	Hunterdon County (2012)^a	6000	
2016	Southern Somerset County (2012)^a	11,600	
2016	Warren County (2012)^a	2400	
2016	<i>Jewish Federation of Somerset, Hunterdon & Warren Counties Total (2012)^a</i>	20,000	
1997–2001	Trenton (most of Mercer County) (1975)^d	6000	
2015	Vineland area (including southern Gloucester & eastern Salem Counties) (Jewish Federation of Cumberland, Gloucester and Salem Counties)	2000	
1997–2001	Other Places	150	
	Total New Jersey	545,450	14,200
<i>New Mexico</i>			
2011	Albuquerque (Bernalillo County) (2011)^a	7500	
2016	El Paso (Texas)	5000	
2016	Las Cruces	500	
2016	<i>Jewish Federation of Greater El Paso (Total)</i>	5500	
2009	Los Alamos	250	
2011	Santa Fe-Las Vegas	4000	
pre-1997	Taos	300	
1997–2001	Other Places	75	
	Total New Mexico	12,625	
<i>New York</i>			
1997–2001	Albany (Albany County)	12,000	
1997–2001	Amsterdam	100	
1997–2001	Auburn (Cayuga County)	115	
1997–2001	Binghamton (Broome County)	2400	
2013	Erie County (2013)	11,750	
2013	Other Western New York (parts of Cattaraugus, Chautauqua, Genesee, Niagara, & Wyoming Counties) (2013)^d	300	
2013	<i>Jewish Federation of Greater Buffalo Total (2013)</i>	12,050	
1997–2001	Canandaigua-Geneva-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	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
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)	2000	
1997–2001	Jamestown	100	
2016	Northeast Bronx (2011)	18,300	
2016	Riverdale-Kingsbridge (2011)	20,100	
2016	Other Bronx (2011)	15,500	
2016	Bronx Subtotal (2011)	53,900	
2016	Bensonhurst-Gravesend-Bay Ridge (2011)	47,000	
2016	Borough Park (2011)	131,100	
2016	Brownstone Brooklyn (2011)	19,700	
2016	Canarsie-Mill Basin (2011)	24,500	
2016	Coney Island-Brighton Beach-Sheepshead Bay (2011)	56,200	
2016	Crown Heights (2011)	23,800	
2016	Flatbush-Midwood-Kensington (2011)	108,500	
2016	Kings Bay-Madison (2011)	29,400	
2016	Williamsburg (2011)	74,500	
2016	Other Brooklyn (2011)	46,400	
2016	Brooklyn Subtotal (2011)	561,100	
2016	Lower Manhattan East (2011)	39,500	
2016	Lower Manhattan West (2011)	33,200	
2016	Upper East Side (2011)	57,400	
2016	Upper West Side (2011)	70,500	
2016	Washington Heights-Inwood (2011)	21,400	
2016	Other Manhattan (2011)	17,700	
2016	Manhattan Subtotal (2011)	239,700	
2016	Flushing-Bay Terrace-Little Neck Area (2011)	26,800	
2016	Forest Hills-Rego Park-Kew Gardens Area (2011)	60,900	
2016	Kew Gardens Hills-Jamaica-Fresh Meadows Area (2011)	41,600	
2016	Long Island City-Astoria-Elmhurst Area (2011)	12,100	
2016	The Rockaways (2011)	22,500	
2016	Other Queens (2011)	33,900	
2016	Queens Subtotal (2011)	197,800	
2016	Mid-Staten Island (2011)	18,800	
2016	Southern Staten Island (2011)	8800	
2016	Other Staten Island (2011)	6300	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2016	<i>Staten Island Subtotal (2011)</i>	33,900	
2016	<i>New York City Subtotal (2011)</i>	1,086,400	
2016	Five Towns (2011)	25,000	
2016	Great Neck (2011)	28,700	
2016	Merrick-Bellmore-East Meadow-Massapequa Area (2011)	38,500	
2016	Oceanside-Long Beach-West Hempstead-Valley Stream Area (2011)	45,900	
2016	Plainview-Syosset-Jericho Area (2011)	35,800	
2016	Roslyn-Port Washington-Glen Cove-Old Westbury-Oyster Bay Area (2011)	34,800	
2016	Other Nassau (2011)	21,200	
2016	<i>Nassau County Subtotal (2011)</i>	229,900	
2016	Commack-East Northport-Huntington Area (2011)	19,300	
2016	Dix Hills-Huntington Station-Melville (2011)	16,500	
2016	Smithtown-Port Jefferson-Stony Brook Area (2011)	16,500	
2016	Other Suffolk (2011)	33,400	
2016	<i>Suffolk County Subtotal (2011)</i>	85,700	
2016	South-Central Westchester (2011)	46,200	
2016	Sound Shore Communities (2011)	18,900	
2016	River Towns (2011)	30,800	
2016	North-Central & Northwestern Westchester (2011)	25,300	
2016	Other Westchester (2011)	15,000	
2016	<i>Westchester County Subtotal (2011)</i>	136,200	
2016	<i>New York Metro Area (New York City & Nassau, Suffolk, & Westchester Counties) Total (2011)</i>	1,538,000	
1997–2001	Niagara Falls	150	
2009	Olean	100	
1997–2001	Oneonta (Delaware & Otsego Counties)	300	
2014	Kiryas Joel (2014)^c	22,000	
1997–2001	Other Orange County (Middletown-Monroe-Newburgh-Port Jervis)	12,000	
	<i>Orange County Total</i>	34,000	
1997–2001	Plattsburgh	250	
1997–2001	Potsdam	200	
2016	Putnam County (2010)^d	3900	
2016	Brighton (1999, 2010)^c	10,100	
2016	Pittsford (1999, 2010)^c	3800	
2016	Other Places in Monroe County & Victor in Ontario County (1999, 2010)^c	6000	
2016	<i>Rochester Total (1999, 2010)^c</i>	19,900	
2014	Kaser Village (2014)^c	5000	
2013	Monsey (2013)^c	12,000	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2014	New Square (2014)^c	7500	
1997–2001	Other Rockland County	66,600	
	<i>Rockland County Total</i>	91,100	
1997–2001	Rome	100	
1997–2001	Saratoga Springs	600	
1997–2001	Schenectady	5200	
pre-1997	Sullivan County (Liberty-Monticello)	7425	
1997–2001	Syracuse (western Madison, Onondaga, & most of Oswego Counties)	9000	
1997–2001	Troy	800	
2014	Ulster County (Kingston-New Paltz-Woodstock & eastern Ulster County)	5000	
2007	Utica (southeastern Oneida County) (Jewish Community Federation of the Mohawk Valley)	1100	
1997–2001	Watertown	100	
1997–2001	Other Places	400	
	Total New York	1,759,570	
<i>North Carolina</i>			
2011	Buncombe County (Asheville) (2011)^d	2530	415
2011	Hendersonville County (Henderson) (2011)^d	510	100
2011	Transylvania County (Brevard) (2011)^d	80	130
2011	Macon County (2011)^d	60	30
2011	Other Western North Carolina (2011)^d	220	160
2011	WNC Jewish Federation (Western North Carolina) Total (2011)^d	3400	835
2009	Boone	60	225
2016	Charlotte (Mecklenburg County) (1997)	12,000	
2007	Durham-Chapel Hill (Durham & Orange Counties)	6000	
2012	Fayetteville (Cumberland County)	300	
2009	Gastonia (Cleveland, Gaston, & Lincoln Counties)	250	
2016	Greensboro	3000	
2015	Greenville	300	
2011	Hickory	250	
2009	High Point	150	
2009	Mooreville	150	
2009	New Bern	150	
2009	Pinehurst	250	
1997–2001	Raleigh (Wake County)	6000	
2014	Southeastern North Carolina (Elizabethtown-Whiteville-Wilmington)	1600	
2011	Statesville	150	
2015	Winston-Salem (2011)^a	1200	
2010	Other Places	225	
	Total North Carolina	35,435	1060

(continued)

Communities with Jewish population of 100 or more, 2016

Date	Geographic Area	# of Jews	Part-Year
<i>North Dakota</i>			
2008	Fargo	150	
2011	Grand Forks	150	
1997–2001	Other Places	100	
	Total North Dakota	400	
<i>Ohio</i>			
2016	Akron-Kent (parts of Portage & Summit Counties) (1999)^d	3000	
pre-1997	Athens	100	
2006	Canton-New Philadelphia (Stark & Tuscarawas Counties) (1955)^d	1000	
2016	Downtown Cincinnati (2008)	700	
2016	Hyde Park-Mount Lookout-Oakley (2008)	3100	
2016	Amberley Village-Golf Manor-Roselawn (2008)	5100	
2016	Blue Ash-Kenwood-Montgomery (2008)	9000	
2016	Loveland-Mason-Middletown (2008)	5500	
2016	Wyoming-Finneytown-Reading (2008)	2000	
2016	Other Places in Cincinnati (2008)	1300	
2016	Covington-Newport (Kentucky) (2008)	300	
2016	<i>Jewish Federation of Cincinnati Total (2008)</i>	27,000	
2014	The Heights (2011)	22,200	
2014	East Side Suburbs (2011)	5300	
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)	5000	
	<i>Cleveland (Cuyahoga & parts of Geauga, Lake, Portage, & Summit Counties) Total (2011)</i>	80,800	
2015	Perimeter North (2013)	4700	
2015	Bexley area (2013)	5400	
2015	East (2013)	6400	
2015	Downtown/University (2013)	9000	
2015	<i>Columbus Total (2013)</i>	25,500	
2016	Dayton (Greene & Montgomery Counties) (1986)^d	4000	
1997–2001	Elyria-Oberlin	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	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2016	Toledo-Bowling Green (Fulton, Lucas, & Wood Counties) (1994)^d	2100	
1997–2001	Wooster	175	
2015	Youngstown-Warren (Mahoning & Trumbull Counties) (2002)^d	1400	
1997–2001	Zanesville (Muskingum County)	100	
1997–2001	Other Places	425	
2015	<i>Youngstown Area Jewish Federation (including Mahoning & Trumbull Counties in Ohio & Mercer County in Pennsylvania) Total</i>	1700	
2015	<i>Jewish Federation of Greater Toledo (Fulton, Lucas, & Wood Counties in Ohio & Lenawee & Monroe Counties in Michigan) Total</i>	2300	
	Total Ohio	147,715	
Oklahoma			
2010	Oklahoma City-Norman (Cleveland & Oklahoma Counties) (2010)^a	2500	
2012	Tulsa	2000	
2012	Other Places	125	
	Total Oklahoma	4625	
Oregon			
2010	Bend (2010)^a	1000	
1997–2001	Corvallis	500	
1997–2001	Eugene	3250	
1997–2001	Medford-Ashland-Grants Pass (Jackson & Josephine Counties)	1000	
2016	Portland (Clackamas, Multnomah, & Washington Counties) (2011)^d	33,800	
2016	Clark County (Vancouver, WA) (2011)^d	2600	
2016	Greater Portland Total (2011)^d	36,400	
1997–2001	Salem (Marion & Polk Counties)	1000	
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	Carbon County (2007)^a	600	
1997–2001	Chambersburg	150	
2014	Erie (Erie County)	500	
2016	East Shore (1994)	3000	
2016	West Shore (1994)	2000	
1994	Harrisburg Total (1994)	5000	
1997–2001	Hazleton-Tamaqua	300	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2014	Johnstown (Cambria & Somerset Counties)	150	
2014	Lancaster	3000	
2014	Lebanon (Lebanon County)	165	
2016	Allentown (2007)	5950	
2016	Bethlehem (2007)	1050	
2016	Easton (2007)	1050	
2016	<i>Lehigh Valley Total (2007)</i>	8050	
2015	Mercer County (Sharon-Farrell)	300	
2007	Monroe County (2007)^a	2300	
1997–2001	New Castle	200	
2016	Bucks County (2009)	41,400	
2016	Chester County (Oxford-Kennett Square-Phoenixville-West Chester) (2009)	20,900	
2016	Delaware County (Chester-Coatesville) (2009)	21,000	
2016	Montgomery County (Norristown) (2009)	64,500	
2016	Philadelphia (2009)	66,800	
2016	<i>Greater Philadelphia Total (2009)</i>	214,600	
2008	Pike County	300	
2016	Squirrel Hill (2002)	13,900	
2016	Squirrel Hill Adjacent Neighborhoods (2002)	5700	
2016	South Hills (2002)	6400	
2016	East Suburbs (2002)	5500	
2016	Fox Chapel-North Hills (2002)	5000	
2016	Western Suburbs (2002)	1600	
2016	East End (2002)	1700	
2016	Mon Valley (2002)	800	
2016	Other Places in Greater Pittsburgh (2002)	1600	
2016	<i>Greater Pittsburgh (Allegheny & parts of Beaver, Washington, & Westmoreland Counties) Total (2002)</i>	42,200	
1997–2001	Pottstown	650	
1997–2001	Pottsville	120	
1997–2001	Reading (Berks County)	2200	
2008	Scranton (Lackawanna County)	3100	
2009	State College-Bellefonte-Philipsburg	900	
1997–2001	Sunbury-Lewisburg-Milton-Selinsgrove-Shamokin	200	
1997–2001	Uniontown	150	
2008	Wayne County (Honesdale)	500	
2016	Wilkes-Barre (Luzerne County, excluding Hazelton-Tamaqua) (2005)^d	1800	
2014	Williamsport-Lock Haven (Clinton & Lycoming Counties)	150	
2009	York (1999)	1800	
1997–2001	Other Places	875	
2015	<i>Youngstown Area Jewish Federation (including Mahoning & Trumbull Counties in Ohio & Mercer County in Pennsylvania) Total</i>	1700	
	Total Pennsylvania	291,140	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
<i>Rhode Island</i>			
2016	Attleboro, MA (2002)^a	800	
2016	Providence-Pawtucket (2002)	7500	
2016	West Bay (2002)	6350	
2016	East Bay (2002)	1100	
2016	South County (Washington County) (2002)	1800	
2016	Northern Rhode Island (2002)	1000	
2016	Newport County (2002)	1000	
	Total Rhode Island (2002)	18,750	
2016	Jewish Alliance of Greater Rhode Island Total	19,550	
<i>South Carolina</i>			
2009	Aiken	100	
2009	Anderson	100	
2009	Beaufort	100	
2011	Charleston	6000	
2015	Columbia (Lexington & Richland Counties)	3000	
2009	Florence	220	
2009	Georgetown	100	
2010	Greenville (2010)^a	2000	
2012	Myrtle Beach (Horry County)	1500	
1997–2001	Spartanburg (Spartanburg County)	500	
2009	Sumter (Clarendon & Sumter Counties)	100	
2009	Other Places	100	
	Total South Carolina	13,820	
<i>South Dakota</i>			
2009	Rapid City	100	
2014	Sioux Falls	100	
1997–2001	Other Places	50	
	Total South Dakota	250	
<i>Tennessee</i>			
2013	Bristol-Johnson City-Kingsport	125	
2011	Chattanooga (2011)^a	1400	
2016	Knoxville (2010)^a	2000	
2014	Memphis (2006)^d	8000	
2016	Davidson County (2016)	5800	
2016	Williamson County (2016)	1500	
2016	Other Central Tennessee (2016)	700	
2016	Nashville (2016) Total	8000	
2010	Oak Ridge (2010)^a	150	
2009	Other Places	125	
	Total Tennessee	19,800	
<i>Texas</i>			
2012	Amarillo (Carson, Childress, Deaf Smith, Gray, Hall, Hutchinson, Moore, Potter, & Randall Counties)	200	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2016	Austin (Travis, Williamson, Hays, Bastrop, & Caldwell Counties)	20,000	
2014	Beaumont	300	
2011	Brownsville	200	
2011	Bryan-College Station	400	
2011	Columbus-Hallettsville-La Grange-Schulenburg (Colorado, Fayette, & Lavaca Counties)	100	
2015	Corpus Christi (Nueces County)	1000	
2016	North Dallas (1988, 2013)^c	12,500	
2016	Plano-Frisco-Richardson-Allen-McKinney (1988, 2013)^c	14,700	
2016	Central Dallas-Downtown-Uptown (1988, 2013)^c	23,500	
2016	East Dallas (1988, 2013)^c	1300	
2016	Denton-Flowermound-Lewisville (1988, 2013)^c	900	
2016	South Dallas-Duncanville-Cedar Hill (1988, 2013)^c	200	
2016	Addison-Carrollton-Farmers Branch (1988, 2013)^c	2700	
2016	Other Places in Dallas (1988, 2013)^c	14,200	
2016	<i>Dallas (southern Collin, Dallas, & southeastern Denton Counties) Total (1988, 2013)^c</i>	70,000	
2016	El Paso	5000	
2016	Las Cruces (New Mexico)	500	
2016	<i>Jewish Federation of Greater El Paso (Total)</i>	5500	
2016	Fort Worth (Tarrant County)	5000	
2011	Galveston	600	
2011	Harlingen-Mercedes	150	
2016	<i>Houston (Harris County & parts of Brazoria, Fort Bend, Galveston & Montgomery Counties) Total (2016)</i>	45,000	
2011	Kilgore-Longview	100	
2011	Laredo	150	
2012	Lubbock (Lubbock County)	230	
2011	McAllen (Hidalgo & Starr Counties)	300	
2012	Midland-Odessa	200	
2011	Port Arthur	100	
2007	Inside Loop 410 (2007)	2000	
2007	Between the Loops (2007)	5600	
2007	Outside Loop 1604 (2007)	1600	
2007	<i>San Antonio Total (2007)</i>	9200	
2007	San Antonio Surrounding Counties (Atascosa, Bandera, Comal, Guadalupe, Kendall, Medina, & Wilson Counties) (2007)^a	1000	
2014	Tyler	250	
2014	Waco (Bell, Coryell, Falls, Hamilton, Hill, & McLennan Counties)	400	
2012	Wichita Falls	150	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2011	Other Places	475	
	Total Texas	160,505	
<i>Utah</i>			
1997–2001	Ogden	150	
2009	Park City	600	400
2010	Salt Lake City (Salt Lake County) (2010)^a	4800	
1997–2001	Other Places	100	
	Total Utah	5650	400
<i>Vermont</i>			
1997–2001	Bennington	500	
2008	Brattleboro	350	
2014	Burlington	3200	
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	5985	
<i>Virginia</i>			
2013	Blacksburg-Christiansburg-Floyd-Radford	250	
2015	Charlottesville	2000	
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	
2015	Newport News-Hampton	1500	
2015	Williamsburg	500	
2015	<i>United Jewish Community of the Virginia Peninsula Total</i>	2000	
2008	Norfolk (2001)	3550	
2008	Virginia Beach (2001)	6000	
2008	Chesapeake-Portsmouth-Suffolk (2001)	1400	
2008	<i>United Jewish Federation of Tidewater Total (2001)</i>	10,950	
2016	Arlington-Alexandria-Falls Church (2003)	27,900	
2016	South Fairfax-Prince William County (2003)	25,000	
2016	West Fairfax-Loudoun County (2003)	14,500	
2016	<i>Jewish Federation of Greater Washington Total in Northern Virginia (2003)</i>	67,400	
2013	Petersburg-Colonial Heights-Hopewell	300	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
2011	Central (1994, 2011)^b	1300	
2011	West End (1994, 2011)^b	1200	
2011	Far West End (1994, 2011)^b	4100	
2011	Northeast (1994, 2011)^b	1200	
2011	Southside (1994, 2011)^b	2200	
2011	Richmond (City of Richmond & Chesterfield, Goochland, Hanover, Henrico, & Powhatan Counties) Total (1994, 2011)^b	10,000	
2013	Roanoke	1000	
2013	Staunton-Lexington	100	
2013	Winchester (Clarke, Frederick, & Warren Counties)	270	
2013	Other Places	75	
	Total Virginia	95,695	
Washington			
1997–2001	Bellingham	525	
2011	Clark County (Vancouver) (2011)^d	2600	
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	
2014	Pullman (Whitman County, Palouse)	100	
2016	South Seattle (Southeast Seattle-Southwest Seattle-Downtown) (2014)	16,200	
2016	North Seattle (Northeast & Northwest Seattle) (2014)	16,100	
2016	Bellevue (2014)	6200	
2016	Mercer Island (2014)	6300	
2016	Redmond (2014)	2900	
2016	Rest of King County (2014)	9200	
2016	Island, Kitsap, Pierce, & Snohomish Counties (2014)	6500	
2016	Seattle Total (2014)	63,400	
1997–2001	Spokane	1500	
2009	Tacoma (Pierce County)	2500	
1997–2001	Yakima-Ellensburg (Kittitas & Yakima Counties)	150	
1997–2001	Other Places	150	
	Total Washington	72,185	
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	

(continued)

Communities with Jewish population of 100 or more, 2016			
Date	Geographic Area	# of Jews	Part-Year
1997–2001	Wheeling	290	
1997–2001	Other Places	275	
	Total West Virginia	2310	
Wisconsin			
2015	Appleton & other Fox Cities (Outagamie, Calumet, & northern Winnebago Counties)	200	
1997–2001	Beloit-Janesville	120	
1997–2001	Green Bay	500	
1997–2001	Kenosha (Kenosha County)	300	
1997–2001	La Crosse	100	
2016	Madison (Dane County)	5000	
2016	City of Milwaukee (2011)	4900	
2016	North Shore (2011)	13,400	
2016	Waukesha (2011)	3200	
2016	Milwaukee County Ring (2011)	4300	
2016	Milwaukee (Milwaukee, southern Ozaukee, & eastern Waukesha Counties) Total (2011)	25,800	
1997–2001	Oshkosh-Fond du Lac	170	
1997–2001	Racine (Racine County)	200	
1997–2001	Sheboygan	140	
2015	Wausau-Antigo-Marshfield-Stevens Point	300	
1997–2001	Other Places	225	
	Total Wisconsin	33,055	
Wyoming			
1997–2001	Casper	150	
2012	Cheyenne	500	
2008	Jackson Hole	300	
2008	Laramie	200	
	Total Wyoming	1150	

References

- Adler, C. 1900. *American Jewish year book 1900–1901*, vol. 2. Philadelphia: The Jewish Publication Society of America.
- Bradburn, N.M., S. Sudman, and B. Wansink. 2004. *Asking questions: The definitive guide to questionnaire design—for market research, political polls, and social and health*. New York: Jossey-Bass.
- Burt, J.E., G.M. Barber, and D.L. Rigby. 2009. *Elementary statistics for geographers*, 3rd ed. New York: Guilford Press.
- Chenkin, A. 1972. Jewish population of the United States, 1971. In *American Jewish year book 1972*, Vol. 73, ed. M. Fine and M. Himmelfarb, 384–392. New York: American Jewish Committee and Philadelphia: Jewish Publication Society of America.

- Cohen, S.M., J.B. Ukeles, R. Miller, P. Beck, S. Shmulyian, and D. Dutwin. 2011. *Jewish community study of New York 2011*. New York: UJA-Federation of New York.
- Comenetz, J. 2011. Jewish maps of the United States by counties. www.jewishdatabank.org/Studies/details.cfm?StudyID=602.
- Cooperman, A. 2016. Personal communication. May 16, 2016.
- Dashefsky, A., and I.M. Sheskin. 2015. *American Jewish year book 2014*. Dordrecht: Springer.
- Dashefsky, A., B. Lazerwitz, and E. Tabor. 2003. A journey of the "straight way" or the "roundabout path." Jewish identity in the United States and Israel. In *Handbook of the sociology of religion*, ed. M. Dillon, 240–260. Cambridge/New York: Cambridge University Press.
- DellaPergola, S. 2013a. World Jewish population, 2013. In *American Jewish year book 2013*, vol. 113, ed. A. Dashefsky and I.M. Sheskin, 279–358. Dordrecht: Springer.
- DellaPergola, S. 2013b. How many Jews in the United States? The demographic perspective. *Contemporary Jewry* 33: 15–42.
- Groeneman, S., and G. Tobin. 2004. *The decline of religious identity in the United States*. San Francisco: The Institute for Jewish and Community Research.
- Kosmin, B.A., and A. Keysar. 2013. American Jewish secularism: Jewish life beyond the synagogue. In *American Jewish year book 2012*, vol. 109–112, ed. A. Dashefsky and I.M. Sheskin, 3–54. Dordrecht: Springer.
- Kotler-Berkowitz, L., S.M. Cohen, J. Ament, V. Klaff, F. Mott, and D. Peckerman-Neuman. 2003. *The National Jewish population survey 2000–2001: Strength, challenge and diversity in the American Jewish population*. New York: United Jewish Communities.
- Lazerwitz, B., J.A. Winter, A. Dashefsky, and E. Tabor. 1998. *Jewish choices*. Albany: State University of New York Press.
- Massarik, F., and A. Chenkin. 1973. United States national Jewish population study: A first report. In *American Jewish year book 1972*, Vol. 73, ed. M. Fine and M. Himmelfarb, 264–306. New York: American Jewish Committee and Philadelphia: Jewish Publication Society.
- Mateos, P. 2014. *Names, ethnicity, and populations*. Dordrecht: Springer.
- Mayer, E., B. Kosmin, and A. Keysar. 2001. *American Jewish identity survey*. New York: The Graduate Center of the City University of New York.
- Pew Research Center. 2013. *A portrait of Jewish Americans*. Washington, DC: Pew Research Center at www.pewforum.org.
- Pew Research Center. 2015. Executive summary. In *American Jewish year book 2014*, ed. A. Dashefsky and I.M. Sheskin, 9–22. Dordrecht: Springer.
- Sheskin, I.M. 1998. A methodology for examining the changing size and spatial distribution of a Jewish population: A Miami case study. *Shofar, Special Issue: Studies in Jewish Geography* 17(1): 97–116.
- Sheskin, I.M. 2001. *How Jewish communities differ: Variations in the findings of local Jewish demographic studies*. New York: City University of New York, North American Jewish Data Bank at www.jewishdatabank.org.
- Sheskin, I.M. 2005. Comparisons between local Jewish community studies and the 2000–01 National Jewish Population Survey. *Contemporary Jewry* 25: 185–192.
- Sheskin, I.M. 2008. Four questions about American Jewish demography. *Jewish Political Studies Review* 20(1 and 2):23–42 at www.jepa.org.
- Sheskin, I.M. 2009. Local Jewish community studies as planning tools for the American Jewish community. *Jewish Political Studies Review* 21(1 and 2): 107–135.
- Sheskin, I.M. 2013. Uses of local Jewish community study data for addressing national concerns. *Contemporary Jewry* 33(1–2): 83–101.
- Sheskin, I.M. 2015. *Comparisons of Jewish communities: A compendium of tables and bar charts*. Storrs: Mandell Berman Institute, North American Jewish DataBank and The Jewish Federations of North America at www.jewishdatabank.org.
- Sheskin, I.M., and A. Dashefsky. 2006. Jewish population in the United States, 2006. In *American Jewish year book 2006*, Vol. 106, ed. D. Singer and L. Grossman, 133–193. New York: American Jewish Committee at www.jewishdatabank.org.

- Sheskin, I.M., and A. Dashefsky. 2007. Jewish population in the United States, 2007. In *American Jewish year book 2007*, Vol. 107, ed. D. Singer and L. Grossman, 133–205. New York: American Jewish Committee at www.jewishdatabank.org.
- Sheskin, I.M., and A. Dashefsky. 2008. Jewish population in the United States, 2008. In *American Jewish year book 2008*, Vol. 108, ed. D. Singer and L. Grossman, 151–222. New York: American Jewish Committee at www.jewishdatabank.org.
- Tighe, E et al. 2014. *American Jewish estimates: 2014*. Waltham: Brandeis University, Steinhardt Social Research Institute at www.brandeis.edu/ssri.

Chapter 16

Canadian Jewish Population, 2016

Charles Shahar

For many decades, the census of the Canadian population provided an important opportunity to obtain a demographic “snapshot” of the Canadian Jewish community. A major census was distributed every decade and contained a wealth of information related to the social, cultural, and economic characteristics of Canadian Jews.¹ The two questions used to identify Jews, namely religion and ethnicity, were located on the census “long-form.” However, in 2011, the long-form became voluntary rather than mandatory; hence, this instrument became a survey rather than a census.

The 2011 National Household Survey (NHS) was distributed to one-third of Canadian households, compared to the 20% who received the long-form in 2001. However, whereas the response rate for the census was nearly universal, it was 73.9% for the NHS. Moreover, because the sample was self-selected, it was difficult to know whether certain populations were less inclined to respond, such as economically disadvantaged individuals, the less educated, and recent immigrants.²

Statistics Canada applied rigorous statistical treatments to deal with possible gaps in the data and assured users that it would only release information if it had confidence in its reliability. An examination of the final data sets related to Jewish communities, along with such key variables as poverty and intermarriage, seemed to indicate that the data did “make sense” in light of statistical trends extrapolated from previous censuses.

Respondents were identified as Jews according to the “Jewish Standard Definition,” formulated by Jim Torczyner of McGill University in 1971, which used

¹A census is also distributed in the middle of every decade (most recently in May of 2016), but it does not contain a religion question and, therefore, is much less useful for identifying Jews.

²In the case of Jewish communities, it is possible that the ultra-Orthodox were also under-represented in the final count.

C. Shahar (✉)

The Jewish Community Foundation of Montreal, Montreal, QC, Canada
e-mail: Charles.Shahar@jcfmontreal.org

a combination of religious and ethnic identification. However, because the ethnicity variable has been slowly eroding in terms of its usefulness in identifying Jews (likely because respondents were increasingly identifying themselves as Canadian and as having no religion), the Jewish Standard Definition was revised in 2011 and expanded to include a further set of variables, such as having an Israeli ethnicity and having knowledge of Hebrew or Yiddish.³ All in all, this “Revised Jewish Standard Definition” did not result in a substantial increase to the final count of Canadian Jews as it only added about 6300 persons.

Despite the limitations of the 2011 NHS, this instrument nonetheless represents an important opportunity for academic researchers as well as community leaders and planners to understand the demographic situation of the Canadian Jewish population better. We are fortunate to have a national survey that includes questions related to ethnicity and religion (as the American census does not).⁴ Also, the NHS has a much larger scope than the Canadian Jewish community can undertake on its own.⁵

16.1 Basic Demographics

According to the NHS, the Jewish population of Canada numbered 391,665 persons in 2011.⁶ This represented an increase from 2001, when there were 374,060 Jews. Between 2001 and 2011, the Canadian Jewish population thus increased by 17,605 persons, or 4.7% (Table 16.1 and Fig. 16.1).

The gain between 2001 and 2011 was slightly larger than that between 1991 and 2001. In the latter decade, the community increased by 14,950 persons, or 4.2%. In short, at least for the past 20 years, the growth rate of the Canadian Jewish population has not been remarkable.

A more pronounced increase for the Canadian Jewish community was evident between 1981 and 1991 when it increased by 45,245 persons, or 14.4%. This is likely related to the beginning of significant immigration to Canada by Jews from the Former Soviet Union (FSU). In fact, this gain of 45,245 persons was the largest increase experienced by the national Jewish population since the large influx of immigrants in the 1950s.

³For a more comprehensive description of the erosion of the utility of the ethnicity variable in identifying Jews, see Weinfeld and Schnoor (2015).

⁴More specifically, the US Census asks only one ethnicity-related question identifying respondents of Hispanic or Latino descent. The American Community Survey, an annual demographic study of the US population, does ask questions on “ancestry” and language spoken at home.

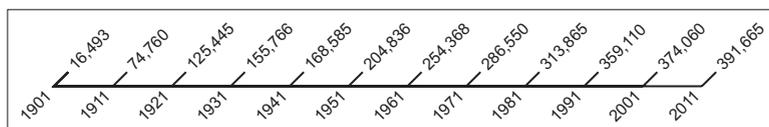
⁵The NHS does not ask specific questions such as denominational affiliation, levels of religious observance, attitudes toward Israel, etc. For these data, the Jewish community needs to develop its own survey tools.

⁶All 2011 NHS data cited in this chapter were derived from Statistics Canada, special order tabulations for Jewish Federations of Canada – UIA, CO-1421. Most of the descriptions related to the data were adapted from Shahar (2014).

Table 16.1 Jewish population of Canada: a 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	–	–

Note: 1991 to 2011 are based on the Revised Standard Jewish Definition described in the methodological discussion above. The rest of the figures are based on the Jewish Standard Definition (1971 and 1981) or were derived from either the religion or ethnicity variables individually (1901 to 1961)

**Fig. 16.1** Jewish population of Canada 1901–2011

All in all, the number of Canadian Jews has been rising steadily since the turn of the past century. In the 1930s, restricted Jewish immigration to Canada slowed some of the growth experienced in previous decades. Significant levels of immigration then resumed immediately after World War II.

Jews constituted 1.2% of the total Canadian population of 32.9 million in 2011, compared to 2.1% for the US (see Chap. 15). The total Canadian population has been increasing at a faster pace than the Jewish population. For instance, between 1991 and 2011, the Jewish population grew by 9.1%, compared to 21.7% for Canada's total population.

According to the 2011 NHS, the Jewish community ranked seventeenth among ethnic groups in Canada. The ten largest ethnic affiliations were British (6.5 million), Canadian (6.0 million), French (3.7 million), German (2.4 million), Aboriginal (1.8 million), Chinese (1.5 million), Italian (1.4 million), East Indian (1.1 million), Ukrainian (1 million), and Polish (644,700). It is noteworthy that the Jewish population ranked twelfth among ethnic groups in 2001, five rankings above its current status.

In 2011, the Jewish community ranked seventh with respect to religious identity. The five largest religious groups in Canada were Catholics (12.8 million), Protestants

(8.7 million), Muslims (1.0 million), Christian Orthodox (550,690), and Hindus (497,965).

Almost one-quarter (23.9%) of the total Canadian population, or about 7.9 million persons, indicated that they had no religious identity. This category included persons who defined themselves as agnostics, atheists, or humanists or who did not identify with any religion at all. It is not clear to what extent highly secular Jews said they had no religious identity. It is thus possible that these individuals were under-represented in the final count of Jews (unless they indicated a Jewish ethnicity).

Finally, the Canadian Jewish community was the fourth largest Jewish community in the world in 2012 (using the year closest to the Canadian census, but see Chapter 17 for current figures). Israel had the largest Jewish population followed by the US, France (480,000), and Canada (391,665). The Jewish populations of the United Kingdom and the Russian Federation numbered 291,000 and 194,000, respectively.

The Canadian Jewish community constituted 2.8% of the total 13,746,100 Jews in the world in 2012 and 5.0% of the 7,845,000 Jews living in the Diaspora in 2012. The Jewish population of Canada comprised 6.8% of the Jews residing in North America.

16.2 Provincial and Metropolitan Population Distributions

Table 16.2 and Map 16.1 show the distribution of Jewish populations across provinces and territories. More than half (57.9%, or 226,610 persons) of Jews in Canada reside in Ontario.

Quebec has 93,625 Jewish residents and about a quarter (23.9%) of the total Jewish population of Canada. British Columbia has 35,005 Jews, or 8.9% of the total Jewish population of Canada.

All other provinces have less than 5% of the national Jewish population. Alberta has 15,795 Jewish residents, or 4% of the country's Jewish population. Manitoba has 14,345 Jews, or 3.7% of the total. The Atlantic Provinces have 4175 Jews, or 1.1% of the country's total Jewish population. Saskatchewan has 1905 Jews, or 0.5% of the country's total.

There are 145 Jews in the Yukon, 40 in the Northwest Territories, and 20 in Nunavut. Although these numbers are quite small, it is nonetheless instructive that Jews populate just about every region of the country, including the northern territories.

Table 16.3 and Map 16.1 present the 20 largest Jewish communities in Canada, which account for 95% of Canada's Jewish population. The Toronto metropolitan area is home to 188,710 Jews and includes about half (48.2%) of Canada's Jewish population. The Montreal community numbers 90,780 Jews and constitutes about a quarter (23.2%) of the Jewish population of Canada. Vancouver has a Jewish population of 26,255, representing 6.7% of the national Jewish population.

Table 16.2 Jewish population distribution: provinces & territories

Province/Territory	Jewish population	% of Canadian Jewish population
Nova Scotia	2910	0.8 %
New Brunswick	860	0.2 %
Newfoundland/Labrador	220	0.1 %
Prince Edward Island	185	0.0 %
(Total Atlantic Canada)	(4175)	(1.1 %)
Quebec	93,625	23.9 %
Ontario	226,610	57.9 %
Manitoba	14,345	3.7 %
Saskatchewan	1905	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 %

Table 16.3 Twenty largest Canadian Jewish communities

Metropolitan area/Province	Jewish population	% of Canadian Jewish population
Toronto, ON	188,710	48.2 %
Montreal, QC	90,780	23.2 %
Vancouver, BC	26,255	6.7 %
Ottawa, ON	14,010	3.6 %
Winnipeg, MB	13,690	3.5 %
Calgary, AB	8335	2.1 %
Edmonton, AB	5550	1.4 %
Hamilton, ON	5110	1.3 %
Victoria, BC	2740	0.7 %
London, ON	2675	0.7 %
Halifax, NS	2120	0.5 %
Kitchener / Waterloo, ON	2015	0.5 %
Oshawa, ON	1670	0.4 %
Windsor, ON	1515	0.4 %
Barrie, ON	1445	0.4 %
St. Catharines-Niagara, ON	1375	0.4 %
Kingston, ON	1185	0.3 %
Guelph, ON	925	0.2 %
Regina, SK	900	0.2 %
Kelowna, BC	900	0.2 %
Total		94.9 %



Map 16.1 Geographic distribution of the Jewish population of Canada

The rest of the Jewish communities in Canada each number less than 15,000 persons. For instance, Ottawa has 14,010 Jews, Winnipeg has 13,690, Calgary has 8335, Edmonton has 5550, and Hamilton has 5110.

16.3 Focus on the Age of the Jewish Population

The Canadian Jewish population has a somewhat larger proportion of children (age 0–14) than the total population (18.2% and 17.0% respectively). The Jewish population has a similar percentage in the age 15–24 cohort compared with the total Canadian population (13.4% and 13.2% respectively).

In the economically productive age 25–44 cohort, the discrepancy between the two distributions is more marked. Less than a quarter (23.5%) of Jews fall into this age cohort, compared to 26.7% of Canada’s total population. The Jewish community also has a somewhat smaller proportion in the age 45–64 cohort than the overall Canadian population (28.0% and 29.3% respectively).

Finally, a comparison of the two age distributions shows that the Jewish community has a significantly larger proportion of persons age 65 and over (16.9%) than the total Canadian population (13.9%).

The median age of the national Jewish population is 40.5 years, slightly higher than that of Canada's overall population (40.1 years) but a bit lower than the median age of 42 for US Jews, based on the 2000–2001 National Jewish Population Survey. Ethnic groups with the oldest median ages include the British (48.7 years), Americans (45.9 years), French (44.8 years), Germans (40.7 years), Jews (40.5 years), Greeks (40.4 years), and Poles (40.3 years). These ethnic groups generally involve older, more established communities whose peak periods of immigration to Canada have long passed. Since there has not been a large influx of recent immigrants among these groups, their median ages remain at fairly high levels.

The youngest median ages were reported by the Pakistani (26.0 years), African (27.9 years), Aboriginal (28.4 years), Arab (29.3 years), Latin American (30.1 years), Caribbean (31.2 years), and Korean (33.7 years) communities. Most of these latter populations have a large number of more recent immigrants, many of whom settled in Canada in the past two decades. This infusion of people, often involving younger families, has revitalized these communities and has kept their median ages lower than the rest of the population.

16.4 Focus on Holocaust Survivors

The term “Holocaust Survivor” was defined using the National Household Survey parameters of age (age 66 and over in 2011), place of birth (all of Eastern Europe, most of Western Europe, and parts of North Africa), and year of immigration (starting from 1933 to 1942, depending on the place of birth).⁷

There are some limitations related to the current definition. For instance, a person may have been born in Europe but immigrated to a third (non-European) country before the war. They then may have come to Canada after 1945. Such people would be considered Holocaust Survivors, using the criteria specified above, even though they are not.

Another limitation relates to the fact that the NHS parameters were not always specific enough to make fine point geographic distinctions related to place of birth, at least in terms of conforming to the definition of Nazi Victims outlined by the Claims Conference.

According to the NHS, there are 17,300 Survivors living in Canada, composing 0.4% of the country's total senior population of 4,221,245. Survivors represent 28.2% of Canada's Jewish seniors. In short, more than a quarter (28.2%) of 61,270 elderly Jews age 66 and over are Survivors and 43,970 are not Survivors, or 71.8%.

⁷The descriptions related to Holocaust Survivors were adapted from Shahar (2015). An attempt was made to conform as much as possible to the criteria specified by the Claims Conference's Jewish Nazi Victim Definition (2013).

A Child Survivor was defined as anyone who experienced the Holocaust and was 66–84 years of age in 2011. An Adult Survivor was at least age 85 in 2011. There are 13,250 Child Survivors and 4055 Adult Survivors in Canada. More than three-quarters (76.6%) of total Canadian Survivors were children during the time of the Holocaust and 23.4% were adults.

There are fewer male Survivors (7875, 45.5%) than female Survivors (9425, 54.5%).

The most significant number of Holocaust Survivors in Canada are of Polish origin (2925), constituting 16.9% of the Survivor population. The next largest group is Moroccan (2910, 16.8%). The great majority of this latter group resides in Montreal. There are also large numbers of Russian (2175), Ukrainian (2045), Hungarian (1835), and Rumanian (1590) Survivors.

The level of poverty among Holocaust Survivors (24.7%) is significantly higher than that of other senior populations. For instance, Jewish non-Survivors have a poverty level of 12.6%, well below that of Holocaust Survivors. The poverty level for total Canadian seniors age 66 and over is even lower at 12%. In short, the level of poverty among Survivors is almost twice that of Jewish non-Survivors and more than twice that of all Canadian seniors.

However, it is also important to examine the various demographic variables related to poverty to form a more detailed and insightful picture of whom among the Survivor population is most at risk for economic disadvantage. For instance, male Survivors have a much lower risk of poverty than females (18.5% and 30% respectively). There are 1455 male Survivors who live under the poverty line compared to 2825 females.

When age is included as a factor, the situation becomes even more striking. In the case of male Survivors, increasing age does not seem to be associated with higher levels of poverty. The situation changes dramatically for female Survivors. Their risk of poverty clearly increases as they age. About one-quarter (24.1%) of female Survivors age 66–74 are poor; 31.5% of persons age 75–84 are poor; and 36.3% of persons age 85 and over are poor.

An analysis of Survivor populations that are most at risk for poverty reveals that the group most likely to experience economic disadvantage is “females living alone.” Almost half (49.8%) of this group live under the poverty line. “Male Survivors living alone” also have a very high poverty level at 42.1%. The next highest group at risk for poverty is “females who are often disabled,” (38.3%). These latter groups are among the most economically vulnerable of any Jewish demographic segment in the country.

Finally, in terms of geographic distribution, the largest Survivor population is located in the Toronto metropolitan area with 8930 persons, or 51.6% of the total Survivor population. Montreal has 5795 Survivors, or about a third (33.5%) of Survivors. Vancouver has the next largest Survivor community with 565 persons. Edmonton (330), Ottawa (310), Calgary (305), and Winnipeg (290) all have similar numbers of Survivors.

16.5 Focus on a Community: Toronto ⁸

The Greater Toronto Area currently has the largest concentration of Jews in Canada (188,710 persons). Almost half (48.2%) of the national Jewish population resides here. Migration continues to bring Jews from across Canada and other parts of the world, positioning Toronto as a central and dynamic hub of Jewish life in this country.

The Jewish population figure for 2011 represented a net gain from 2001 when there were 180,710 individuals in Toronto. Between 2001 and 2011, the Jewish population of Toronto increased by 8005 people, or 4.4%. The population gain between 2001 and 2011 was less pronounced than between 1991 and 2001 when the local Jewish community increased by 17,240 persons or 10.5%.

In recent decades, the peak increase for the Toronto Jewish community occurred between 1981 and 1991 as the community gained 34,145 persons, or 26.4%. This increase resulted mostly from an influx of Montreal Jews who felt insecure about a secessionist provincial government that came to power in 1976, as well as the arrival of a significant number of immigrants from the Former Soviet Union (FSU).

An examination of the age distribution of Toronto's Jews reveals that there have not been significant changes in the numbers of individuals under age 15 in the past 20 years. However, the 15–24 year cohort has been rising steadily since 1991. In 2011, there were 24,645 in this cohort compared to 23,470 in 2001 and 19,615 in 1991. This finding is particularly encouraging since this cohort of older teens and young adults represents the future of the community.

The 25–44 age cohort has decreased significantly since 1991. In 2011, there were 45,220 persons in this group compared to 47,005 in 2001 and 53,640 in 1991. This represents a noteworthy drop for this economically productive age group in the past two decades, as the aging Baby Boomers have proceeded to the next age cohort (45–64).

The 45–64 age cohort has increased significantly since 1991. There were 53,700 persons in this cohort in 2011 compared to 47,125 in 2001 and 30,570 in 1991. This bulge in the distribution represents the Baby Boomer generation. It has dominated the age profile of the Toronto Jewish community for the past two decades.

Finally, the number of Jewish seniors has increased as well. There were 30,960 seniors in 2011 compared to 27,615 in 2001 and 24,885 in 1991. The Baby Boomers will swell the ranks of the elderly significantly by the time the next major census is conducted in 2021. This will present challenges for the Jewish service establishment who must take into account the needs of a rising number of seniors.

There are 24,315 Jews living below the poverty line in the Toronto metropolitan area. The poor represent 12.9% of a total population of 188,710 Toronto Jews. The level of poverty in the Toronto Jewish population compares to 17.7% for the overall

⁸The corresponding chapter in the previous *American Jewish Year Book 2015* (Shahar 2016) focused on Montreal. Future chapters will focus on other major Jewish communities in Canada.

Greater Toronto population, 14.6 % for Canadian Jews, 20 % for Montreal Jews, and 16.1 % for Vancouver Jews.

While the level of poverty is lower when compared to most other Jewish populations, there are greater numbers of economically disadvantaged Jews residing in the Toronto metropolitan area than in any other Canadian Jewish community. The Toronto area has 42.5 % of Canada's Jewish poor.

About a third (34.7 %) of the Greater Toronto Jewish population are immigrants, whereas 65.3 % were Canadian born. One of the most striking features of the Toronto Jewish community is the large contingent of Jews from the FSU. According to the NHS, the total number of FSU Jews in Toronto is 35,995, representing 19.1 % of the total population of 188,710 Jews in the Greater Toronto Area.

A community survey completed by the author indicates that the Toronto Jewish community is close-knit and enjoys a vibrant cultural and religious life. Its members exhibit among the highest levels of ritual adherence, Jewish education, and connection to Israel as well as among the lowest intermarriage rates of any Jewish center on the continent (Shahar and Rosenbaum 2006).

16.6 Summary

The Canadian Jewish population has seen only modest growth in the past twenty years, following a more significant increase between 1981 and 1991. The latter decade coincided with the beginning of significant immigration by Jews from the FSU. Jews reside in every region of Canada, including the Northern Territories, although they are concentrated heavily in the major urban centers. The metropolitan area of Toronto is home to 188,710 Jews and includes about half (48.2 %) of Canada's Jewish population. The Montreal community numbers 90,780 Jews. The median age (40.5 years) of Canadian Jews is slightly older than the national average but much older than ethnic groups with large numbers of more recent immigrants.

The number of Holocaust Survivors living in Canada is 17,300. Most of these individuals are Child Survivors (76.6 %) compared to 23.4 % who are Adult Survivors. Female Survivors are particularly inclined to experience economic disadvantage, specifically those who are 75+ years, living alone or are often disabled. Survivors are not the only group that presents challenges to service providers.

The data for the Toronto community suggests that as the Baby Boomers become seniors, their needs will become more evident and likely require more attention from the Jewish service establishment.

References

- Shahar, C. 2014. *2011 National Household Survey analysis: The Jewish population of Canada. Part 1: Basic demographics and Part 2: Jewish populations in geographic areas*. Toronto: Jewish Federations of Canada – UIA. See: www.jewishdatabank.org.
- Shahar, C. 2015. *2011 National Household Survey analysis: The Jewish population of Canada. Part 9: Holocaust Survivors*. Toronto: Federations of Canada – UIA. See: www.jewishdatabank.org.
- Shahar, C. 2016. Jewish population of Canada, 2015. In *American Jewish year book 2015*, vol. 115, ed. A. Dashefsky and I.M. Sheskin, 261–272. Dordrecht: Springer.
- Shahar, C., and T. Rosenbaum. 2006. *Jewish life in Greater Toronto: A survey of the attitudes & behaviors of Greater Toronto's Jewish community*. Toronto: UJA Federation of Greater Toronto.
- Weinfeld, M., and R.F. Schnoor. 2015. The demography of Canadian Jewry, the “census” of 2011: Challenges and results. In *American Jewish year book 2014*, vol. 114, ed. A. Dashefsky and I.M. Sheskin, 285–300. Dordrecht: Springer.

Chapter 17

World Jewish Population, 2016

Sergio DellaPergola

At the beginning of 2016, the world's Jewish population was estimated at 14,410,700—an increase of 99,100 (0.69%) over the 2015 revised estimate of 14,311,600—slightly higher than the 14,310,500 original estimate (DellaPergola 2015a). The world's total population increased by 1.38% in 2015 (Population Research Bureau 2015). The rate of increase of World Jewry hence was half that of the total population.

Figure 17.1 illustrates changes in the number of Jews worldwide, in Israel, and in the aggregate in the rest of the world (the *Diaspora*)—as well as changes in the world's total population between 1945 and 2016. The world's *core* Jewish population was estimated at 11 million in 1945. The *core* Jewish population concept addresses a human collective that is mutually exclusive with respect to other subpopulations, while acknowledging that the number of persons who carry multiple cultural and religious identities are increasing in contemporary societies (Josselson and Harway 2012) (see Sect. 17.1 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 (Holocaust) (DellaPergola et al. 2000a, DellaPergola 2009b), 40 more years were needed to add another million from 12 million to 13 million. While starting in the 1970s, world Jewry stagnated at *zero population growth* for nearly 20 years, some demographic recovery occurred during the first fifteen years of the twenty-first century, mostly reflecting an increase in Israel. It took about 14 years to add another million from 13 million to 14 million. In historical perspective and based on the same definitions, world Jewish population has not recovered its size on the eve of World War II—16.5 million—and it will take decades more to do so, if ever.

World Jewish population size reflects a combination of two very different demographic trends in Israel and in the Diaspora. Israel's Jewish population increased

S. DellaPergola (✉)

The Avraham Harman Institute of Contemporary Jewry, The Hebrew University of Jerusalem,
Jerusalem, Israel

e-mail: sergioa@huji.ac.il

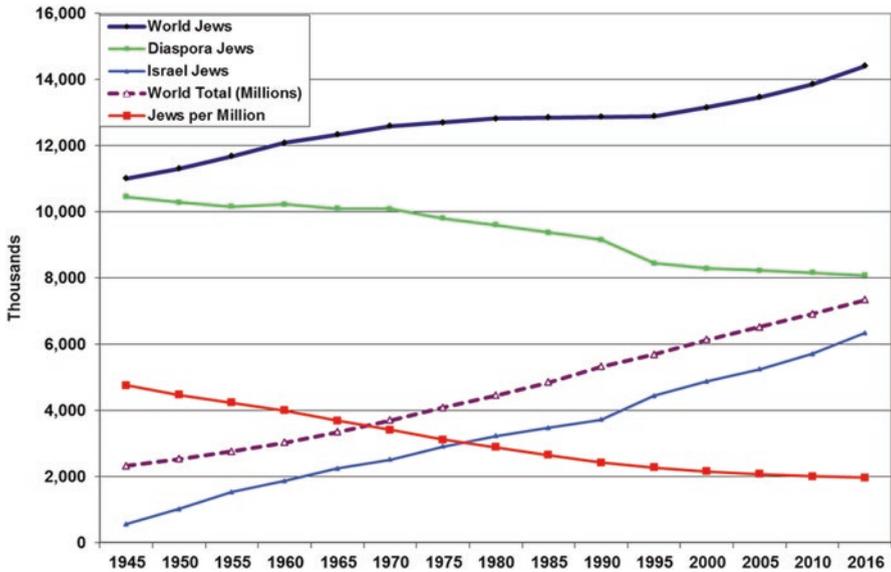


Fig. 17.1 World total population and core Jewish population, 1945–2016

linearly from an initial one-half million in 1945 to over 6.3 million in 2016. 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 7.336 billion in 2016. Thus, the relative share of Jews among the world’s total population steadily diminished from 4.75 per 1000 in 1945 to 1.96 per 1000 currently—or one per every 510 inhabitants in the world.

Two countries, Israel and the US, account for 83.5% of the 2016 total, another 17 countries, each with 18,000 Jews or more, account for another 15%, and another 78 countries, each with Jewish populations below 18,000, account for the remaining 1.5%. Figure 17.2 shows the largest core Jewish populations in 2016.

Israel’s Jewish population (*not* including 370,000 persons not recorded as Jews in the Population Register but belonging to families initially admitted within the framework of the *Law of Return*) reached 6,336,400 in 2015 (44.0% of world Jewry). This represented a population increase of 117,200 (1.88%) in 2015. In the same year, the total Jewish population of the Diaspora was estimated to have decreased by 18,100 from 8,092,400 to 8,074,300 (–0.22%). Following the 2013 Pew Research Center study of Jewish Americans (Pew Research Center 2013), the US core Jewish population was assessed at 5,700,000 and was estimated not to have changed, constituting 39.5% of world Jewry in 2016. Jews in the US were estimated to have slightly increased over the past 15 years, following several years of moderate decline after probably reaching a peak around 1980 (DellaPergola 2013a). Jews in the rest of the world were assessed at 2,374,300 in 2016 (16.5% of world Jewry). Since all of the decline of 18,100 among Diaspora Jews occurred in countries other

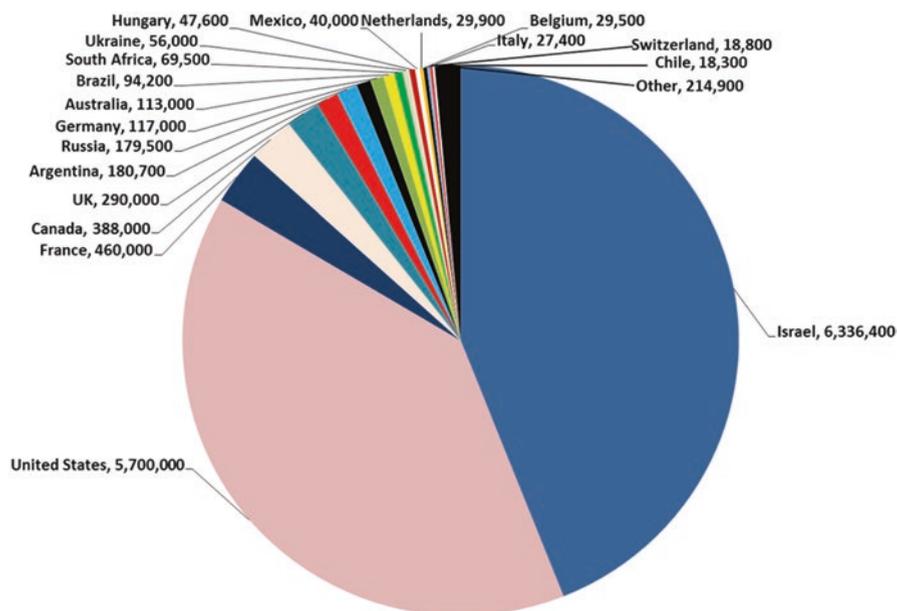


Fig. 17.2 Largest core Jewish populations, 2016

than the US, that amounted to a loss of -0.76% in the aggregate for those countries.

After critically reviewing all available evidence on Jewish demographic trends, it is plausible to claim that Israel hosts the largest Jewish community worldwide, although there are some dissenting opinions (Saxe and Tighe 2013; Sheskin and Dashefsky, Chap. 15 in this volume). Over the past decades 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. This has occurred through daily, slow, and diverse changes reflecting human births and deaths, geographical mobility, and the choice of millions of persons to express or to deny a Jewish collective identification, neither subordinated nor on par with other explicit religious or ethnic identifications. At the same time, Israel’s growing Jewish population faces a significant demographic challenge with its gradually diminishing majority status vis-à-vis the Palestinian Arab population who live within the boundaries of the State of Israel as well as in the West Bank and Gaza.

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 (an average of 3.11 children per Jewish woman currently born as of 2014) and a relatively young age composition (27% under age 15 and only 12% age 65 and over as of 2014). These two drivers of demographic growth—above-replacement fertility and a balanced age composition—do not

simultaneously exist among any other Jewish population worldwide, including the US. Other than a few cases of growth due to international migration (for example Canada and Australia and, until recently, the US and Germany), the number of Jews in Diaspora countries tends to diminish at varying rates.

The defining principle of demography is that a population size at a given time reflects an uninterrupted chain of events that change the size of that population from an earlier to a later date. Of the three possible determinants of population change, two are shared by all populations: (a) the balance of vital events (births and deaths) where low Jewish birth rates and an increasingly elderly population generates higher death rates; and (b) the balance of international migration (immigration and emigration). The third determinant consists of identification changes or *passages* (accessions and secessions), and applies only to subpopulations 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.

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. (See further discussion in Sect. 17.1.) The detailed mechanisms of Jewish population change have been discussed in detail in previous issues of the *American Jewish Year Book* and will not be repeated here. The interested reader can find the main arguments and supporting evidence in DellaPergola (2015a).

17.1 Assessing Jewish Population

Jewish population size and composition reflect the continuous interplay of various factors that operate from both outside and inside the Jewish community. 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 2015a).

The 2016 Jewish population data were updated from 2015 and previous years in accordance with known or estimated 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 over the years of our monitoring of world Jewish population. 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 based upon newer 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). While allowing for improvements and corrections, the 2015 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 bi-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 the other. 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, but analysts should resign themselves to the paradox of the *permanently provisional* nature of Jewish population estimates.

Definitions

Jewish population definitions obviously critically impact 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. This problem is magnified when one tries to address the Jewish population globally, trying to provide a coherent and uniform definitional framework for 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 daily conduct of Jewish community affairs such differences do prevail across countries.

In such an open, fluid, and somewhat undetermined environment, the very feasibility of undertaking a valid and meaningful study of the Jewish collective—let alone by the use of quantitative tools—generates debates between different intellectual stances facing Jewish population studies (DellaPergola 2014d). In particular, the study of a Jewish population (or of any other subpopulation) requires addressing 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, distinctive Jewish names, 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 *prescriptive*, 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, among other things, 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, namely the degree of indifference to or involvement with feeling Jewish. Something that cannot be uncovered directly can sometimes be estimated through various imperfect indirect techniques. Beyond that, we enter the virtual world of beliefs, hopes and fears, myths, 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. 17.3): (a) the **core Jewish population (CJP)**—the group who consider Judaism their mutually exclusive identification framework, subdivided among those who do see (Jewish only, religion: Circle 1 in the Figure) or do not see religion (Jewish only, no religion: Circle 2) as a major avenue for identification; (b) the **population with Jewish parent(s) (PJP)**—subdivided among those who say they are partly Jewish because their identity is split between two or more different and relevant identification frameworks (Circle 3), and those who say they are not Jewish but have Jewish background in the form of at least one Jewish parent (Circle 4). Taken together Circles 3 and 4 are also referred to as the “Jewish Connected” population; (c) the **enlarged Jewish population (EJP)**—subdivided between others who say they have Jewish background but not a Jewish parent (Circle 5), and all non-Jewish household members who live in households with Jews (Circle 6); and (d) the **Law of Return population (LRP)** (Circle 7). This typology and figure is relevant because not only it does mark-off alternative population definition

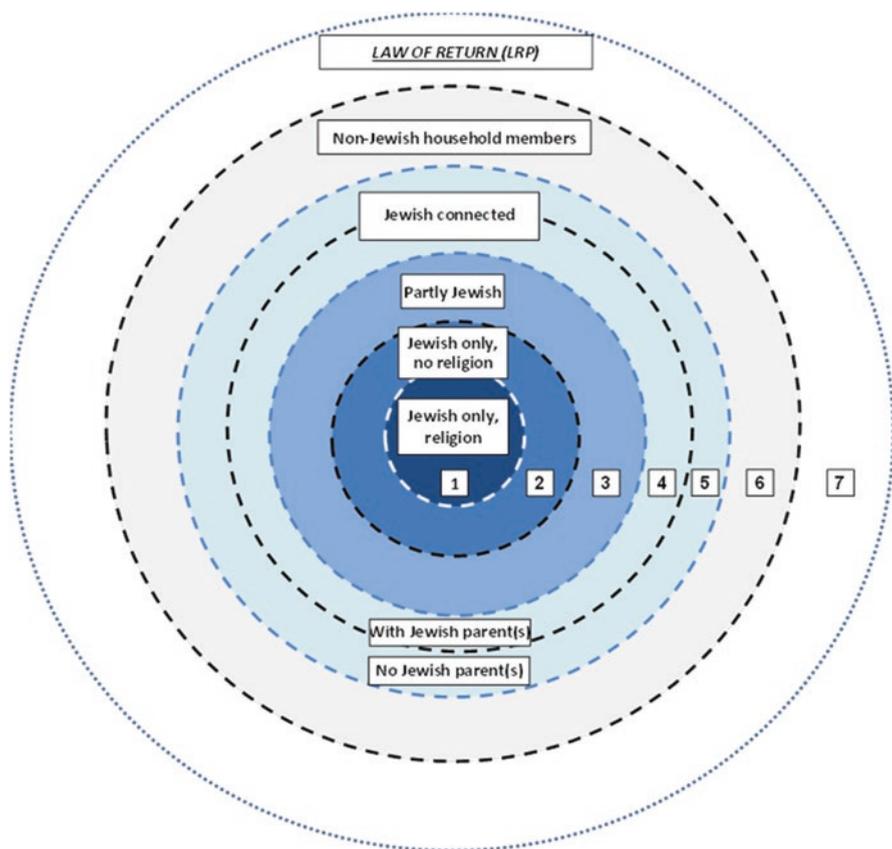


Fig. 17.3 Configuring and defining contemporary Jewish populations, 2016

1–2=Core Jewish Population (*CJP*)

1–4=Population with Jewish parent(s) (*PJP*)

1–6=Enlarged Jewish Population (*EJP*)

1–7=Law of Return Population (*LRP*)

Areas represented are not proportional to actual populations

approaches but it also delineates different possible Jewish institutional strategies in designating the respective catchment constituencies.

In most Diaspora countries, the *core Jewish population (CJP)*—a concept 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 profess another monotheistic 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 do not identify by religion but see themselves as Jews by ethnicity or other cultural criteria (Jewish only, no religion). Some do not even identify 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 formal 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. 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 Ministry of the Interior rulings, which rely 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 2000–01. 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 previously not empirically tested concept of *partly Jewish*, helped clarify 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 the 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

experience indicates that people may 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 identifying as Jewish and as something else and vice versa in response to the particular context or moment when the question about identity is being asked. At any particular moment, then, there will be a countable Jewish population, which is not necessarily the same as the previous or the following moment.

Emerging from these more recent research developments, the concept of *total population with at least one Jewish parent (PJP)* includes the core Jewish population plus anyone currently not identifying as exclusively Jewish but with one or two Jewish parents. In the Pew 2013 survey, the total population with Jewish parents besides the core comprised two sub-groups: (a) persons who report no religion, and declare they are partly Jewish, and (b) persons who report not being Jewish, and declare a Jewish background because they had a Jewish parent (Pew Research Center 2013).

The *enlarged Jewish population (EJP)*—a concept initially suggested by DellaPergola 1975) further expands by including 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; (d) all other non-Jews with Jewish background more distant than a Jewish parent; and (e) 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 also claim to be 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 Jews who are identified in the Pew survey as *partly Jewish* or as *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. 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.

The *Law of Return population (LRP)* reflects Israel's distinctive legal framework for the acceptance and absorption of new immigrants. The Law of Return awards Jewish new immigrants immediate citizenship and other civil rights. The Law of Entrance and the 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 with Jewish ancestry—must undergo conversion to be eligible for the *Law of Return*. The law itself 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*. Articles 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 (JAFI), the American Jewish Joint Distribution Committee (JDC), 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 strategies to Jewish populations increasingly closer to the *enlarged* and *Law of Return* definitions than to the *core* definition (see again Fig. 17.3).

Further definitional extensions (not shown in Fig. 17.3) may address those additional non-Jewish persons who feel some degree of **affinity with Judaism**, sometimes because their more distant ancestors were Jewish or because of other personal cultural or social connections with Jews. Moreover, some studies may have reached people whose **ancestors ever were Jewish** regardless of the respondents' present identification. Several socio-demographic surveys indeed ask about the religio-ethnic identification of parents. Some population surveys, however, *do* ask about more distant ancestry. Historians may wish to engage in the study of the number of Jews who ever lived or of how many persons today are descendants of those Jews—for example, *Conversos* who lived in the Iberian Peninsula during the Middle Ages, or the descendants of Jews who lived during the Roman Empire, or the Lost Tribes (Parfitt 2002). 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; Tian et al. 2015). These long-term issues and analyses are beyond the purpose of the present study.

The adoption of increasingly extended definitional criteria by individual researchers and by Jewish organizations tends to stretch Jewish population definitions with an expansive effect on population estimates beyond usual practices in the past and beyond the limits of the typical *core* definition. These decisions may reflect 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 estimates presented below of Jewish population distribution worldwide and in each continent, country, and major metropolitan area, consistently aim at the concept of *core* Jewish population. The *core* definition is indeed the necessary starting point for any broader

definition such as the population with Jewish parents, the *enlarged* definition, or the *Law of Return* definition (see the [Appendix Table](#)).

Data Sources

The estimates for major regions and individual countries reported 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 access to otherwise unpublished databases 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 2014c, d). 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, data users should be aware of these difficulties and of the inherent limitations of Jewish population estimates.

Over the past decades, the data available for a critical assessment of the worldwide Jewish demographic picture have expanded significantly. These data consist of national population censuses, public and private sponsored surveys, population registers, and records of vital statistics, migration, and conversions. Some of this ongoing data compilation is part of coordinated efforts aimed at strengthening Jewish population research by the Division of Jewish Demography and Statistics at the Institute of Contemporary Jewry of The Hebrew University of Jerusalem. This new evidence generally confirmed our previous estimates, but sometimes suggested upward or downward revisions.

Jewish population projections undertaken by the author, in 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. A full list of the types and quality of documentation upon which Jewish population estimates are based is reported in the introduction to the [Appendix Table](#).

17.2 World Jewish Population Size and Distribution

World Jewry at the beginning of 2016 was assessed at 14,410,700 and constituted 1.96 per 1000 of the world's total population of 7.336 billion by mid-year 2015 (Population Reference Bureau 2015) (Table 17.1). Other existing estimates of total world Jewish population and of its geographical distribution (Pew Forum on

Table 17.1 Estimated core Jewish population, by continents and major geographic regions, 2015 and 2016^a

Region	2015		2016		Percent ^d	Percentage change 2015–2016	Jews per 1000 total population in 2016
	Original ^b Estimate	Revised ^c Estimate	Estimate	Estimate			
World total	14,310,500	14,311,600	100.0	14,410,700	100.0	0.69	1.96
Diaspora	8,093,100	8,092,400	56.5	8,074,300	56.0	-0.22	1.10
Israel ^f	6,217,400	6,219,200	43.5	6,336,400	44.0	1.88	748.62
America, total	6,468,200	6,468,500	45.2	6,469,500	44.9	0.02	6.56
North ^f	6,086,000	6,086,100	42.5	6,088,100	42.2	0.03	17.05
Central, Caribbean	56,900	57,000	0.4	57,000	0.4	0.00	0.26
South	325,300	325,400	2.3	324,400	2.3	-0.31	0.78
Europe, total	1,391,100	1,390,600	9.7	1,372,400	9.5	-1.24	1.67
European Union ^g	1,093,900	1,093,800	7.6	1,084,700	7.5	-0.83	2.13
FSU ^h	257,200	257,400	1.8	249,400	1.7	-3.11	1.24
Other West	20,800	20,800	0.1	20,700	0.1	-0.48	1.48
Balkans ^h	19,200	18,600	0.1	17,600	0.1	-5.38	0.18
Asia, total	6,256,100	6,257,200	43.7	6,373,700	44.2	1.86	1.48
Israel ^e	6,217,400	6,219,200	43.5	6,336,400	44.0	1.88	748.62
FSU	18,600	18,600	0.1	18,000	0.1	-3.23	0.21
Other	20,100	19,400	0.1	19,300	0.1	-0.52	0.00
Africa, total	74,700	74,900	0.5	74,500	0.5	-0.53	0.06
Northern ⁱ	3700	3700	0.0	3600	0.0	-2.70	0.01
Sub-Saharan ^j	71,000	71,200	0.5	70,900	0.5	-0.42	0.08
Oceania^k	120,400	120,400	0.8	120,600	0.8	0.17	3.02

^aJewish population: January 1. Total population: mid-year estimates, 2015. Source: Population Reference Bureau (2015)

^bSee DellaPergola (2015a)

^cThe corrections, reflecting newly available data, are for the Netherlands Antilles (+100), Virgin Islands (-100), Other countries in Central and Caribbean America (+100), Paraguay (+100), Belarus (+200), Estonia (-100), Turkey (-600), Indonesia (+100), Iran (-700), Yemen (-100), Madagascar (+100), and Other countries in Sub-Saharan Africa (+100)

^dMinor discrepancies due to rounding

^eIncludes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

^fUS and Canada

^gIncluding the Baltic countries (Estonia, Latvia, and Lithuania)

^hAsian regions of Russian Federation and Turkey included in Europe. Excluding the Baltic countries

ⁱIncluding Ethiopia

^jIncluding South Africa and Zimbabwe

^kIncluding Australia and New Zealand

Religion and Public Life 2012; Johnson and Zurlo 2014) provide findings quite close to ours. Unlike our review of hundreds of local and international sources, the Pew comparisons often rely on percentages of Jews from larger general studies. As Jews are usually an extremely small fraction of the total, the resulting Jewish population estimates may be affected by large sampling errors.

According to our revised estimates, between January 1, 2015 and January 1, 2016, the Jewish population increased by an estimated 99,100 persons, or 0.69%. This compares with a total world population growth rate of 1.38%. World Jewry continued to increase exclusively due to the population increase in Israel (1.88%) overcoming actual decrease in the Diaspora (−0.21%). Among total population, growth was 1.5–2.0% in less developed countries, and basically nil in more developed countries. Table 17.1 offers an overall picture of the Jewish population at the beginning of 2016 as compared to 2015 by major geographical regions. For 2015, the originally published estimates from the 2015 *American Jewish Year Book* are presented followed by the revised estimates that reflect retroactive corrections given improved information. These corrections resulted in a net increase of 1100 persons in the 2015 world Jewry estimate, comprising an increase of 1800 in the previous estimate for Israel, and a net decrease of 700 in the Jewish Diaspora total.

The number of Jews in Israel increased from the revised 6,219,200 in 2015 to 6,336,400 at the beginning of 2016, an annual increase of 117,200, or 1.88%. In contrast, the estimated Jewish population in the Diaspora *decreased* from the revised 8,092,400 to 8,074,300—an annual decrease of 18,100, or −0.22%. These changes reflect continuing Jewish emigration from the former Soviet Union (FSU), from France, from the small remnants of Jewish communities in Moslem countries, and from other countries, and the internal decrease typical of the aggregate of Diaspora Jewry. In 2015, of a total increase of 117,200 core Jews in Israel, 94,800 reflected the balance of births and deaths, and 22,400 derived from the estimated Israel-Diaspora net migration balance (immigration minus emigration) and to a minor extent from net conversions to Judaism (Israel Central Bureau of Statistics 2016; Fisher 2015). Israel's net migration balance 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 80% of the total Jewish population growth in Israel. According to our estimates, most of the Diaspora's estimated decrease reflected emigration. This quite certainly underestimates the actually negative vital balance 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 the FSU, Ethiopia, some Latin American countries like Peru, and India. To some extent this same phenomenon of return or first-time accession to Judaism occurs in the Diaspora as well. The addition of such previously non-belonging or unidentified persons tends to contribute both to slowing the decrease in the relevant Diaspora Jewish populations and to a minimal fraction of the increase in the Jewish population in Israel.

Reflecting these global trends, 83.5% of world Jews currently live in two countries, Israel and the US, and 96.2% are concentrated in the ten countries with the most Jews. In 2016, the G8 countries—the world's eight leading economies (Canada, France, Germany, Italy, Japan, Russia, UK, and US)—constituted 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.

About 45% of the world's Jews reside in the Americas, with over 42% in North America (Table 17.1). Over 44% live in Asia, overwhelmingly in Israel. Asia includes here 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 9.5% of the total. Less than 1.5% of the world's Jews live in Africa and Oceania. Among the major geographical regions shown in Table 17.1, the number of Jews increased between 2015 and 2016 in Israel (and, consequently, in Asia as a whole), and minimally in Oceania and in North America thanks to continuing immigration to Australia and Canada. Jewish population size decreased to varying degrees in South America, the European Union, other Western Europe, the Balkans, the FSU (both in Europe and Asia), the rest of Asia, and Africa.

As noted, in our present study we corrected previously published Jewish population estimates in light of new information. The last upward correction in the US following the 2013 Pew study generated retrospective revisions of the whole annual series of data for the US, total Diaspora, and World Jewry since 2000. Table 17.2 provides a synopsis of world Jewish population estimates for 1945 through 2016, as first published each year in the *American Jewish Year Book (AJYB)* and as now retroactively corrected, 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* in the past based on the information that was available on each date. It is possible that further retroactive revisions may become necessary reflecting ongoing and future research.

The time series in Table 17.2 clearly portrays the decreasing rate of Jewish population growth globally between the 1960s and the 1990s. 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 282,000 in the 1990s. 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 2016, world Jewry increased by 557,000, but Israel's Jewish population increased by 632,000 while the total Diaspora Jewish population decreased by 75,000. Table 17.2 also demonstrates the slower Jewish population growth rate compared to global population growth, and the declining Jewish share of the world population. In 2016, the share of Jews among the world population (1.96 per 1000) was 41.2% of the 1945 estimate (4.75 per 1000).

Table 17.2 World core Jewish population estimates: original and revised, 1945–2016

Year	World Jewish population		Annual % change ^c	World population		Jews per 1000 total population
	Original estimate ^a	Revised estimate ^b		Total (millions) ^d	Annual % change	
1945, May 1	11,000,000	11,000,000		2315		4.75
1950, Jan. 1	11,303,400	11,297,000	0.57	2526	1.76	4.47
1960, Jan. 1	12,792,800	12,079,000	0.67	3026	1.82	3.99
1970, Jan. 1	13,950,900	12,585,000	0.41	3691	2.01	3.41
1980, Jan. 1	14,527,100	12,819,000	0.18	4449	1.81	2.88
1990, Jan. 1	12,810,300	12,868,000	0.04	5321	1.74	2.42
2000, Jan. 1	13,191,500	13,150,000	0.22	6127	1.42	2.15
2005, Jan. 1	13,034,100	13,460,000	0.47	6514	1.23	2.07
2010, Jan. 1	13,428,300	13,854,000	0.58	6916	1.20	2.00
2015, Jan. 1	14,310,500	14,311,600	0.64	7236	0.91	1.98
2016, Jan. 1	14,410,700		0.69	7336	1.38	1.96

Source: United Nations (2015) and Population Reference Bureau (2015)

^aAs published in *American Jewish Year Book*, various years. Some estimates reported here as of Jan. 1 were originally published as of Dec. 31 of the 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, except latest year

^dMid-year estimates

Alternative Definition Frameworks

In Table 17.3 we evaluate the Jewish population's regional distribution according to several alternative definitions, as outlined in Fig. 17.3. Updated and revised *core* Jewish population estimates (CJP in the table) are presented, along with the total of those who *have Jewish parents* regardless of their current identity (PJP); the *enlarged Jewish population* inclusive of non-Jewish household members (EJP); and the population eligible for the *Law of Return* (LRP). Detailed country estimates are reported in the [Appendix](#). The main purpose of these alternative population boundary definitions is to promote and facilitate comparability across countries. In light of the preceding discussion of definitions, it is clear that Jewish investigators and/or community leaders in different countries sometimes follow local definitional criteria that may differ from the 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 another chapter in this volume (Sheskin and Dashefsky—Chap. 15). In other words, criteria that may be understood or even preferred in one country may not be meaningful or 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. The prime choice unavoidably must fall on a minimum common denominator. However, by showing the implications of different definitions for Jewish population evaluation, we offer readers an additional tool to better appreciate ongoing population trends in their countries.

Starting from the core Jewish population estimate of 14,410,600 (CJP) in 2016, if we add persons who state they are partly Jewish and non-Jews who have Jewish parents, a broader global aggregate population estimate of 17,522,600 (PJP) is obtained. By adding non-Jewish members of Jewish households, an *enlarged* estimate obtains of 20,368,800 (EJP). Finally, under the comprehensive three-generation and spouse provisions of Israel's *Law of Return*, the total Jewish and non-Jewish eligible population can be roughly estimated at 23,170,500 (LRP). The US holds a significantly larger *enlarged* (EJP) population living in households with Jews or other persons with Jewish background than Israel—roughly 10 million compared to 6,706,400, respectively.

The results, though tentative, 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 3,112,000 higher than the 14,410,600 core Jewish population. The total number of household members with at least one core Jew in the household is estimated at an additional increment of 2,844,200. Finally, the total eligible for the Law of Return is roughly estimated at 23,170,500, an additional increment of 2,803,700. All in all, the difference between the Law of Return potential aggregate (LRP) and the core Jewish population (CJP) is 8,759,800. Of these roughly estimated over 8.7 million partly Jewish, somewhat Jewish-connected, or otherwise included non-Jews, 75.5% live in North America, 8.7% in

Table 17.3 Jewish population by major regions, core definition and expanded definitions (rough estimates), 1/1/2016

Region	Core Jewish population ^d CJP	Population with Jewish parent ^b PJP	Enlarged Jewish population EJP ^e	Law of return population ^d LRP	Difference LRP – CJP		Percent increase LRP over CJP
					Number	Percent distribution	
World total	14,410,600	17,522,600	20,368,800	23,170,500	8,759,800	100.0	61
North America	6,088,100	8,450,200	10,550,300	12,700,400	6,612,300	75.5	109
Latin America	381,400	514,900	627,500	701,100	319,700	3.7	84
European Union ^f	1,084,700	1,312,600	1,575,200	1,842,600	757,900	8.7	70
FSU in Europe ^c	249,400	410,700	552,500	814,000	564,600	6.4	226
Rest of Europe	38,300	46,800	53,200	59,900	20,100	0.2	51
Israel ^f	6,336,400	6,521,400	6,706,400	6,706,400	370,000	4.2	6
FSU in Asia	18,000	26,800	37,900	52,400	34,400	0.4	191
Rest of Asia	19,300	23,600	27,100	30,400	11,100	0.1	58
Africa	74,500	81,900	88,900	96,900	22,400	0.3	30
Oceania	120,600	133,700	149,800	166,400	45,800	0.5	38

^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, grandchildren of Jews, and all respective spouses, regardless of Jewish identification

^eThe Former Soviet Union Baltic republics (Estonia, Latvia, and Lithuania) are included in the European Union

^fIncludes Jewish residents of East Jerusalem, the West Bank, and the Golan Heights

the EU, 6.6% in the FSU Republics in Europe and Asia, 4.2% in Israel, 3.7% in Latin America, and 1.5% in other countries.

The relative impact of the various population definitions linking the Core Jewish population and the Law of Return population is quite different in the main geographical divisions considered (Fig. 17.4). Since the impact of intermarriage is much lower in Israel than in other countries, the extensions beyond the core in Israel are quite limited and primarily reflect immigration of intermarried households and, more recently, births in Israel from these households. In other communities outside the US and Israel, the graphic portrays too the significant expansion of population aggregates around the Jewish core.

17.3 Major Regions and Countries

The Jewish population in the **Americas**, estimated at 6,469,500 in 2016, is predominantly concentrated in the US (5,700,000, or 88% of the total Americas), followed by Canada (388,000, 6%), South America (324,400, 5%), and Central America and the Caribbean (57,000, 1%) (Table 17.1 and Appendix Table). Since the 1960s, the Jewish population has been generally decreasing in Central and South America, reflecting emigration motivated by recurring economic and security concerns (Schmelz and S. DellaPergola 1985; DellaPergola 1987, 2008a, 2011b). In the community of Miami alone, the number of members of households containing a Jewish adult from Latin American countries increased from roughly 18,000 in 2004 to 24,500 in 2014 (Sheskin 2015b). During the same period, the total number of immigrants from Latin America to Israel approached 10,000 (Israel Central Bureau of Statistics). 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 permanent frameworks to express their Jewish identity, in part locally, in part 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.

The Jewish population in **Europe**, estimated at 1,372,400 in 2016, is increasingly concentrated in the western part of the continent and within the European Union (EU). The EU, comprising 28 countries prior to the secession vote of the UK in June 2016, had an estimated total of 1,084,700 Jews in 2016 (79% of the continent's total). The momentous 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 communities in Europe. Some revitalization of Jewish community life occurred through immigration from the FSU. But more recently, economic recession and rising perceptions of antisemitism across the continent have brought about growing Jewish dissatisfaction and emigration (Staetsky et al. 2013; European

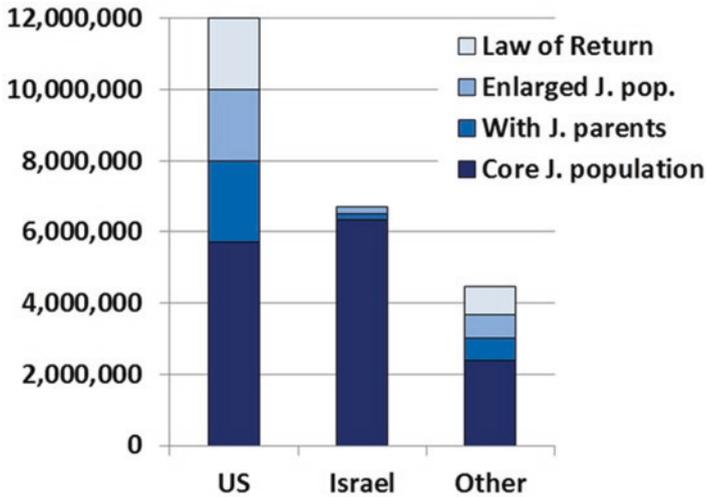


Fig. 17.4 Core and extended Jewish populations in the United States, Israel, and other countries, thousands, 2016

Union FRA 2013). Total emigration from the EU to Israel reached 8092 in 2014 and 8406 in 2015. 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 such analytic frames of reference (Graham 2004; Kovács and Barna 2010; DellaPergola 1993, 2010b; Staetsky et al. 2013). The EU's growing format symbolized an important historical landmark, now put under new scrutiny after the 2016 Brexit. Disagreement about the possible inclusion of Turkey, with its large Muslim population and its mostly Middle Eastern location, reflect the persisting dilemma in the definition of Europe's own cultural and geopolitical boundaries. The former Soviet republics in Europe comprised 249,400 Jews (18% of the continental total). The FSU is the area where in absolute numbers Jewish population has diminished the most during the past 25 years (Tolts 2008, 2014, 2015; Konstantinov 2007). Jewish population decrease continued, reflecting emigration, an overwhelming excess of Jewish deaths over Jewish births, high intermarriage rates, 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 11,629 in 2014 and 14,787 in 2015. Our 2016 assessment of the total *core* Jewish population for the 15 FSU republics was 277,100, of whom 259,100 are in Europe (including the three Baltic republics already accounted for in the EU) and 18,000 are 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 for the whole of the FSU. All other European countries not part of the EU or the FSU combined comprised 38,300 Jews (3%).

The Jewish presence in **Asia** is mostly affected by trends in Israel which accounts for more than 99% of the continental total. The former republics of the FSU in Asia and the aggregate of the other countries in Asia account each for less than one-half of one percent of the total. Clearly, the fast economic development in Southeast Asian countries like Japan, Korea and especially China, is attracting Jewish professionals, businesspeople and technicians. The numbers are still small but growing.

The Jewish population in **Africa** is mostly concentrated in South Africa (94% of the continental total). Immigration continued to produce some increase in Jewish population in **Oceania** where Australia accounts for 94% of the total.

Reflecting global Jewish population stagnation accompanied by an increasing concentration in a few countries, 98.8% of world Jewry in 2016 lived in the largest 22 Jewish communities, each evaluated at 15,000 or more. Excluding Israel, 97.9% of Diaspora Jewry lived in the 21 largest communities of the Diaspora, including 70.4% in the US (Table 17.4). 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 (Russia); 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 the persistence of a higher share of Jews among the total population. Indeed, the share of Jews in a country's total population tends to be directly related to the country's level of development (Table 17.5). Regarding *core* Jewish populations in 2016, the share of Jews out of the total population was 748.6 per 1000 in Israel (including Jews in East Jerusalem, the West Bank, and the Golan Heights, but excluding Palestinians in the West Bank and Gaza). Israel's population high rate of Jewishness obviously reflects its special positioning in Jewish identity perceptions, but Israel also has become a developed country, and, as such, attractive to prospective migrants. In the US, Jews represented 17.7 per 1000 of total population; Jews comprised 3.8 per 1000 total population on average in the other seven countries with over 100,000 Jews; 0.9 per 1000 on average in the other 13 countries with 15,000 or more Jews; and virtually nil in the remaining countries which comprise the overwhelming majority (82%) of world population.

To further illustrate the increasing convergence between the Jewish presence and the level of socioeconomic development of a country, Table 17.5 reports the Human Development Index (HDI) for each country (United Nations Development Programme 2016). 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

Table 17.4 Countries with largest core Jewish populations, 1/1/2016

Rank	Country	Jewish population	% of total Jewish population			
			In the world		In the diaspora	
			%	Cumulative %	%	Cumulative %
1	Israel ^a	6,336,400	44.0	44.0	b	b
2	United States	5,700,000	39.5	83.5	70.6	70.6
3	France	460,000	3.2	86.7	5.7	76.3
4	Canada	388,000	2.7	89.4	4.8	81.1
5	United Kingdom	290,000	2.0	91.4	3.6	84.7
6	Argentina	180,700	1.3	92.7	2.2	86.9
7	Russia	179,500	1.2	93.9	2.2	89.1
8	Germany	117,000	0.8	94.7	1.4	90.6
9	Australia	113,000	0.8	95.5	1.4	92.0
10	Brazil	94,200	0.7	96.2	1.2	93.1
11	South Africa	69,500	0.5	96.6	0.9	94.0
12	Ukraine	56,000	0.4	97.0	0.7	94.7
13	Hungary	47,600	0.3	97.4	0.6	95.3
14	Mexico	40,000	0.3	97.6	0.5	95.8
15	Netherlands	29,900	0.2	97.8	0.4	96.2
16	Belgium	29,500	0.2	98.1	0.4	96.5
17	Italy	27,400	0.2	98.2	0.3	96.9
18	Switzerland	18,800	0.1	98.4	0.2	97.1
19	Chile	18,300	0.1	98.5	0.2	97.3
20	Uruguay	17,000	0.1	98.6	0.2	97.5
21	Turkey	15,500	0.1	98.7	0.2	97.7
22	Sweden	15,000	0.1	98.8	0.2	97.9

^aIncludes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

^bNot applicable

reported in the table are for 2014. Of the 22 countries listed, six are included among the top ten HDIs among 188 countries ranked (Australia, Switzerland, the Netherlands, Germany, the US, and Canada). Another five countries are ranked 11th to 25th (Sweden, the UK, Israel, Belgium, and France), five more are between 26th and 50th (Italy, Argentina, Chile, Hungary, and Russia), five are between 51st and 100th (Uruguay, Turkey, Mexico, Brazil, and Ukraine), and one (South Africa) occupies a lower rank (116th), pointing to lesser development in the host society. One should be aware that Jewish communities may display social and economic profiles 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. Remarkably, all of the 9 largest Jewish populations, amounting together to 95.5% of world Jewry, live in countries whose HDI ranks among the top 50.

Table 17.5 Largest core Jewish populations per 1000 total population and Human Development Indices, 1/1/2016

Rank	Country	Jewish population	Total population	Jews per 1000 total population	HDI rank ^a 2014
1	Israel ^b	6,336,400	8,464,100	748.6	18
2	United States	5,700,000	321,200,000	17.7	8
3	France	460,000	64,340,000	7.1	22
4	Canada	388,000	35,800,000	10.8	9
5	United Kingdom	290,000	65,300,000	4.4	14
6	Argentina	180,700	42,400,000	4.3	40
7	Russia	179,500	144,300,000	1.2	50
8	Germany	117,000	81,100,000	1.4	6
9	Australia	113,000	23,900,000	4.7	2
	Total Ranks 3–9	1,728,200	457,140,000	3.8	20.4 ^c
10	Brazil	94,200	204,500,000	0.5	75
11	South Africa	69,500	55,000,000	1.3	116
12	Ukraine	56,000	42,800,000	1.3	81
13	Hungary	47,600	9,800,000	4.9	44
14	Mexico	40,000	127,000,000	0.3	74
15	Netherlands	29,900	16,900,000	1.8	5
16	Belgium	29,500	11,200,000	2.6	21
17	Italy	27,400	62,500,000	0.4	27
18	Switzerland	18,800	8,300,000	2.3	3
19	Chile	18,300	18,000,000	1.0	42
20	Uruguay	17,000	3,400,000	5.0	52
21	Turkey	15,500	78,200,000	0.2	72
22	Sweden	15,000	9,800,000	1.5	14
	Total Ranks 10–22	478,700	538,000,000	0.9	48.2 ^c
	Rest of the world	167,400	6,011,495,900	0.0	±100 ^c

^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 (2016)

^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

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 Jews to live in major metropolitan areas. Within metropolitan areas, too, Jews have manifested unique propensities to settle or resettle in specific neighborhoods that were more compatible with their socioeconomic status, and/or more

attractive to them because of the vicinity of employment or Jewish community facilities (DellaPergola and Sheskin 2015). Most metropolitan areas include extended inhabited territory and several municipal authorities around the central city, definitions varying by country. 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 of the service area of UJA/Federation of New York (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 the core Jewish population. This correction affected our estimate for the New York CSA. On similar grounds, we introduced a correction in the Jewish population estimate for the San Francisco Bay CSA (Phillips 2005). Note that in Chap. 15 of this volume, Sheskin and Dashefsky did not use these corrections as they decided to use the estimates used by the local Jewish federations.

The unequivocal fact of an overwhelmingly urban concentration of Jewish populations globally is shown by the fact that in 2016 more than half (53.6%) of world Jewry lived in only five metropolitan areas (Israel Central Bureau of Statistics 2015; and see Sheskin and Dashefsky in this volume). These five areas—including the main cities and vast urbanized territories around them—were Tel Aviv, New York, Jerusalem, Los Angeles, and Haifa (Table 17.6). Over two-thirds (67.9%) of world Jewry lived in the five previously mentioned largest areas plus the following six: South Florida, San Francisco/San Jose, Washington/Baltimore, Philadelphia, Chicago, and Boston. Paris lost one position, reflecting Jewish emigration from France. In 2016, the 17 largest metropolitan concentrations of Jewish population, each with 100,000 Jews or more, encompassed 76% of all Jews worldwide.

The Jewish population in the Tel Aviv urban conurbation, extending from Netanya to Ashdod and approaching 3.4 million Jews by the *core* definition, largely exceeded that in the New York CSA, extending from southern New York State to parts of Connecticut, New Jersey, and Pennsylvania, with 2.15 million Jews. Of the 17 largest metropolitan areas of Jewish residence, nine were located in the US, four in Israel, and one 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 national or regional capitals, enjoying higher standards of living, with highly developed infrastructures for higher education, and widespread transnational connections. The Tel Aviv area also featured the highest percent of core Jewish among total population (90.2%), followed at distance by Jerusalem (71%), Haifa (67.5%), and Beersheba (58.9%). Out of Israel the highest percent of Jews in a metropolitan areas was in New York (9.5%), followed by South Florida (7.6%), San Francisco/San Jose (4.3%), and Philadelphia (4.3%).

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. The respective estimates of part-year residents were excluded from the estimates in Table 17.6. 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, and some may even commute weekly (Pupko 2013).

Table 17.6 Metropolitan areas (CSAs) with core Jewish populations above 100,000, 1/1/2016

Rank	Metropolitan area ^a	Country	% Jewish	Jewish population	Share of world's Jews	
					%	Cumulative %
1	Tel Aviv ^b	Israel	90.2	3,400,000	23.6	23.6
2	New York ^c	US	9.5	2,150,000	14.9	38.5
3	Jerusalem ^d	Israel	71.0	865,000	6.0	44.5
4	Los Angeles ^e	US	3.7	686,000	4.8	49.3
5	Haifa ^f	Israel	67.5	625,000	4.3	53.6
6	South Florida ^g	US	7.6	506,000	3.5	57.1
7	San Francisco/S. Jose ^h	US	4.3	336,000	2.3	59.5
8	Washington/Baltimore ⁱ	US	3.5	334,000	2.3	61.8
9	Philadelphia ^j	US	4.3	309,000	2.1	63.9
10	Chicago ^k	US	3.0	295,000	2.0	66.0
11	Boston ^l	US	3.4	279,000	1.9	67.9
12	Paris ^m	France	3.4	277,000	1.9	69.8
13	Beersheba ⁿ	Israel	58.9	220,000	1.5	71.4
14	London ^o	UK	1.0	195,000	1.4	72.7
15	Toronto ^p	Canada	3.1	188,000	1.3	74.0
16	Buenos Aires ^q	Argentina	1.2	159,000	1.1	75.1
17	Atlanta	US	1.9	121,000	0.8	76.0

^aMost metropolitan areas include extended inhabited territory and several municipal authorities around the central city. Definitions vary by country. For definitions of Combined Statistical Areas (CSAs) in the US see: United States Executive Office of the President, Office of Management and Budget (2013). A table of the population of the top 20 CSAs can be found in Chap. 15 of 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, Bene Beraq, Petach Tikva, 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). This is the New York-Newark, NY-NJ-CT-PA Combined Statistical Area, including much of southeastern NY, western CT, and northern NJ. Principal cities: New York, NY; White Plains, NY; Newark, NJ; Edison, NJ; Union, NJ; Wayne, NJ; and New Brunswick, NJ

(continued)

Table 17.6 (continued)

^dIncludes Jerusalem District and parts of Judea and Samaria District. The Jerusalem metropolitan area was redefined in 2014, bringing to a diminished population estimate

^eIncludes Los Angeles-Long Beach-Santa Ana area, Riverside-San Bernardino and Ventura County areas

^fIncludes Haifa District and parts of Northern District. The Haifa metropolitan area was considerably reduced in 2014, bringing to a diminished population estimate

^gIncludes Miami-Dade, Broward, and Palm Beach Counties. Not including 67,375 part-year residents

^hOur 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-Hayward area, Napa, San Benito, Santa Clara, Santa Cruz, Solano, and Sonoma

ⁱIncludes the District of Columbia, northern Virginia, Montgomery County, Prince George's County, and the Baltimore-Towson area

^jIncludes Philadelphia-Camden-Wilmington area (PA-NJ-DE-MD) and much of southern NJ

^kIncludes Chicago-Joliet-Naperville area (IL-IN-WI)

^lIncludes Boston-Cambridge-Newton, Bristol, southern New Hampshire, and Rhode Island

^mDepartments 75, 77, 78, 91, 92, 93, 94, 95

ⁿIncludes Beersheba Subdistrict and other parts of Southern District. The Beersheba metropolitan area was considerably reduced in 2014, bringing to a diminished population estimate

^oGreater London and contiguous postcode areas

^pCensus Metropolitan Area

^qBuenos Aires Metropolitan Area A.M.B.A

17.4 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 as such 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 the Zentralwohlfahrtsstelle in Germany, record Jewish immigrants on a yearly 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 to emigration at the end of 1989. Of the estimated total 1.7 million FSU migrants between 1989 and 2015 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 of 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 and a half of the twenty-first century is noticeable, as is the parallel decrease in the attractiveness of Germany over the past 10 years. These significant increases and decreases reflect the changing incidence of push factors in the FSU during times of rapid geopolitical change and shifts in economic opportunities, 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 options 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 about 60 % between 1969 and 2015 (Amit and DellaPergola 2016). Clearly migration, or rather a net migration balance to Israel, decreases the Diaspora Jewish population and increases Israel's Jewish population. Table 17.7 shows the number of immigrants to Israel by country of origin in 2014 and 2015. The data reflect the *Law of Return*, not the *core* Jewish population, definition.

In 2015, a significant increase in Jewish international migration occurred. In recent years, such migration had decreased due to the increasing concentration of Jews in more developed countries and the decreasing Jewish population in areas from which Jews had been migrating. The reason for this increase in migration is twofold. First, some Jewish communities have experienced economic problems. Overall, a clearly negative relationship prevailed between the quality of life in a country and the propensity of Jews to emigrate. Second, perceptions of mounting antisemitism in some countries, particularly France, have stimulated Jewish emigration. All in all, a continuation of moderate levels of migration can be expected for the foreseeable future, provided that current geopolitical and socioeconomic conditions are not seriously disrupted across the global system, especially in Europe. From this point of view, the 2016 vote by the British to secede from the European Union might carry significant consequences.

In 2015, 27,850 new immigrants arrived in Israel, compared to 24,066 in 2014 (a 16 % increase), 16,882 in 2013, 16,557 in 2012, 16,892 in 2011, 16,633 in 2010, 14,567 in 2009, and 13,699 in 2008. Plausibly, similar migration increases occurred toward some other countries as well, although Israeli immigration law (the *Law of Return*) allows for much easier access and immediate citizenship to Jewish migrants and their families. Ukraine was the main country of origin (6879 immigrants in 2015 vs. 5737 in 2014), followed by France (6627 vs. 6545), Russia (6589 vs. 4553), and the US (2451 vs. 2439). Increases also occurred from the UK (623 vs. 486), Brazil (404 vs. 251), Italy (353 vs. 323), Canada (338 vs. 265), Belarus (318 vs. 312), and Belgium (242 vs. 224). This testifies to the malaise that continues to exist in the FSU but also prevails in several EU countries. In 2015, immigrants to Israel increased from the Americas, the EU, the FSU European republics, the Balkans, smaller communities in the rest of Asia, and Sub Saharan Africa, and slightly diminished from Europe other than the EU, the FSU in Asia, Northern Africa, namely from Ethiopia (91 vs. 211 in 2014), and Oceania. To these figures,

Table 17.7 New immigrants to Israel^a, by last country of residence, 2014–2015

Country	2014	2015	Country	2014	2015	Country	2014	2015	2014	2015
GRAND TOTAL^b	24,066	27,850	Greece	15	24	Kyrgyzstan	24	16		
			Hungary	122	81	Tadjikistan	0	5		
America – Total^b	3669	3948	Ireland	6	7	Turkmenistan	4	11		
North America	2704	2789	Italy	323	353	Uzbekistan	208	234		
Canada	265	338	Luxembourg	4	2	Other Asia	96	120		
US	2439	2451	Netherlands	49	55	Bhutan	1	0		
Central America	200	149	Poland	29	21	Brunei	1	0		
Costa Rica	11	13	Portugal	6	7	China	6	11		
Cuba	104	41	Romania	22	21	Hong Kong	0	4		
El Salvador	1	1	Slovakia	0	4	India	32	47		
Guadalupe	1	0	Spain	77	87	Indonesia	0	2		
Guatemala	6	3	Sweden	13	33	Iran	27	35		
Honduras	9	0	United Kingdom	486	623	Japan	7	0		
Martinique	2	8	FSU in Europe	10,870	14,043	Korea South	0	4		
Mexico	60	71	Belarus	312	318	Nepal	0	2		
Panama	5	10	Estonia	6	2	Pakistan	0	2		
Puerto Rico	0	1	Latvia	28	49	Philippines	1	1		
Trinidad Tobago	1	0	Lithuania	10	13	Qatar	0	1		
South America	765	1010	Moldova	211	177	Singapore	0	4		
Argentina	271	262	Russia	4553	6589	Syria	11	0		
Bolivia	1	3	Ukraine	5737	6879	Thailand	2	4		
Brazil	251	404	FSU unspecified	13	16	Vietnam	1	0		
Chile	43	53	Other W. Europe	80	96	Yemen	7	3		
Colombia	55	97	Andorra	0	2	Africa – Total^b	392	394		

Ecuador	1	11	Gibraltar	1	8	Northern Africa	271	202
Paraguay	1	1	Liechtenstein	0	1	Eritrea	0	3
Peru	31	30	Monaco	0	5	Ethiopia	211	91
Uruguay	52	65	Norway	1	5	Libya	0	1
Venezuela	59	84	Switzerland	78	75	Morocco	48	95
Europe - Total^b	19,105	22,645	Balkans	63	100	Tunisia	12	12
European Union^c	8092	8406	Albania	1	0	Sub Saharan Af.	121	192
Austria	17	45	Bosnia-Herzegov.	1	0	Ghana	1	1
Belgium	224	242	Macedonia	0	3	Mauritius	0	1
Bulgaria	24	13	Serbia	4	7	Namibia	2	1
Croatia	8	4	Turkey	57	90	Senegal	1	0
Cyprus	0	9	Asia - Total^b	759	744	South Africa	117	189
Czech Republic	11	18	FSU in Asia	663	624	Oceania - Total	138	112
Denmark	10	9	Armenia	12	19	Australia	124	103
Finland	10	7	Azerbaijan	94	105	Marshall Islands	1	0
France	6545	6627	Georgia	175	117	New Caledonia	1	1
Germany	91	114	Kazakhstan	146	117	New Zealand	12	8

Source: Israel Central Bureau of Statistics

^aNew immigrants and tourists changing their status to immigrant, not including temporary residents, returning Israelis, and immigrant citizens

^bIncluding country unknown

^cNot including the Baltic countries

one should add several thousand 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 many Western countries. This made Israel a reasonably attractive option for international migration.

On the other hand, Israel—in part because of its small market and the limits this imposes upon some employment opportunities—is today probably the main single source of Jewish emigration, mostly to the US and to other Western countries (Rebhun and Lev Ari 2010). The level of emigration from Israel is overall low, consistent with expectations for a country at Israel's level of human development (DellaPergola 2011c). These findings illustrate the primacy of socioeconomic determinants related to both the basic level of development of a country and its current economic situation, along with variations in the stringency of regulations about immigrant admissions. The effects of ideological and security-related factors are much weaker in determining the volume and timing of Israeli immigration and emigration, although it cannot be disputed that the preference for Israel as a country of destination over competing countries is significantly affected by Jewish norms and values.

17.5 Jewish Population in Major Countries

We turn to a concise review of the information available and the criteria followed in updating the figures for the 22 largest Jewish populations worldwide. The countries are listed in decreasing order of magnitude of the respective Jewish communities.

Israel

Since the end of the first decade of the twenty-first century, Israel is the country with the largest core Jewish population in the world. Information on religion is mandatory in official population data regularly collected by the Israel Central Bureau of Statistics (CBS) and in the permanent Population Register maintained by the Ministry of Internal Affairs (Israel Population and Migration Authority). Annual data derive from periodic censuses and detailed accountancy of intervening events (births, deaths, immigrants, emigrants, and converts). In reality, in the case of Jews, the concept of religion is a combination of religion and ethnicity according to rabbinic law (*Halakhah*). At the beginning of 2016, Israel's *core* Jewish population reached 6,336,400, as against a revised total of 6,219,200 in 2015. A minor upward adjustment of 1800 versus last year's estimate reflects late entries of demographic events, including late registration of conversions. The revised core population combined with a revised figure of 370,000 "Others"—mostly non-Jewish members of households who immigrated under the Law of Return—formed an *enlarged* Jewish population of 6,706,400 in 2016, of which these "Others" constituted 5.5% (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 2015, 132,396 Jewish births—the highest ever in Israel’s history—and 37,611 Jewish deaths—the highest ever, too—produced a net natural increase of 94,785 Jews—by a few units the second highest ever. Israel’s current Jewish fertility rate increased slightly to 3.1 children per woman, higher than in any other developed country and twice or more the current average of *Jewish* children among women involved in a Jewish population (sometimes called the *effective Jewish fertility rate*) in most Diaspora Jewish communities. This reflected not only the large family size of the more religious Jewish population component, but also significantly a diffused desire for children among the moderately traditional and secular, especially among the upwardly mobile (DellaPergola 2009c, d, 2015b).

At the time of this writing, the final data on the components of population growth for 2015 were not yet released. In 2014, 22,300 Jewish new immigrants and immigrant citizens (Israeli citizens born abroad who entered the country for the first time) arrived in Israel. The net balance of these minus the balance of Israelis leaving the country and Israelis returning to the country after a prolonged stay abroad was 17,500. Permanent or long term emigration estimated from these data was 4800. Looking at the broader picture, including non-Jews, there were 24,100 new immigrants and 7000 immigrant citizens, for a total of 31,100. The net migration balance was 29,000, therefore the missing number was 2100, indicating that among Arabs who constitute the vast majority of non-Jews the propensity to emigrate was lower than among Jews. All in all, these data about Israel’s international migration balance point to a moderate level of immigration in comparison to other historical periods, but also to quite a low level of emigration. Estimates of total emigration from Israel, including Jews and non-Jews, range from less than 5000 to 15,000 annually. In 2015, the total number of new immigrants increased to 27,850 presumably entailing an increase in the net migration balance as well. 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. In 2014, the net balance of conversions to and from Judaism was 2500. Overall, between 1999 and 2014, nearly 83,200 persons were converted to Judaism by Rabbinical Conversion Courts, some of whom were not permanent Israeli residents (Fisher 2013, 2015; Waxman 2013).

Turning now to the territorial aggregate of the State of Israel and of the Palestinian Authority, Table 17.8 reports numbers of Jews, Others (i.e., non-Jewish persons who are members of Jewish households and are 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. At the beginning of 2016, of the 6,336,400 *core* Jews, 5,725,500 lived within Israel’s pre-1967 borders; 212,000 lived in neighborhoods of East Jerusalem incorporated after 1967; 21,700 on the Golan Heights; and 377,200 lived in the West Bank. *Core* Jews represented 74.9% of Israel’s total *legal* population of 8,464,100, including 1,757,700 Arabs and others, but excluding 227,300 foreign workers, undocumented tourists

Table 17.8 Core and enlarged Jewish population, Arab population, foreign workers and refugees in Israel and Palestinian Territory by territorial divisions, 1/1/2016^a

Area	Core Jewish population	Others	Core Jewish and others ^b	Arab population and others	Foreign workers and refugees	Total	Percent of Jews and others ^d
	1	2	3	4	5	6	7
Grand total	6,336,400	370,000	6,706,400	5,967,100	227,300	12,890,800	52.0
<i>State of Israel^e</i>	<i>6,336,400</i>	<i>370,000</i>	<i>6,706,400</i>	<i>1,757,700</i>	<i>227,300</i>	<i>8,691,400</i>	<i>77.2</i>
<i>Thereof:</i>							
Pre-1967 borders	5,725,500	352,700	6,078,200	1,410,800	227,300	7,716,300	78.8
East Jerusalem ^f	212,000	8000	220,000	320,000	–	540,000	40.7
Golan Heights	21,700	1000	22,700	26,900	–	49,600	45.8
West Bank	377,200	8300	385,500	^g	–	385,500	13.6 ^h
Palestinian Territory				4,199,400		4,199,400	–
West Bank	i	i	i	2,448,800	–	2,448,800	–
Gaza	0	0	0	1,750,600	–	1,750,600	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. Estimated from Israel Population and Migration Authority (2016)

^dColumn 3 divided by column 6

^eAs defined by Israel's legal system

^fEstimated from Jerusalem Institute of Israel Studies (2016)

^gIncluded under Palestinian Territory

^hPercent of Jews and others out of total population in the West Bank under Israeli or Palestinian Authority jurisdiction

ⁱIncluded under State of Israel

and refugees (Israel Central Bureau of Statistics, Israel Statistical Monthly). The latter group comprised 77,200 legal foreign workers, 15,900 undocumented foreign workers, 91,000 tourists whose visas had expired, and 43,200 refugee seekers (Israel Population and Migration Authority 2016). Israel's *enlarged* Jewish population of 6,706,400 represented 79.2% of the State's total legal population. Israel's Arab population, including East Jerusalem and the Golan Heights, comprised 20.8% of the total legal population. As shown in Table 17.8, the *enlarged* Jewish population represented 78.8% of total residents within pre-1967 borders (including foreign workers and refugees), 40.7% in East Jerusalem, 45.8% in the Golan Heights, and 13.6% of the West Bank's total population. Since 2005, no Jewish population remains in Gaza.

Regarding the Palestinian population in the West Bank and Gaza (WBG), in November 2007 the Palestinian Central Bureau of Statistics (PCBS) undertook a new Census which enumerated 3,767,000 persons in WBG, including 225,000 in East Jerusalem—clearly an undercount because of the PCBS's limited access to the city (PCBS 2008, 2009a, b). The new Census total, not unexpectedly, was more than 300,000 lower than the PCBS's own pre-census estimate for the same year. Our own independent assessment for the end of 2007, after subtracting East Jerusalem (already included in the Israeli total), accounting for a negative net migration balance of Palestinians, and some further corrections, was about 3,500,000. By our estimates, between a previous census in 1997 (PCBS 1998) and 2007 the yearly average population increase among Palestinians in WBG (not including East Jerusalem) was 2.91%. This exactly matched 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 slowly declined to 2.18% in 2015 (2.23% among Muslims only), as against 1.88% for the Jewish population with immigration and 1.52% without immigration. The Palestinian population's growth rate in WBG was probably decreasing as well, among other things because of some net emigration. According to Israel's IDF Civilian Administration in Judea and Samaria (2016), the balance between recorded births and deaths of Palestinians in the West Bank resulted in a growth rate of 2.57%. But because of net emigration we assume here a rate of growth of 2.30%, slightly higher than among Muslims in Israel whose demographic characteristics are quite similar to those in the Palestinian Territory. Probably both fertility and mortality are somewhat higher in the Palestinian Territory than in Israel and significantly higher than among the Jewish population. Our adjusted population estimates for WBG at the beginning of 2016 is 4,199,400, of whom 2,448,800 live in the West Bank and 1,750,600 in Gaza. These figures are lower than some other independent evaluations. The IDF Civilian Administration in Judea and Samaria estimates the number of registered Palestinians in the West Bank at 2,919,350 at the beginning of 2016 (as noted, most likely an overestimate once considering emigration). The PCBS estimates for mid-2016 were 2,935,368 for the West Bank (of which 426,533 live in the Jerusalem Governorate) and 1,881,982 for Gaza. A total of 4,816,503 thus obtains for WBG (PCBS 2016). The UN estimated the WBG total population at 4,668,000, including over 300,000 in the city of Jerusalem (United Nations Department of Economic and Social Affairs, Population Division 2015). The Population Reference

Bureau (2015) estimate was not far off: 4.5 million excluding Jerusalem. Our own estimate for WBG without Jerusalem, as noted, is 4,199,400. The difference versus PCBS reflects their initial Census overestimate inclusive of persons, students, and others who actually resided abroad for more than 1 year, and their assumed growth rates that ignore the reductive impact of emigration. Other much lower estimates of WBG population (e.g. Zimmerman et al. 2005a, b; Feitelson 2013) rather than ascertained demographic criteria reflect a political stance and should be dismissed (see also Miller 2015).

The Arab population of East Jerusalem, which we have included in Israel's population count, was assessed at 320,000 at the beginning of 2016, and constituted 37 % of Jerusalem's total population of 865,000 (Israel Central Bureau of Statistics; Choshen et al. 2010, 2012; Jerusalem Institute of Israel Studies 2015; DellaPergola 2008b). By summing the 1,757,700 Arab population of Israel, including East Jerusalem, and the 4,199,400 estimated Palestinians in WBG, a total of 5,967,100 Arabs obtains for the whole territory between the Mediterranean Sea and the Jordan River.

Table 17.9 reports the percentage of Jews, according to the *core* and *enlarged* definitions, out of the total population of the combined territory of Israel and Palestine. The existence and size of a Jewish population majority is conditional upon the definition of who is a Jew and the territorial boundaries chosen for assessment. 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 declines according to the diminishing territorial and population configurations considered.

A total combined Jewish and Arab population of 12,890,800, including foreign workers, undocumented tourists and refugees, lived in Israel and the Palestinian Territory (WBG) in 2016. The *core* Jewish population of 6,336,400 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

Table 17.9 Percent of core and enlarged Jewish population in Israel and Palestinian Territory, according to different territorial definitions, 1/1/2016

Area	Percentage of Jews ^a by definition	
	Core	Enlarged
Grand total of Israel and Palestinian Territory	49.1	52.0
Minus foreign workers and refugees	50.0	52.9
Minus Gaza	58.0	61.4
Minus Golan Heights	58.2	61.5
Minus West Bank	75.0	79.4
Minus East Jerusalem	78.0	82.5

Source: Table 17.8

^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

is a Jew, Jewish majority not only is constantly decreasing but actually does not exist any longer among the broader aggregate of people currently found over the whole territory between the Sea and the River (DellaPergola 2003a, 2007a, 2011a; Soffer and Bistrow 2004; Soffer 2015). If the 370,000 non-Jewish members of Jewish households are added to the *core* Jewish population, the *enlarged* Jewish population of 6,706,400 represented 52.0 % 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 227,300 foreign workers, undocumented tourists and refugees, the *core* and *enlarged* Jewish populations rise to, respectively, 50.0 % and 52.9 % of the total population resident in Israel and the Palestinian Territory estimated at 12,663,500 in 2016. After subtracting the population of Gaza, the total percentages of Jews rise to 58.0 % core and 61.4 % enlarged; after subtracting the Druze population of the Golan Heights the percentages become, 58.2 % and 61.5 %, respectively; they become 75.0 % and 79.4 %, respectively, if subtracting the Palestinian population of the West Bank; and rise to 78.0 % and 82.5 % if also subtracting the Arab population of East Jerusalem.

The United States

In the **United States** in the absence of official census documentation, Jewish population estimates must rely on alternative sources. These are now quite abundant, though of very unequal quality (Goldstein 1981, 1989, 1992; Sheskin 2015a). To assess the current number of Jews in the US one should consider three issues. (1) First is the need to rely on reasoning and empirical evidence grounded in *demographic concepts and research techniques* (discussed above and elsewhere in greater detail, see DellaPergola 2005, 2010a, 2012, 2014a, c, d, e). (2) Second is the definitional predicament already mentioned above. To perform comparisons over time constant *definition* assumptions are needed. Given ongoing acculturation and assimilation trends in America, but also new meanings attributed to Jewish identity or the rediscovery of submerged identities from the past, group definitions today are often not the same as past ones. (3) Third is the broader *narratives* within which one seeks to place the findings and their interpretations (Kaufman 2014). Intriguingly, whereas in the past the logical sequence moved from the data (by a given definition) to their interpretation, and to an emerging narrative, today often the sequence seems reversed through a circular path: from a chosen narrative, to interpreting the trends, to reading data that are being redefined according to the preferred narrative. Indeed, competing narratives and non-comparable empirical and definitional approaches stand behind diverging US Jewish population estimates, with a high-low gap of nearly two million individuals and opposite interpretations of current and expected trends: rapid growth, stability, or slow decline. These entail very different implications at the cognitive level and for Jewish community service planning (DellaPergola 2011a). Preceding and since the 2013 Pew survey of Jewish Americans, the intense debate in the social scientific community is matched by a lively discussion in the media (Heilman 2005, 2013; Pew Research Center 2013; *The Jewish Daily Forward* 2014).

In the quest for US Jewish population estimates three major strategies have emerged (DellaPergola 2013a). The **first** is to bridge across numerous different Jewish population estimates available over the years by assessing intervening demographic changes: births and deaths, incoming and outgoing international migration, and identification changes or accessions to and secessions from identifying as Jewish. In the US, several major sources of data allow for a detailed reconstruction of nationwide Jewish population trends since the end of World War II to date. The **second** strategy, pursued since the beginnings of Jewish population studies in the US in the early 1940s (Robison 1943), is to construct the national total from a compilation of existing local Jewish population estimates (Hartman and Sheskin 2012; Sheskin and Dashefsky in this volume). The **third** more recent strategy is to construct a national total through a meta-analysis of the available pool of national surveys periodically undertaken by public and private bodies, each of which include a small subsample of Jews (Saxe and Tighe 2013). Of the three alternatives, only the first was designed to determine nationwide Jewish population estimates. The second and third methodologies were not but they provide valuable grounds for comparative analytic work and in-depth multivariate analysis.

The initial requirement in any serious attempt to monitor Jewish population size over time is a reliable baseline figure. The total US Jewish population was realistically assessed at 4.4 million in 1945 (Rosenwaike 1980), an improvement over pre-existing estimates that relied on the US Census of Religious Bodies (Schwartz et al. 2002). Several national surveys of Jewish population were undertaken between 1957 and 2001. These various data sets fit well one with another when performing forward-backward Jewish population projections as well as checking with available data on international migration, age composition, marriage, fertility, survivorship at different ages, and conversions (DellaPergola 2005). The 5,013,000 Jews found in the 1957 Current Population Survey (CPS) (US Census Bureau 1958, 1968; Glick 1960; Goldstein 1969) quite accurately predicted the 5,420,000 Jews found by the 1971 National Jewish Population Survey (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 a first echo effect of the relatively large baby-boom cohorts. But 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 majority of the children of intermarriages. The unavoidable consequence was a stoppage of growth and incipient decline in Jewish population. Both NJPS 1971 and NJPS 1990 (Schmelz and DellaPergola 1983, 1988) predicted some Jewish population reduction after 1990, indeed found by two nearly simultaneous and competing studies in 2001. 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 (see also Perlmann 2007). Other Jewish population projections suggested somewhat higher scenarios, but likewise pointed to eventual decline after temporary growth (DellaPergola et al. 1999, 2000a, b).

NJPS 2000–2001 yielded an initial estimate of 5,200,000 after imputation of persons in homes for the elderly, prisons, military bases, and other institutional settings (Kotler-Berkowitz et al. 2003). Further cohort analysis and projections unveiled under-coverage of over 250,000 individuals born between 1950 and 1970 (Saxe et al. 2006a, 2007; Tighe et al. 2009a, 2011). Evaluation of current migration, fertility, mortality, accessions, and secessions provided revised estimates of 5,367,000 for 2000–2001, and 5,425,000 for 2013—not including the institutionalized (DellaPergola 2013a). A rounded core Jewish population estimate could thus be placed at 5.6–5.7 million in 2013, very close to the estimate suggested by a 2007 Pew survey (Pew Forum on Religion and Public Life 2008). Whether such significant under-coverage of the Jewish adult generation born during the baby boom years reflected insufficient efforts or skills during the NJPS fieldwork or the elusive nature of those adults’ own Jewish identification cannot be easily determined. Either explanation is reasonable.

The 2013 Pew “Portrait of Jewish Americans” (Pew Research Center 2013) found that *Jewish religion* (JBRs) 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* (JNRs) without another identity, raising the total to a 5.7 million mutually exclusive Jewish population. These 5.7 million correspond with the old *core* Jewish population concept which relied on self-assessment (enhanced by some outside decisions by analysts) and mutual exclusiveness between religious or ethno-religious populations. Another million—600,000 adults and 400,000 children—reported *no religion and partly Jewish*, thus reaching a total of 6.7 million designated in the Pew report as *the net Jewish population* estimate. A further 2.4 million non-Jewish adults with 1.5 million children, for a total of 3.9 million, reported a *Jewish background*. Of these about one-third had at least one Jewish parent, expanding the total to about eight million, and about two-thirds did not have a Jewish parent, expanding the total to 10.6 million. An additional 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.

As against this quite solid body of evidence stemming from the first research strategy outlined above, higher alternative results are provided by the other two strategies. Based on their compilation of local estimates, Sheskin and Dashefsky estimate the US Jewish population at 6.8 million (see Chap. 15 in this volume). While local Jewish community studies still are the most important tool for local Jewish community planning, the methodology of summing 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 in time, and the very uneven quality of the various sources, including sometimes embarrassing skill gaps across different polling 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 may risk cumulating 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 an innovative and ambitious project in the social scientific study of American Jews (Saxe et al. 2006b; Tighe et al. 2005, 2009a, b). The latest Jewish population estimate suggested by SSRI (2015) is 7.2 million. This figure implies that American Jewry increased by over 30% since 1990, as against 12% for the US total white, non-Hispanic population (US Census Bureau 2012). The same project finds that at least 70,000 Jewish babies are born annually, or that the vast majority of US Jews do not adhere to any of the known Jewish religious denominations (Tighe et al. 2009a, 2011). These facts are plausible only if one shifts from a *core* concept of individually-identified Jews to an *enlarged* concept of the total population with Jewish background. Important caveats include: (a) the fact that Jews are over-represented in general sample surveys because of their higher socioeconomic status and their scarce presence among people difficult to cover like the homeless or those without a functioning telephone; (b) using data for a sample of US adults to represent estimates for total Jews and ignoring the lower percentage of children among Jews; (c) projecting percentages of Jews among total population, hence population size from percentage of Jewish households, ignoring multi-religious household composition and thus factoring non-Jews into Jewish population estimates; or (d) using data on Jews by religion to estimate Jews without religion.

The 2013 Pew study confirmed some leading demographic patterns among US Jews. Rising frequencies of intermarriage were assessed at 58% of the latest marriage cohorts based on an extended Jewish population definition. Identification with Judaism among children of intermarriages, though on the increase, continued to fall below the 50% of all such children and younger adults which would help maintain the demographic stability (Rebhun 2013; Barack Fishman 2004; Dashefsky and Heller 2008; Phillips 2013). The percentage of non-Jewish children raised by Jewish couples was 7% (probably from previous marriages), versus 67% among intermarried couples. The current aging composition of US Jewry and other evidence about age-specific birth and death rates probably generates about 5000 fewer Jewish births (by the *core* definition) annually than the estimated number of Jewish deaths. Jewish immigration to the US has nearly stopped from the FSU but continues from other countries in Western Europe, Latin America, Israel, and, to some extent, other countries in the Middle East and South Africa. Accounting for unrecorded migration to the US, an annual net migration into the US of 5000 Jews (or slightly more) can be estimated. In other words, net immigration balances the losses due to the excess of Jewish deaths over Jewish births (stressing the *core* definition). Shifts in lifetime religious preference in American society are comparatively more frequent than in other countries. Different surveys found that Jews, Catholics, and older established Protestant denominations tended to lose ground, while Evangelical denominations, Eastern cults, and especially the “religiously undefined” tended to gain (Kosmin and Lachman 1993; Kosmin et al. 2001; Kosmin and Keysar 2009; Smith 2009; Pew Forum on Religion and Public Life 2008; Pew Research Center

2015). American Jewry neither gains nor loses large numbers due to conversions from and to other religions. However, the total secessions from Judaism were double the number of accessions.

The true predicament of American Jewish demography concerns population definitions. The new *partly Jewish, no-religion* category introduced by Pew 2013, in addition to persons who define themselves as *Jews of no religion* calls for special attention. In the recent past, the broad label of *Just Jewish* might have accommodated both. The new label may indicate a stronger relevance of the non-Jewish identification component along with a weakening of the Jewish one. Based on selected comparable measures the *partly Jewish no-religion* individuals look more similar to *non-Jews with Jewish background* than to the JNRs (DellaPergola 2015a). The partly Jewish with no religion are mainly the children of intermarriages and do maintain some attachment to Judaism and other Jews, though much less than others who formally declare not to be Jewish but may have maintained significant links with their families of origin. The partly Jewish stand quite completely outside the organized Jewish community and demonstrate low interest for the leading modes of Jewish identification in America.

Following these observations and assumptions, and relying on the 2013 Pew survey on the assumption that Jewish identity is mutually exclusive versus other competing religious and ethnic identities, our core Jewish population estimate remains stable at 5,700,000 for 2016—the world’s second largest. Broader definitional criteria naturally generate higher estimates. Including the partly Jewish and the pertinent portion of non-Jews with declared Jewish background, about 8 million Americans have at least one Jewish parent. The *enlarged* total population in Jewish households approaches 10 million. The *Law of Return* population probably approaches 12 million. By each of these expanded criteria, the number of persons included is significantly larger than in Israel.

France

France contains the largest Jewish community in Europe. A 2002 national survey suggested 500,000 core Jews, plus an additional 75,000 non-Jewish members of Jewish households (Cohen and Ifergan 2003). Several follow-ups (Cohen 2005, 2007, 2013b) indicated a decreasing Jewish population, primarily due to emigration, mainly to Israel, but also to Canada, the US, and other countries. A new survey (Ifop 2015) aimed at an enlarged definition of the Jewish population in France did not provide much information about the size of the Jewish community but offered important insights about their past and prospective migration. In retrospect, 39% reported they had relatives living in Israel vs. 31% who had relatives in another country (US, Canada, and UK in particular). This would correspond to a migrant ratio of 65% to Israel vs. 35% to other countries. Regarding possible future migration, 13% reported they were seriously considering moving to Israel and another 30% had thought about it, the corresponding percentages for going to other

countries being 13% and 33%, respectively. In reality, migration to Israel, after surpassing 2000 annually for several years, increased to 2903 in 2013, 6545 in 2014, and 6627 in 2015—the highest ever from France. The total for 2001–2015 was 38,357. 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 and terrorism. A previous survey of French Jewish adults age 18–40 about their expected country of residence in 5 years found that 33% expected to be living in France, 26% in Israel, 14% in another country, and 27% were uncertain (Cohen 2013a). Currently more than half of the total Jewish population live in the Greater Paris metropolitan region (Cohen and Ifergan 2003; Ifop 2015). Jews of Sephardi ancestry, mostly first, second or third generation immigrants from North Africa, clearly predominate numerically over those of Ashkenazi origin who until World War II constituted the main component of the Jewish population. Considering these trends, our 2016 estimate for French Jewry decreased to 460,000—the third largest Jewish population in the world.

Canada

In **Canada**, the 2011 National Household Survey (NHS) (previously known as a population census) allows for comparisons with numerous previous Censuses (Statistics Canada 2003a, b; Weinfeld and Schnoor 2014; Shahar 2015). Data on Jewish ethnicity, released every 5 years (in years ending with the digit 6), can be compared with data on religion, released every 10 years (in years ending with the digit 1). Data on religion and ancestry are collected through open-ended questions (where “Jewish” may be one of the examples given as a possible response to the ethnicity question), with examples and instructions provided, and both types of information help to estimate Canada’s *core* Jewish population. Since 1981, Canadians can declare either a single or a multiple ethnic ancestry (up to four categories, one for each grandparent). Consequently, people can report to be ethnically Jewish only, or Jewish and of another ethnic origin, being the descendants of intermarriages. 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 who declare a Jewish ethnicity (single or part of a multiple choice) are included in the *core*. The Jewish Federations of Canada-UIA defined this as the *Jewish Standard Definition* (Torczyner et al. 1993; Shahar 2004). The newly suggested *Revised Jewish Standard Definition* also accounts for: (a) persons with no religious affiliation, but who are Israeli by ethnicity; (b) persons with no religious affiliation, but with knowledge of Hebrew or Yiddish as a “non-official” language; (c) persons with no religious affiliation but who were born in Israel; and d) persons with no religious affiliation who lived in Israel in 2006 (Weinfeld and Schnoor 2014; Shahar 2014, 2015). This definition provided an estimate of 391,665 in 2011. The latter figure is not strictly comparable with the concept of *core* Jewish population as it includes 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*, or the alternative ethnic origin, by which they would not be included in the *core* Jewish population. As argued above, some of these would better be included among the *enlarged* Jewish population.

In 2011, 329,500 Canadians declared they were Jewish by religion. The Jewish population was greatly concentrated in the major urban areas: about half lived in Toronto, another fourth lived in Montreal, and the total of the five main urban areas (Toronto, Montreal, Vancouver, Winnipeg, and Ottawa) accounted for 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 has since lost 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, 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.

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, 58% of the total population provided a single ethnicity answer and 42% reported multiple ethnicities. Of the 19 million who provided a single ethnicity, 5.8 million (31%) declared themselves 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 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%). The sharp decrease from 1991 to 2011 in Jewish ethnic identification can be explained by an increase in intermarriage which generates growing multiple ancestries among descendants of Jews. There are 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 Jewish (Goldman 2009).

Between 2001 and 2011, 21,445 Jews by religion immigrated into Canada, mostly from the FSU, and were reported in Canada in the 2011 NHS. 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 reflects some emigration, a negative balance between Jewish births and Jewish deaths, and passages of Jews from self-definition by religion to self-definition with no religion. Emigration from Canada is moderate, with 265 persons migrating to Israel in 2014 and 338 in 2014, plus an unknown number moving to the US and other countries. Assuming continuing immigration to Canada, but also some internal attrition because of aging, we estimate the Jewish population at 388,000 in 2016—the world's fourth largest Jewish community. 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 possibly as high as 700,000.

United Kingdom

In the **United Kingdom**, the 2011 Census, including regional totals for Scotland and Northern Ireland, suggested a slight Jewish population increase, from 266,740 in 2001 to 269,282 in 2011 (+1%) (United Kingdom Office for National Statistics 2002, 2012; United Kingdom National Records of Scotland NRS 2011; Graham 2013; Graham and Caputo 2015). The 2001 national population Census included a voluntary question on religion for the first time since the nineteenth century (Kosmin and Waterman 2002) and was generally believed to have 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 after it was realized that government investment consider population figures (Graham et al. 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, the total rose from 23 to 32% (25% and 7% respectively). In view of the organized Jewish community's efforts to encourage participation in the Census, Jewish population estimates probably were not affected by the increase in *no religion* to the same extent as for the total population (Graham, et al. 2007; Graham and Waterman 2005; Voas 2007; Graham and Waterman 2007). The evidence is also that the many persons who did not report 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.

Detailed tabulations obtained by the Institute for Jewish Policy Research (IJPR) and the Board of Deputies of British Jews from the Office for National Statistics from the 2001 Census allowed for an in-depth socio-demographic profile of British Jewry, along with better evaluation of the quality of Jewish population estimates (Graham et al. 2007, 2012; see also Boyd and Staetsky 2013). Jews were 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. A significant correlation was found between the known 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). There were significant geographical shifts among UK Jews between 2001 and 2011. The most significant relative increase occurred in the North East, including the Gateshead Yeshiva. Increases also occurred in the North West (Manchester) and East Midlands (Nottingham) areas. On the other hand, significant losses occurred 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. In 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 3000 in Inner London, partly compensating for a decrease of 5000 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 than in the 2001 Census.

British Jewry is aging, but as noted above, the higher participation of Haredi Jews in the Census is reflected in a somewhat younger age composition, with an absolute increase of 3% in the percentage under age 15 and a 1% decrease in the percentage age 65 and over. 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 0–9 age 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. However, the decrease to fewer than 3000 Jewish deaths in recent years seems to indicate a significantly reduced Jewish community, or a significant under-reporting of Jewish burials, or both. Inter-marriage was on the rise but at moderate levels compared with most other European and Western countries: from 11% in 1965–1969, to 26% in 2010–2013 (Graham 2016).

Synagogue membership in the UK was decreasing (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 shifted toward the more, often locally called right-wing, Orthodox whose membership doubled between 1990 and 2010, and the Masorti (similar to American Conservative, with an 85% membership increase), as against a reduction in the Central (mainstream) Orthodox (with a 30% membership decrease). Updating UK Jewish population estimates must account for the negative balance of births and deaths during most of the 2001–2011 period, possibly followed by some increase in

the birth rate; for under-reporting; and for continuing emigration (486 to Israel in 2014 and 623 in 2015, for a total of 7227 between 2001 and 2015). Allowing also for some immigration, namely from France, we estimated the UK's total Jewish population stable at 290,000 in 2016—the fifth largest Jewish community in the world.

Argentina

Argentina has the largest Jewish community in Central and South America. Nearly 6000 Jews emigrated from Argentina to Israel in 2002—the highest number ever in a single year from that country—following the bankruptcy of the country's Central Bank, dire economic conditions, and special incentives offered by Israel. In 2003, the Argentinean economic situation eased somewhat and Israel restricted its incentives for immigrants, resulting in much lower levels of migration. About 1500 persons left Argentina for Israel in 2003, decreasing steadily to 271 in 2014, and 262 in 2015 (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 migrated to Israel, with most others going to South Florida where the Greater Miami Jewish Federation ran a program to assist Argentinian Jews. By 2014, 4400 persons lived in Jewish households in Miami in which at least one adult was Argentinian (Sheskin 2015b).

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 figure was 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 300–500 persons through a negative balance of Jewish births and deaths and emigration. Argentina's Jewish population was assessed at 180,700 in 2016—the world's sixth largest Jewish community.

Russia

In **Russia**, Jewish population continued its downward course in the context of a country whose general population had been diminishing for years and only recently has started to slowly recover (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 Federation Microcensus 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 Russian Census provided a core Jewish population estimated at 157,763, plus another 41,000 undeclared people who 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 Moscow and St. Petersburg, and this basic configuration was not much altered through emigration or vital events.

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). In recent years, some Israelis, mostly former immigrants, have also migrated to the FSU (Cohen 2009; Tolts 2009). The number of births to couples with two Jewish parents decreased from 1562 in 1988 to 169 in 2000. Births to couples with at least one Jewish parent were estimated at 5858 in 1988 and 1057 in 2000. Recorded Jewish deaths were 13,826 in 1988 and 8218 in 2000. The negative balance of vital events was -7978 in 1988 and -7161 in 2000 (Tolts 2009). The striking imbalance of Jewish births and deaths, and continuing emigration (4553 to Israel in 2014 and 6589 in 2015, including non-Jewish household members) implies continuing population decrease and an extremely elderly age composition. We evaluated Russia's Jewish population at 179,500 in 2016—the world's seventh largest Jewish community after losing one position to Argentina.

Germany

In **Germany**, Jewish immigration mainly from the FSU brought to the country over 200,000 Jewish and non-Jewish household members between 1989 and 2005. This caused a significant boost in the Jewish population that had previously relied on a few Shoah survivors and several thousand immigrants mostly from Eastern Europe and Israel. This major immigration stream eventually diminished to a few hundred annually after the German government, under pressure because of growing unemployment and a struggling welfare system, limited Jewish immigration from the

FSU. On January 1, 2005, the previous special quota immigration law (*Kontingentsflüchtlingengesetz*) 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 (and others) 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 2015, no more than 674 new immigrants were added to Jewish community membership, of whom 473 were from the FSU (Zentralwohlfahrtsstelle der Juden in Deutschland 2015). The latter figure compared with a peak of 8929 in 1999. Between 2002 and 2004, the *enlarged* total of Jewish and non-Jewish household members who migrated to Germany from the FSU was larger than the number of FSU migrants to Israel, but Israel regained primacy as of 2005. 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 gradually to 100,437 in 2014, and 99,695 in 2015. Of the current total, only 5000-6000 were part of the original community of 28,081 members in 1990. The remainder was mostly recent immigrants and their children.

Most of the past growth was in the *Länders* (states) of the former Federal Republic of Germany (FRG) (West Germany) which increased from 29,957 in 1989 to 99,558 in 2007, but decreased by 7.5% to 92,122 in 2016. In the *Länders* of the former German Democratic Republic (DDR) (East Germany), the number of Jews was assessed at 1100 in 1989, increased to 8236 in 2007, and decreased by 8.1% to 7573 in 2016. Because of the German national policy to decentralize the geographical absorption of immigrants, no specific area became dominant in Jewish population distribution. The main regional concentrations were in the industrial area of Northern Rein-Westphalia (Düsseldorf, Dortmund, Cologne), Bavaria (Munich), Hesse (Frankfurt), and Berlin. The community-registered Jewish population in Berlin, despite wide reports of a huge increase, diminished from 10,009 at the beginning to 9865 in 2016. There is, though, some evidence that Jews who are registered elsewhere might in reality be now living in Berlin (Glöckner 2013). At the end of 2014, the number of officially recorded Israelis in Berlin was 3991 (plus 2774 with dual citizenship) versus 3065 in 2011 (Amt für Statistik Berlin-Brandenburg 2012, 2014; Rebhun et al. 2016). No more than a few hundred more were registered in the surrounding Brandenburg State. This does not account for Israelis and others who have acquired German citizenship. Between 2000 and 2010, 25,012 applications for German citizenship were submitted to the German consular offices in Israel (Harpaz 2013).

Age composition of Jews in Germany is very aged. In 2015, 277 Jewish births and 1476 Jewish deaths were recorded by the German Jewish community, a loss of 1199 Jews. German Jewry surely enjoys new opportunities for religious, social, and cultural life, but also significantly depends on welfare and elderly services (Schoeps, Jasper, and Vogt 1999). While 592 Jews joined a German Jewish community in 2015, 544 Jews withdrew membership. Another 201 immigrated from countries

other than the FSU republics, versus 142 who emigrated out of Germany (Zentralwohlfahrtsstelle der Juden in Deutschland 2015). According to Israeli sources, 91 persons arrived from Germany in 2014 and 114 in 2015. All in all, because of these and other population movements, the total organized Jewish community inclusive of orthodox and liberal congregations diminished by 742 persons in 2015. Allowing for delays in joining the organized community on the part of new immigrants and the choice by some Jews, including temporary migrants, not to affiliate, we assessed Germany's *core* Jewish population at 117,000 in 2016—the world's eighth largest Jewish community. The *enlarged* Jewish population, inclusive of the non-Jewish relatives of immigrants, is closer to 225,000.

Australia

Australia's 2011 Census reported a Jewish population of 97,336, vs. 88,831 in 2006 and 83,993 in 2001 (Australian Bureau of Statistics 2002, 2007, 2012; Eckstein 2003; Graham 2012, 2014a, b). Foreign-born Jews increased by about 5000 between 2006 and 2011, implying a yearly growth of about 1000, of whom about 300 were Israel-born (Graham 2014a). In view of the 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 2014a). The Jewish population is highly concentrated in Melbourne and Sydney, which in 2011 together comprised 85% of the total.

Intermarriage in Australia is less frequent than in most other Western large and medium-size communities, but it is on the rise and affecting the Jewish birth rate. In 2011, 14.4% of all Jews had a non-Jewish partner, which would rise to 23.1% if partners without religion are added. Among Jews in de facto partnerships, only 39.6% had a Jewish partner. Over the period 2001–2011, mixed partnerships increased at twice the rate of Jewish partnerships. The percentage Jewish among all youngest children present in households varied as follows by religion of parents: 98% if both were Jewish and 34% if only one was Jewish. Of the latter: 83% if the mother was Jewish and the father had no religion; 48% if the mother was Jewish and the father non-Jewish; 22% if the father was Jewish and the mother had no religion; and 14% if the father was Jewish and the mother non-Jewish (Graham 2014a). Accounting for such factors as continuing immigration from South Africa, the FSU, and Israel, moderate but rising intermarriage rates, but also the community's rather old age composition (Eckstein 2009; Markus et al. 2009, 2011; Forrest and Sheskin 2014), we estimated the *core* Jewish population at 113,000 in 2016—the world's ninth largest.

Brazil

In **Brazil**, the second largest Central and South American Jewish community, the 2010 Census provided new data on Jews (Instituto Brasileiro de Geografia e Estatística IBGE 2010). The reported national total was 107,329, of whom 105,432 lived in urban localities and 1987 in rural localities. The census classified Brazil's population by color, and among Jews, 94,575 were white, 10,429 brown, 1690 black, 492 yellow, and 143 indigenous. By region, 79,910 lived in the Southeast, 12,963 in the South, 4266 in the Northeast, 2367 in the North, and 1394 in the Central West. These data need to be critically evaluated against the evidence of previous censuses that supplied somewhat erratic evidence (Instituto Brasileiro de Geografia e Estatística 1991, 2000; Decol 2009).

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 2010 census found 51,050 Jews in São Paulo state—36% more than in 2000. While an upward adjustment is reasonable, a 36% increase is not. There also was a 2.5% increase in Rio de Janeiro (24,451 in 2010) and a decrease of –8.7% in the rest of the Southeastern and Southern states (overall 17,372 in 2010). What cannot be attributed to demography and likely reflects new emerging identifications or misclassifications is a decennial increase of over 8000 people (+125%) in the Northeastern, Northern, and Central-Western states. These growing numbers in the least developed and more peripheral regions of Brazil, but to some extent also in São Paulo, point to inclusion as Jews in the Census population of many thousands of persons who in all probability belong to Evangelical sects and Jehovah's Witnesses, besides possible cases of *Converso* Jewish ancestry. The same applies when evaluating the background of the about 13,000 non-whites recorded in the census, beyond the known existence of small well-established communities of descendants of Jewish immigrants who have long integrated within the local non-Jewish population.

Census data were consistent with systematic documentation efforts undertaken by the Jewish Federation of São Paulo that found 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. A new survey of the community of São Paulo (Milkewitz et al. 2014) unveiled an aging Jewish population, with 53% concentrated in five main neighborhoods, a high rate of attendance (96% ever and 63% currently) in Jewish community centers, a 17% intermarriage rate (20% among persons age 30–39), and widespread support (70%) for the concept that intermarriage prevents the development of a Jewish home. Allowing for moderate but growing emigration (3405 to Israel between 2001 and 2015, including 251 in 2014 and 404 in 2015), our assessment of Brazil's core Jewish population stands at 94,200 in 2016—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, 117,296 in 1991, 119,430 in 2000 (Decol 2009), and 150,000 in 2016.

South Africa

According to the 2001 Census, the white Jewish population of South Africa was 61,675, out of a total of 75,555 including nonwhites. Factoring in an evaluation of the national white non-response rate (14%) and additional factors led to a revised estimate of 72,000 (Saks 2003). Allowing for a certain proportion of actual Jews among the self-reported Jews among South Africa's nonwhites (11,979 blacks, 1287 coloreds, and 615 Indians, most 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 from the apartheid to a democratic government, South African Jewry has been relatively stable, though slowly diminishing (Dubb 1994; Kosmin et al. 1999; Bruk 2006). Due to continuing moderate emigration to Israel (306 in 2014–2015) and other countries, we estimated South Africa's Jewish population at 69,500 in 2016—the world's eleventh largest Jewish community.

Ukraine

In **Ukraine**, the December 2001 Census yielded an estimate of 104,300 Jews. Reflecting the dramatic pace of emigration since 1989, the 2001 Census fully confirmed our previous assessment of ongoing demographic trends and 100,000 estimate for January 1, 2002, vs. 487,300 Jews counted in the January 1989 Census (Ukrainian Ministry of Statistics 2002; Tolts 2002). A new Census was planned in 2010 but was postponed. The instability, deep internal cleavage, and civil war in Ukraine that reached its peak in 2014–2015 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 changes over 1989–2001, the Jewish population diminished more sharply in the Western regions where the share of Russians was relatively lower. Patterns of 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 in Western (and pro-Western) regions out of Ukraine's total Jewish population diminished from 10.0% in 1989 to 6.6% in 2001. This indicates an overwhelming concentration of Ukraine's Jews in regions with a predominantly Russian (and often pro-Russian) environment where the current war is being fought, with all the obvious negative consequences for the Jewish community. Adding continuing emigration (5737 to Israel in 2014 and 6879 in 2015), we assess the 2016 *core* Jewish population at 56,000—the world's twelfth largest Jewish community. The 2001 census included 5816 Jews in Crimea, subsequently annexed by Russia and where in 2014 a special census found 3374 Jews (Rosstat 2014).

Other Central and South American Countries

In **Mexico**, the third largest Jewish community in Central and South America, the 2010 Census reported a Jewish population of 59,161, plus another new category of 8315 *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 7775 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 age 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 more than 10,000 (+21 %) over 10 years if only counting Jews, and nearly 18,500 (+38 %) if also including New Jews. Such increase would be only 485 (+2.6 %) in the Federal District, 5728 (+40.7 %) in the State of Mexico, and 10,518 (+82.2 %) in Mexico’s other states. Such findings are most intriguing and demonstrate the shifts in declared identifications among individuals largely located in peripheral states. A 2000 Jewish population survey 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 survey (DellaPergola and Lerner 1995). Another survey in 2006 confirmed the previous results (Comité Central Israelita de México 2006).

The 2010 Census findings, at a time when migration, if anything, is slightly reducing Jewish population size (Bokser Liwerant 2013), remind us of highly erratic returns in past Mexican Censuses. 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 reportedly shoeless (*descalzos*). The further inclusion of a category of *Neo Israelitas* in 2010 leaves open the question of the attribution to Judaism of a population most likely composed of followers of Evangelical sects or Jehovah’s Witnesses, and possibly as well of descendants of *Conversos*. Mexican Jewry still displays relatively high birth rates, infrequent intermarriage, and a relatively young age profile. Allowing for some emigration to the US and Israel (1103 moved to Israel between 2001 and 2015, of whom 131 moved in 2014–2015) and some new immigrants, our 2016 Jewish population estimate was kept at 40,000—the world’s fourteenth largest Jewish community.

Chile has the fourth largest Jewish community in Central and South America. This relatively stable core Jewish population was assessed at 18,300 in 2016—the world’s nineteenth largest—on the basis of the 2002 Census (Instituto Nacional de Estadística 2003) and an earlier Jewish population survey (Berger et al. 1995). Between 2001 and 2015 878 migrated to Israel, of whom 96 in 2014–2015.

Uruguay has experienced continuing emigration (Berenstein and Porzecanski 2001; Porzecanski 2006; Shorer Kaplan 2016). Between 2001 and 2015, 2002 migrated to Israel, of whom 117 in 2014–2015. The Jewish population estimate for Uruguay was assessed at 17,000 in 2016—the world’s twentieth largest.

Other European Union Countries

In **Hungary**, Jewish population trends reflect the unavoidably negative balance of Jewish births and deaths in a country whose total population has been diminishing 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. Demographic extrapolations based on the ascertained number of post-Holocaust *core* Jewish survivors (Swiss Fund for Needy Victims of the Holocaust/Shoa 2002), the FRA survey on perceptions of antisemitism (Kovács 2013a), and estimates of births, deaths, and emigrants to Israel and other countries since 1945, closely match our assessment. In the 2011 Hungarian Census, only 10,965 reported themselves as Jewish by religion, vs. 13,000 in 2001, clearly an underestimate but indicative of a trend. In 2014–2015, 203 persons migrated to Israel. Our *core* estimate for 2016 was 47,600 Jews, the world's thirteenth largest Jewish community. The *enlarged* Jewish population in Hungary is assessed at about 100,000.

In the **Netherlands**, a 1999 survey estimated a Halakhic Jewish population of 30,072, of whom 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). A new survey in 2009 confirmed high levels of intermarriage, a growing percentage of elderly, and an increase in the number of Israelis (van Solinge and van Praag 2010; Tanenbaum and Kooyman 2014). Out of an *enlarged* Jewish population of 52,000, 25% had a Jewish mother and 30% had a Jewish father. In 2014–2015, 104 people migrated to Israel, less than from many other European countries. Assuming incoming migration tended to balance emigration, our Jewish population estimate is 29,900 for 2016, the fifteenth largest Jewish community in the world.

In **Belgium**, quite stable numbers long 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, 224 Jews migrated to Israel in 2014 and 242 in 2015, reflecting growing concerns about Islamization, terrorism, and antisemitism. Jewish population estimates often mentioned for Belgium 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) and the FRA survey on perceptions of antisemitism (Ben Rafael 2013). The Jewish population was estimated at 29,500 in 2016, the world's sixteenth largest Jewish community.

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, 24,462 in 2009, and 23,901 in 2014 (Unione delle Comunità Ebraiche Italiane 2002, 2010; Lattes 2005; Campelli 2016). A new sur-

vey unveiled the evolving patterns of Jewish identification and community participation (Campelli 2013). Our 2016 estimate of 27,400—the seventeenth largest Jewish community—allocates for 3–4000 non-members and considers migration to Israel of 323 in 2014 and 353 in 2015 (the highest-ever since 1950).

In **Sweden**, the Jewish population is estimated at 15,000 in 2016—the world’s 20-sec largest Jewish community, based on a local survey and on a total estimate of the community affiliated of about 5600. About 90% of the affiliated live in Stockholm (Dencik 2003, 2013).

Other European Countries

In **Switzerland**, in light of new Census data, the estimate was updated to 18,800 in 2016 (Statistik Schweiz 2005, 2012)—the world’s eighteenth largest Jewish community. In 2014–2015, 153 migrants migrated to Israel.

In **Turkey**, most of the Jews live in Istanbul’s European neighborhoods and this is why Turkey is here included in Europe while in international statistics it is included in Asia. A 2002 survey in Istanbul suggested widespread aging in a community that has experienced continuing emigration (147 to Israel in 2014–2015). In Istanbul, 10% of the Jewish population was under age 15, compared to 18% age 65 and over (Filiba 2003; Tuval 2004). More recent evidence points to a steady decrease of the Jewish population (Kubovich 2016). The revised estimate was 15,500 Jews—the world’s twenty-first largest Jewish community.

17.6 Dispersion and Concentration

In 2016, 97 countries had at least 100 Jews (Table 17.10). Two countries had Jewish populations of over 5 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, eight had 10,000–24,999, nine had 5000–9999, 25 had 1000–4999, and 38 had less than 1000. The 72 country communities each with less than 10,000 Jews together accounted for 1% of world Jewry.

In only five Diaspora countries did Jews constitute at least 5 per 1000 (0.5%) of the total population. In descending order by the relative share (not size) of their Jewish population, they were Gibraltar (20.0 Jews per 1000 inhabitants), the US (17.8), Canada (10.8), France (7.2), and Uruguay (5.0). The case of Israel is very different, with a *core* Jewish population that represents 74.9% of the total population, and an *enlarged* Jewish population that represents 79.1% of the total population. In both Israel and the Diaspora, the percentage of Jews out of the total population is decreasing.

Table 17.10 World core Jewish population distribution, by number and proportion (per 1000 total population), 1/1/2016

Number of core Jews in country	Jews per 1000 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	97	68	23	2	3	1
100–999	38	34	3	–	1	–
1000–4999	25	24	1	–	–	–
5000–9999	9	5	4	–	–	–
10,000–24,999	8	2	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	14,410,700	291,800	1,216,200	477,000	6,088,600	6,336,400
100–999	10,500	8800	1100	–	600	–
1000–4999	56,700	54,700	2000	–	–	–
5000–9999	67,300	39,400	27,900	–	–	–
10,000–24,999	116,800	27,300	72,500	17,000	–	–
25,000–49,999	174,400	67,400	107,000	–	–	–
50,000–99,999	219,700	94,200	125,500	–	–	–
100,000–999,999	1,728,200	–	880,200	460,000	388,000	–
1,000,000 or more	12,036,400	–	–	–	5,700,000	6,336,400
Jewish population distribution (percent of world core Jewish population)						
Total^a	100.0	2.0	8.4	3.3	42.2	44.0
100–999	0.1	0.1	0.0	–	0.0	–
1000–4999	0.4	0.4	0.0	–	–	–
5000–9999	0.5	0.3	0.2	–	–	–
10,000–24,999	0.8	0.2	0.5	0.1	–	–
25,000–49,999	1.2	0.5	0.7	–	–	–
50,000–99,999	1.5	0.7	0.9	–	–	–
100,000–999,999	12.0	–	6.1	3.2	2.7	–
1,000,000 or more	83.5	–	–	–	39.5	44.0

^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 in East Jerusalem, the West Bank, and the Golan Heights

By combining the two criteria of Jewish population size and percentage of Jews, we obtain the following taxonomy of the 24 countries with Jewish populations over 10,000 (excluding Israel). Three countries have over 100,000 Jews and at least 5 Jews per 1000 total population: the US, Canada, and France. Five more countries have over 100,000 Jews and at least 1 Jew per 1000 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 1000 total population: Uruguay. Ten more countries have 10,000 to 99,999 Jews and at least 1 Jew per 1000 total population: Ukraine, South Africa, Hungary, Belgium, the Netherlands, Chile, Switzerland, Sweden, Belarus, and Panama. Five countries have 10,000–99,999 Jews and less than 1 Jew per 1000 total population: Brazil, Mexico, Italy, Turkey, and Spain.

17.7 Outlook

Jewish population trends constitute a sensitive indicator of broader political, socio-economic, and cultural trends globally, regionally and in individual countries. No understanding of Jewish demography is possible, therefore, without acknowledging the global nature of its causal mechanisms and the significant dependency of Jewish upon general social and demographic trends. 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.

Accurate population data, as far as they can be estimated, should constitute a necessary tool in the planning of Jewish community life. Beyond the many and arguable problems related to the fluid and shifting boundaries of Jewish identification and to Jewish population definitions, and beyond the imperfect availability and accuracy of data, it is important to recognize that powerful and consistent trends constantly shape and reshape the demographic profile of world Jewry. The recent momentum of Jewish population change in the US and in most other countries—at best tending to zero growth if the *core* definition is consistently adopted—contrasts with that of Israel—characterized by the continuation of very significant natural increase, strengthened by a minor net influx of new immigrants and a trickle of conversions to Judaism. 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 powerful, creative, and influential in Jewish life. The US also constitutes a primary site of new modes of personal identification attachment—whether exclusively Jewish or shared and combined with alternative identifications; whether through direct genealogical linkage or by voluntary association with others who are Jewish. Some of these options may be shared or may be rejected by Jews in other countries. These growingly indirect and increasingly individualistic definition and identification patterns operate along, and to some extent compete with, the more conservative and mutually exclusive Jewish family and identification patterns that prevail in

Israel. The only possible option in a global assessment of Jewish population trends is that common and somewhat more conservative definition criteria are adopted for all countries worldwide.

Both the US and the Israel models of Jewish identification self-assessment, of Jewish institutional projection and influence, hence of Jewish population dynamics and structure, generate widespread echoes across all other Jewish communities worldwide. Powerful mutual influences, collaborative initiatives, and sometimes tensions also exist between the two major communities. The aggregate demographic weight of other Jewish communities globally—aside from their continuing cultural relevance and historical memory—is gradually decreasing. The Jewish world has become demographically more bi-polar but also tends to become more eclectic and transnational reflecting pervasive trends in contemporary world society. In a global society where the old, plain Jewish/non-Jewish dichotomy loses significance and empirical grounding (DellaPergola 2014e), the challenge of determining the size and distribution of Jewish population becomes more complex with passing time. This challenge cannot be overcome without paying due attention to the intertwined relationship between the quality of empirical work and the underlying meaning of Jewish identity.

Acknowledgments Since inception, the *American Jewish Year Book* has documented the Jewish world and gave significant attention to Jewish population issues. Since 1981, responsibility for preparing annual population estimates for world Jewry was taken by the Division of Jewish Demography and Statistics of the A. Harman Institute of Contemporary Jewry at The Hebrew University of Jerusalem. The Division was founded by Roberto Bachi in 1959, was headed by Uziel O. Schmelz until 1986, by the present author until 2010, and by Uzi Rebhun since 2010. Jewish population estimates appeared in the AJYB, then under the aegis of the American Jewish Committee, until 2008. Since 2010, our world Jewish population estimates appeared in the framework of the North American Jewish Data Bank (now the Berman Jewish DataBank), and since 2012 within the renewed *American Jewish Year Book*. World Jewish population estimates as of January 1, 2009 and as of January 1, 2011 were prepared for publication but not issued. The interested reader may consult past AJYB volumes for further details on how the respective annual estimates were obtained (especially Schmelz 1981; DellaPergola 2015a).

The author expresses warm appreciation to the editors of AJYB during more than thirty years of a close collaboration: Morris Fine, Milton Himmelfarb, David Singer, Ruth Seldin and Lawrence Grossman, and currently Arnold Dashefsky and Ira M. Sheskin. The author also gratefully acknowledges the collaboration of many institutions and persons in various countries who supplied information or otherwise helped in the preparation of this study. Special thanks are due to my colleagues at The Avraham Harman Institute of Contemporary Jewry at The Hebrew University of Jerusalem, Uzi Rebhun and Mark Tolts. I am also indebted to those who over the years provided relevant information and advice at different stages of the present study (alphabetically by the respective cities): Chris Kooyman (Amsterdam), the late Ralph Weill (Basel), Jim Schwartz (Bergen County, NJ), Shmuel Frankel (Bne Berak), Marcos Peckel (Bogota), Simon Cohn and Claude Kandiyoti (Brussels), András Kovács (Budapest), Ezequiel Erdei and Yaacov Rubel (Buenos Aires), Tally Frankental (Cape Town), Salomon Benzaquen and Tony Beker de Weinraub (Caracas), Cathleen Falsani and Tom W. Smith (Chicago), Frank Mott (Columbus, OH), Heike von Bassewitz and Ellen Rubinstein (Frankfurt a. M.), Frans van Poppel (The Hague), Barry Kosmin and Ariela Keysar (Hartford, CT), Maritza Corrales Capestrany (Havana), Lina Filiba (Istanbul), Steven Adler, Benjamin Anderman, Margalit Bejarano, Susanne Cohen-Weisz, Oren Cytto, Nurit Dovrin, Judith Even, Netanel Fisher, the late Norma Gurovich, Shlomit Levy, Israel Pupko, Uzi

Rebhun, Liat Rehavi, Dalia Sagi, Marina Sheps, Maya Shorer Kaplan, Mark Tolts, Emma Trahtenberg and Chaim I. Waxman (Jerusalem), David Saks (Johannesburg), Jonathan Boyd, Marlena Schmoor and L.D. Staetsky (London), Pini Herman and Bruce Phillips (Los Angeles), John Goldlust, Andrew Markus and Ran Porat (Melbourne), Judit Bokser Liwerant, Susana Lerner and Mauricio Lulka (Mexico City), Ira M. Sheskin (Miami), Rafael Porzecanski (Montevideo), Evgueni Andreev and Eugeni Soroko (Moscow), David Bass (Neveh Daniel), the late Vivian Z. Klaff (Newark, DE), Steven M. Cohen, Laurence Kotler-Berkowitz, Lucette Lagnado and Sarah Markowitz (New York), David M. Mizrahi (Panama City), Marcelo Dimentstein, Alberto Senderey, and the late Doris Bensimon-Donat (Paris), Allen Glicksman (Philadelphia), Zbyněk Tarant (Pilsen), Yochanan Moran (Porto), Sidney Goldstein and Alice Goldstein (Providence, RI), Narciso Attía (Quito), Mustafa Khawaja (Ramallah), Orly C. Meron, and the late Erik H. Cohen (Ramat Gan), Gloria Arbib and Alberto Levy (Rome), Lars Dencik (Roskilde), David Saltiel (Saloniki), Alberto Milkewitz, Simon Schwartzman, and the late René Decol (São Paulo), Mordechai Abergel (Singapore), Arnold Dashefsky (Storrs, CT), Gary Eckstein and David Graham (Sydney), Allie A. Dubb (Tel Aviv), Gustave Goldman (Toronto), Jeffrey Scheckner (Union, NJ), Thomas Buettner and Hania Zlotnik (United Nations, NY), R. Fastenbauer (Vienna), Sylvia Barack Fishman, Leonard Saxe, Charles Kadushin, Benjamin Phillips and Eizabeth Tighe (Waltham, MA), Barry R. Chiswick, Carmel U. Chiswick, Alan Cooperman, Conrad Hackett and Greg Smith (Washington, DC), Melita Svob (Zagreb).

Appendix

Presentation and Quality of Data

Jewish population estimates in this chapter refer to January 1, 2016. Efforts to provide the most recent possible picture entail a short span of time for evaluation of available information, hence some margin of inaccuracy. For example, a wealth of data about Israel's population becomes available annually when the *American Jewish Year Book* is already in print. Some of Israel's data here are the product of estimates based on the most recent trends, but may need adjustment when the actual data are released. Indeed, where appropriate, we revise our previous estimates in light of newly acquired information. Corrections also were applied retroactively to the 2015 totals for major geographical regions so as to ensure a better base for comparisons with the 2016 estimates. Corrections of the 2016 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 (1) mid-year 2015 total (including both Jews and non-Jews) country population (Population Reference Bureau 2015); (2) the estimated January 1, 2016 core Jewish population (CJP); (3) the number of Jews per 1000 total population; and (4) a rating of the accuracy of the Jewish population estimate. The last three columns provide rough estimates of the population with Jewish parents (PJP), the enlarged Jewish population inclusive of all non-Jewish members in a Jewish house-

hold (EJP), and the Law of Return population (LRP). These figures were derived from available information and assessments on the recent extent and generational depth 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 data should 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 better 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 counting. Wherever possible, we strive to assign people to their country of permanent residence, ignoring the effect of part-year residents. (This is similar to the part-year resident, or “snowbird” issue in estimating the US Jewish population in Sheskin and Dashefsky, Chap. 15 in this volume.)

Jewish population data come from a large array of different sources, each with inherent advantages and disadvantages. We report both the main type and the evaluated accuracy of the sources used in this study. In the [Appendix Table](#) the main types of sources are indicated as follows:

- (C) National population census. This in theory would be the best source, but undercounts and over-counts do occur in several countries which need to be evaluated.
- (P) National population register. Some countries, besides the periodical census, also keep a permanent population register which is constantly updated through detailed accountancy of individual demographic events.
- (S) Survey of the Jewish population, national or inclusive of the main localities, undertaken most often by a Jewish community organization, and sometimes by a public organization.
- (J) Jewish community register kept by a central Jewish community organization.
- (E) Estimate otherwise obtained by a Jewish organization.

Our estimates reflect these sources, but the figures reported below do not necessarily correspond exactly with those indicated in the given sources. When necessary, additional information is brought to bear in deriving our estimates. The three main elements that affect the accuracy of each country’s Jewish population 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 [Appendix Table](#), as follows:

- (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 change 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 change 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 a country's base estimate or important partial updates were initially 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 2016 was not only updated but also revised in light of improved information.

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 current 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 two decades 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 that occur in the short term. Where better data were lacking, we used findings from these projections to refine the 2016 estimates against previous years. It should be acknowledged that projections are shaped by a comparatively limited set of assumptions and need to be constantly updated in light of actual demographic developments.

Appendix Table. Jewish population by country, core definition and expanded definitions, 1/1/2016

Country	Total population ^a	Core Jewish population ^b (CJP)	Jews per 1000 total population	Source		Population with Jewish parent ^e PJP	Enlarged Jewish population ^f EJP	Law of return population ^g LRP
				Type ^c	Accuracy rating ^d			
World	7,336,300,000	14,410,700	1.96			17,522,600	20,368,800	23,170,500
America total	986,830,000	6,469,500	6.56			8,965,100	11,177,800	13,401,500
Bermuda	64,000	100	1.56	C	B 2016	X	300	400
Canada	35,800,000	388,000	10.84	C	B 2011		550,000	700,000
United States	321,200,000	5,700,000	17.75	S	B 2013		10,000,000	12,000,000
<i>Total North America^b</i>	357,130,000	6,088,100	17.05				10,550,300	12,700,400
Bahamas	400,000	300	0.75	E	D 1995		700	800
Costa Rica	4,800,000	2500	0.52	J	C 1993		3100	3400
Cuba	11,100,000	500	0.05	S	C 2013		1500	2000
Dominican Republic	10,500,000	100	0.01	E	D 2000		300	400
El Salvador	6,400,000	100	0.02	E	C 1993		300	400
Guatemala	16,200,000	900	0.06	S	B 1999		1500	1800
Jamaica	2,700,000	200	0.07	J	C 2010		400	500
Mexico	127,000,000	40,000	0.31	C,S	B 2010		50,000	65,000
Netherlands Antilles	362,000	300	0.83	C	C 2016	X	700	800
Panama	4,000,000	10,000	2.50	S	C 2012		12,000	13,000
Puerto Rico	3,500,000	1500	0.43	J	C 2000		2500	3000
Virgin Islands	110,000	400	3.64	E	D 2016	X	700	800
Other	28,928,000	200	0.01		D 2016	X	500	700

(continued)

Appendix Table (continued)

Country	Total population ^a	Core Jewish population ^b (CJP)	Jews per 1000 total population	Source		Population with Jewish parent ^e PJP	Enlarged Jewish population ^f EJP	Law of return population ^g LRP
				Type ^c	Accuracy rating ^d			
<i>Total Central Amer., Carib.</i>	216,000,000	57,000	0.26			65,600	74,200	92,600
Argentina	42,400,000	180,700	4.26	S	B 2003	270,000	330,000	350,000
Bolivia	10,500,000	500	0.05	J	C 1999	700	900	1000
Brazil	204,500,000	94,200	0.46	C	B 2010	120,000	150,000	175,000
Chile	18,000,000	18,300	1.02	C	B 2002	21,000	26,000	30,000
Colombia	48,200,000	2300	0.05	S	C 2010	2800	3200	3600
Ecuador	16,300,000	600	0.04	J	B 2011	800	1000	1200
Paraguay	7,000,000	1000	0.14	C	B 2002	1300	1600	1900
Peru	31,200,000	1900	0.06	S	C 1993	2300	3000	3500
Suriname	600,000	200	0.33	J	D 2000	400	600	800
Uruguay	3,400,000	17,000	5.00	S	B 2013	20,000	25,000	27,500
Venezuela	30,600,000	7700	0.25	S	C 2012	10,000	12,000	14,000
<i>Total South America^b</i>	413,700,000	324,400	0.78			449,300	553,300	608,500
Europe total	820,870,000	1,372,400	1.67			1,770,100	2,180,900	2,716,500
Austria	8,600,000	9000	1.05	C,J	B 2011	14,000	17,000	20,000
Belgium	11,200,000	29,500	2.63	J	C 2002	35,000	40,000	45,000
Bulgaria	7,200,000	2000	0.28	C,J	C 2011	4000	6000	7500
Croatia	4,200,000	1700	0.40	C,J	C 2001	2400	3000	3500
Cyprus	1,200,000	100	0.08	E	D 2012	200	300	400
Czech Republic	10,600,000	3900	0.37	C,J	C 2011	5000	6500	8000
Denmark	5,700,000	6400	1.12	S	C 2001	7500	8500	9500

Estonia	1,300,000	2000	1.54	C,P	B 2015	X	2600	3400	4500
Finland	5,500,000	1300	0.24	P	B 2010		1600	1900	2200
France ⁱ	64,340,000	460,000	7.15	S	B 2012		530,000	600,000	700,000
Germany	81,100,000	117,000	1.44	J	B 2016		150,000	225,000	275,000
Greece	11,500,000	4300	0.37	J	B 2000		5500	6000	7000
Hungary	9,800,000	47,600	4.86	C,S	C 2011		75,000	100,000	130,000
Ireland	4,600,000	1600	0.35	C	B 2011		2000	2400	2800
Italy	62,500,000	27,400	0.44	S,J	B 2015		33,000	40,000	45,000
Latvia	2,000,000	5000	2.50	C,P	B 2015		8000	12,000	16,000
Lithuania	2,900,000	2700	0.93	C,P	B 2011		4700	6500	10,000
Luxembourg	600,000	600	1.00	J	B 2000		800	1000	1200
Malta	400,000	100	0.25	E	D 2012		200	300	400
Netherlands	16,900,000	29,900	1.77	S	B 2009		43,000	52,000	57,000
Poland	38,500,000	3200	0.08	C,J	C 2002		5000	7500	10,000
Portugal	10,300,000	600	0.06	C	C 2001		800	1000	1200
Romania	19,800,000	9300	0.47	C,J	B 2002		13,500	17,000	20,000
Slovakia	5,400,000	2600	0.48	C	C 2011		3600	4600	6000
Slovenia	2,100,000	100	0.05	C	C 2003		200	300	400
Spain	46,400,000	11,800	0.25	J	D 2007		15,000	18,000	20,000
Sweden	9,800,000	15,000	1.53	S	C 2007		20,000	25,000	30,000
United Kingdom ⁱ	65,300,000	290,000	4.44	C,S	B 2011		330,000	370,000	410,000
Total European Union 28	509,740,000	1,084,700	2.13				1,312,600	1,575,200	1,842,600
Belarus	9,500,000	10,400	1.09	C	B 2009	X	18,000	25,000	33,000
Moldova	4,100,000	3500	0.85	C	B 2004		5700	7500	11,000
Russia ^k	144,300,000	179,500	1.24	C	C 2010		290,000	380,000	570,000

(continued)

Appendix Table (continued)

Country	Total population ^a	Core Jewish population ^b (CJP)	Jews per 1000 total population	Source		Population with Jewish parent ^e PJP	Enlarged Jewish population ^f EJP	Law of return population ^g LRP
				Type ^c	Accuracy rating ^d			
Ukraine	42,800,000	56,000	1.31	C	C 2001	97,000	140,000	200,000
<i>Total FSU Republics</i>	200,700,000	249,400	1.24			410,700	552,500	814,000
<i>[Total FSU in Europe]^l</i>	206,900,000	259,100	1.25			426,000	574,400	844,500
Gibraltar	30,000	600	20.00	C	B 2001	700	800	900
Norway	5,200,000	1300	0.25	P	B 2010	1500	2000	2500
Switzerland	8,300,000	18,800	2.27	C	B 2012	22,000	25,000	28,000
<i>Total other West Europe^b</i>	14,030,000	20,700	1.48			24,200	27,800	31,400
Bosnia-Herzegovina	3,700,000	500	0.14	C	C 2001	800	1000	1200
Macedonia	2,100,000	100	0.05	C	C 1996	200	300	400
Serbia	7,100,000	1400	0.20	C	C 2001	2100	2800	3500
Turkey ^k	78,200,000	15,500	0.20	S,J	B 2002	19,300	21,000	23,000
Other	5,300,000	100	0.02		D 2016	200	300	400
<i>Total Balkans</i>	96,400,000	17,600	0.18			22,600	25,400	28,500
Asia total	4,317,600,000	6,373,700	1.48			6,571,800	6,771,400	6,789,200
Israel ^m	8,078,600	5,959,200	737.65	C,P	A 2016	6,140,050	6,320,900	6,320,900
West Bank ⁿ	2,834,300	377,200	133.08	C,P	A 2016	381,350	385,500	385,500
Gaza ⁿ	1,750,600	0	0.00	C,P	A 2016	0	0	0
<i>Total Israel and Palestine^o</i>	12,663,500	6,336,400	500.37			6,521,400	6,706,400	6,706,400

<i>[Total State of Israel]^p</i>	8,464,100	6,336,400	748.62			X	6,521,400	6,706,400	6,706,400
Azerbaijan	9,700,000	8400	0.87	C	B 2009		10,500	16,000	22,000
Georgia	3,800,000	2600	0.68	C	C 2002		4500	6000	8700
Kazakhstan	17,500,000	2900	0.17	C	B 2009		4800	6500	9600
Kyrgyzstan	6,000,000	400	0.07	C	B 2009		700	1000	1500
Turkmenistan	5,400,000	200	0.04	C	D 1995		300	400	600
Uzbekistan	31,300,000	3500	0.11	C	D 1989		6000	8000	10,000
<i>Total former USSR in Asia^h</i>	85,200,000	18,000	0.21				26,800	37,900	52,400
China ^d	1,399,900,000	2600	0.00	E	D 2015		2900	3300	3500
India	1,314,100,000	5000	0.00	C	B 1996		6000	7000	8000
Indonesia	255,700,000	100	0.00	E	D 2016		200	300	400
Iran	78,500,000	9000	0.11	C	B 2012	X	11,000	12,000	13,000
Japan	126,900,000	1000	0.01	E	D 2015		1200	1400	1600
Korea, South	50,700,000	100	0.00	J	C 2015		200	300	400
Philippines	103,000,000	100	0.00	E	D 2000		200	300	400
Singapore	5,500,000	900	0.16	J	C 2015		1000	1200	1400
Syria ^a	17,100,000	100	0.01	E	D 2015		200	300	400
Taiwan	23,500,000	100	0.00	E	D 2000		200	300	400
Thailand	65,100,000	200	0.00	E	D 2015		300	400	500
Other	779,736,500	100	0.00		D 2016		200	300	400
<i>Total other Asia</i>	4,219,736,500	19,300	0.00				23,600	27,100	30,400
Africa total	1,171,000,000	74,500	0.06				81,900	88,900	96,900
Egypt	89,100,000	100	0.00	J	C 2015		200	300	400
Ethiopia	98,100,000	100	0.00	S	C 2015		500	1000	2500
Morocco	34,100,000	2300	0.07	J	C 2015		2500	2700	2900

(continued)

Appendix Table (continued)

Country	Total population ^a	Core Jewish population ^b (CJP)	Jews per 1000 total population	Source		Population with Jewish parent ^c PJP	Enlarged Jewish population ^f EJP	Law of return population ^g LRP
				Type ^e	Accuracy rating ^d			
Tunisia	11,000,000	1100	0.10	J	C 2015	1200	1300	1400
<i>Total Northern Africa^b</i>	320,000,000	3600	0.01			4400	5300	7200
Botswana	2,100,000	100	0.05	E	C 1993	200	300	400
Congo D.R.	73,300,000	100	0.00	E	C 1993	200	300	400
Kenya	44,300,000	300	0.01	J	C 1990	500	700	900
Madagascar	23,000,000	100	0.00	J	D 2016	X	300	400
Namibia	2,500,000	100	0.04	C	C 1993	200	300	400
Nigeria	181,800,000	100	0.00	E	D 2000	200	300	400
South Africa	55,000,000	69,500	1.26	C,S	B 2011	75,000	80,000	85,000
Zimbabwe	17,400,000	400	0.02	C	B 2001	600	800	1000
Other	451,600,000	200	0.00		D 2016	X	600	800
<i>Total Sub-Saharan Africa^g</i>	851,000,000	70,900	0.08			77,500	83,600	89,700
Oceania total	40,000,000	120,600	3.02			133,700	149,800	166,400
Australia	23,900,000	113,000	4.73	C	B 2011	125,000	140,000	155,000
New Zealand	4,600,000	7500	1.63	C	B 2006	8500	9500	11,000
Other	11,500,000	100	0.01		D 2016	200	300	400

^aSource, with minor adjustments: Population Reference Bureau (2015). Mid-year 2015 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(C) National population census. (P) National population register. (S) Survey of Jewish population. (J) Jewish community register. (E) Estimate

^d(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 2016 was not only updated but also revised in light of improved information

^fSum of (a) core Jewish population; (b) persons reported as partly Jewish; and (c) all others not currently Jewish with a Jewish parent

^gSum 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.)

^hSum of Jews, children of Jews, grandchildren of Jews, and all respective spouses, regardless of Jewish identification

ⁱIncluding countries and territories not listed because fewer than 100 core Jews live in each of those countries and in all of those countries combined

^jIncluding Monaco

^kIncluding the Channel Islands and the Isle of Man

^lIncluding Asian regions

^mIncluding the Baltic countries which are already included above in the EU

ⁿIncluding East Jerusalem and the Golan Heights, not including the West Bank

^oAuthor's revised estimates of total Palestinian population on 1/1/2016: West Bank (without East Jerusalem): 2,448,800; Gaza: 1,750,600; Total: 4,199,400.. The West Bank also includes 377,200 Jews and 8300 non-Jewish members of Jewish households, for a total of 385,500 Jews and others. The reported West Bank total of 2,834,300 includes Palestinian, Jewish and other residents

^pNot including foreign workers and refugees

^qIsrael's total permanent (de jure) population as defined by Israel's legal system, not including foreign workers and refugees

^rIncluding Hong Kong and Macao

^sJewish population includes Lebanon

^tExcluding Sudan and Ethiopia included in Northern Africa

List of Sources¹

- Adams, S.M., E. Bosch, P.L. Balaesque, S.J. Ballereau, A.C. Lee, E. Arroyo, A.N. López-Parra, M. Aler, M.S. Gisbert Grifo, M. Brion, A. Carracedo, J. Lavinha, B. Martínez-Jarreta, L. Quintana-Murci, A. Picornell, M. Ramon, K. Skorecki, D.M. Behar, F. Calafell, and M.A. Jobling. 2008. The genetic legacy of religious diversity and intolerance: Paternal lineages of Christians, Jews, and Muslims in the Iberian Peninsula. *The American Journal of Human Genetics* 83(6): 725–736.
- Alder, S. 2004. *Emigration among immigrants from Argentina that arrived during the period 1.1.89–31.12.02*. Jerusalem: State of Israel Ministry of Immigrant Absorption, Division of Planning and Research.
- Amit, K., and S. DellaPergola. 2016. *Demography and migration in Israel*, Studies in Israel Society. Berlin: Bundeszentrale (forthcoming).
- Amit, K., A. Borowski, and S. DellaPergola. 2010. Demography: Trends and composition. In *Immigration and nation building: Australia and Israel compared*, ed. A. Markus and M. Semyonov, 15–45. Cheltenham/Northampton: Edward Elgar/Monash University.
- Amt für Statistik Berlin-Brandenburg. 2012. *Statistisches Jahrbuch Berlin 2012*. Berlin: Amt für Statistik Berlin-Brandenburg.
- Amt für Statistik Berlin-Brandenburg. 2014. *Statistisches Jahrbuch Berlin 2014*. Berlin: Amt für Statistik Berlin-Brandenburg.
- Australian Bureau of Statistics. 2002. *Population census 2001*. Canberra: Australian Bureau of Statistics.
- Australian Bureau of Statistics. 2007. *Population census 2006*. Canberra: Australian Bureau of Statistics.
- Australian Bureau of Statistics. 2012. *Population census 2011*. Canberra: Australian Bureau of Statistics.
- Austria, Statistik. 2003. *Volkszählung 2001: Wohnbevölkerung nach Religion und Staatsangehörigkeit für Bundesländer*. Wien: Statistik Austria.
- Bachi, R. 1976. *Population trends of world Jewry*. Jerusalem: The Hebrew University, Institute of Contemporary Jewry.
- Bachi, R. 1977. *The population of Israel*. Paris/Jerusalem: CICRED/The Hebrew University and Demographic Center, Prime Minister's Office.
- Barack Fishman, S. 2004. *Double or nothing? Jewish families and mixed marriage*. Hanover/London: Brandeis University Press.
- Bass, D. (2011). Conversions in Israel. Personal communication.
- Behar, D.M., M.F. Hammer, D. Garrigan, R. Villems, B. Bonn -Tamir, M. Richards, D. Gurwitz, D. Rosengarten, M. Kaplan, S. DellaPergola, L. Quintana-Murci, and K. Skorecki. 2004. MtDNA evidence for a genetic bottleneck in the early history of the Ashkenazi Jewish population. *European Journal of Human Genetics* 12: 355–364.
- Behar, D.M., B. Yunusbayev, M. Metspalu, E. Metspalu, S. Rosset, J. Parik, S. Rootsi, G. Chaubey, I. Kutuev, G. Yudkovsk, E.K. Khusnutdinova, O. Balanovsky, O. Semino, L. Pereira, D. Comas, D. Gurwitz, B. Bonn -Tamir, T. Parfitt, M.F. Hammer, K. Skorecki, and R. Villems. 2010. The genome-wide structure of the Jewish people. *Nature* 466: 238–242, 9 June. <http://www.nature.com/dofinder/10.1038/nature09103>, 1–6.
- Belstat. 2009. *Population Census of Belarus 2009*. http://belstat.gov.by/homepage/ru/perepic/2009/vihod_tables/5.8-0.pdf.
- Ben Rafael, E. 2013. Belgium. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Gl ckner, and A. Kov acs, 93–94. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.

¹The following is the full list of sources utilized in the preparation of this chapter.

- Berenstein, N., and R. Porzecanski. 2001. *Perfil de los egresados de la Red Formal de Educación Judía Uruguaya*. Montevideo: Fundación L.A. Pincus para la educación Judía en la Diáspora, Israel; Consejo de Educación Judía del Uruguay.
- Berger, G., M. Tchimino, S. Korinfeld, and V. Zuñiga. 1995. *Estudio Socio-Demográfico de la Comunidad Judía de la Región Metropolitana de Santiago*. Santiago/Buenos Aires: Comité Representativo de las Entidades Judías de Chile-American Joint Distribution Committee, Oficina Buenos Aires-Area Latinoamericana.
- Bokser Liwerant, J. 2013. Latin American Jews in the United States: Community and belonging in times of transnationalism. *Contemporary Jewry* 33(1–2): 121–143.
- Boyd, J., and L. Staetsky. 2013. United Kingdom. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 121–124. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- Bruk, S. 2006. *The Jews of South Africa 2005 – Report on a research study*. Cape Town: South African Jewish Board of Deputies.
- Campelli, E. 2013. *Comunità va cercando, ch'è sí cara ... Sociologia dell'Italia ebraica*. Milano: Franco Angeli.
- Campelli, E. 2016. Le comunità ebraiche italiane: Dati, processi, atteggiamenti. In *Sociologia degli ebrei italiani*, ed. G. Pacifici. Milano: Franco Angeli.
- Choshen, M., E. Bluer, Y. Assaf-Shapira, and I. Doron (eds.). 2010. *Statistical yearbook of Jerusalem 2009/2010, 24*. Jerusalem: Jerusalem Municipality and the Jerusalem Institute for Israel Studies.
- Choshen, M., I. Doron, Y. Assaf-Shapira, and E. Bluer (eds.). 2012. *Statistical yearbook of Jerusalem 2012, 26*. Jerusalem: Jerusalem Municipality and the Jerusalem Institute for Israel Studies.
- Cohen, E.H. 2005. *Les touristes de France en Israël 2004*. Jerusalem: Unpublished Paper.
- Cohen, E.H. 2007. *Heureux comme Juifs en France? Étude sociologique*. Jerusalem: Elkana et Akadem.
- Cohen, Y. 2009. Migration to and from Israel. *Contemporary Jewry* 29(2): 115–125.
- Cohen, E.H. 2013a. France. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 95–97. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- Cohen, E.H. 2013b. *Les juifs de France: Un tournant? Ramat Gan*: Bar Ilan University.
- Cohen, E.H., and M. Ifergan. 2003. *Les Juifs de France: Valeurs et identité*. Paris: Fonds Social Juif Unifié.
- Cohen, Y., and I. Kogan. 2005. Jewish immigration from the Former Soviet Union to Germany and Israel in the 1990s. *Leo Baeck Institute Year Book* 50: 249–265.
- Cohen, S.M., J.B. Ukeles, and R. Miller. 2012. *Jewish community study of New York, 2011. Comprehensive report*. New York: UJA Federation of New York.
- Cohen-Weisz, S. 2010. *Like the Phoenix raising from the ashes: Jewish identity and communal reconstruction in Austria and Germany*. Jerusalem: The Hebrew University, Unpublished PhD dissertation.
- Cohn, S. 2003. *Résultats elections legislatives* (unpublished manuscript). Brussels.
- Comité Central Israelita de México. 2000. *Estudio sobre tendencias de la educación judía en México. Censo socio-demográfico de la comunidad judía de México*. México: Comité Central Israelita de México.
- Comité Central Israelita de México. 2006. *Estudio poblacional de la comunidad judía de México*. México: Comité Central Israelita de México.
- Corinaldi, M. 1998. Jewish identity, Chapter 2. In *Jewish identity: The case of Ethiopian Jewry*, ed. M. Corinaldi. Jerusalem: Magnes Press, Hebrew University.
- Corinaldi, M. 2001. *The enigma of Jewish identity: The law of return, theory and practice*. Srigim-Lion: Nevo (in Hebrew).

- Cyto, O. 2007. *Jewish identification in contemporary Spain – A European case study*. Jerusalem: European Forum at The Hebrew University, Helmut Kohl Institute for European Studies in collaboration with Konrad Adenauer Stiftung.
- Dashefsky, A., and Z.I. Heller. 2008. *Intermarriage and Jewish journeys in the United States*. Newton Centre: The National Center for Jewish Policy Studies at Hebrew College.
- Decol, R. 1999. *Imigrações urbanas para o Brasil: o caso dos Judeus*. Campinas: Universidade Estadual, unpublished PhD dissertation.
- Decol, R.D. 2009. A demographic profile of Brazilian Jewry. *Contemporary Jewry* 29(2): 99–113.
- DellaPergola, S. 1975. The Italian Jewish population study: Demographic characteristics and trends. In *Studies in Jewish demography: Survey for 1969–1971*, ed. U.O. Schmelz, P. Glikson, and S.J. Gould, 60–97. Jerusalem/London: The Hebrew University, Institute of Contemporary Jewry/Institute of Jewish Affairs.
- DellaPergola, S. 1987. Demographic trends of Latin American Jewry. In *The Jewish presence in Latin America*, ed. J. Laikin Elkin and G.W. Merckx, 85–133. Boston: Allen and Unwin.
- DellaPergola, S. 1992. Recent trends in Jewish marriage. In *World Jewish population: Trends and policies*, ed. S. DellaPergola and L. Cohen, 56–92. Jerusalem: The Hebrew University, The Institute of Contemporary Jewry.
- DellaPergola, S. 1993. Jews in the European community: Sociodemographic trends and challenges. *American Jewish Year Book* 93, 25–82. New York: American Jewish Committee.
- DellaPergola, S. 1995. Changing cores and peripheries: Fifty years in socio-demographic perspective. In *Terms of survival: The Jewish world since 1945*, ed. R.S. Wistrich, 13–43. London: Routledge.
- DellaPergola, S. 1999. *World Jewry beyond 2000: Demographic prospects*. Oxford: Oxford Centre for Hebrew and Jewish Studies.
- DellaPergola, S. 2001. Some fundamentals of Jewish demographic history. In *Papers in Jewish demography 1997*, ed. S. DellaPergola and J. Even, 11–33. Jerusalem: The Hebrew University.
- DellaPergola, S. 2002. Demography. In *The Oxford handbook of Jewish studies*, ed. M. Goodman, 797–823. Oxford: Oxford University Press.
- DellaPergola, S. 2003a. *Jewish demography: Facts, outlook, challenges*, Alert paper, 2. Jerusalem: Jewish People Policy Planning Institute.
- DellaPergola, S. 2003b. Demographic trends in Israel and Palestine: Prospects and policy implications. *American Jewish Year Book* 103, 3–68. New York: American Jewish Committee.
- DellaPergola, S. 2005. Was it the demography? A reassessment of U.S. Jewish population estimates, 1945–2001. *Contemporary Jewry* 25: 85–131.
- DellaPergola, S. 2007a. Population trends and scenarios in Israel and Palestine. In *Population resettlement in international conflicts: A comparative study*, ed. A.M. Kacowicz and P. Lutomski, 183–207. Lanham: Rowman & Littlefield.
- DellaPergola, S. 2007b. Correspondence. *Azure* 27: 3–33.
- DellaPergola, S. 2008a. Autonomy and dependency: Latin American Jewry in global perspective. In *Identities in an era of globalization and multiculturalism: Latin America in the Jewish world*, ed. J. Bokser Liwerant, E. Ben-Rafael, Y. Gorni, and R. Rein, 47–80. Leiden/Boston: Brill.
- DellaPergola, S. 2008b. Demography, planning and policy, 2000–2020. In *40 years in Jerusalem*, ed. O. Achimeir and Y. BarSimantov, 39–59. Jerusalem: Jerusalem Institute of Israel Studies (in Hebrew).
- DellaPergola, S. 2009a. Fertility prospects in Israel: Ever below replacement level? In *United Nations expert group meeting on Recent and future trends in fertility*. New York: United Nations Secretariat, Department of Economic and Social Affairs, Population Division.
- DellaPergola, S. 2009b. International migration of Jews. In *Transnationalism: Diasporas and the advent of a new (dis)order*, ed. E. Ben-Rafael and Y. Sternberg, 213–236. Leiden/Boston: Brill.
- DellaPergola, S. 2009c. Jewish out-marriage: A global perspective. In *Jewish intermarriage around the world*, ed. S. Reinharz and S. DellaPergola, 13–39. London/New Brunswick: Transaction.

- DellaPergola, S. 2009d. Actual, intended, and appropriate family size among Jews in Israel. *Contemporary Jewry* 29(2): 127–152.
- DellaPergola, S. 2010a. *World Jewish population, 2010*, Current Jewish population reports, Report 2010–2012. Storrs: The North American Jewish Data Bank, the Association for the Social Scientific Study of Jewry, and the Jewish Federations of North America.
- DellaPergola, S. 2010b. Jews in Europe: Demographic trends, contexts, outlooks. In *A road to nowhere? Jewish experiences in unifying Europe?* ed. J. Schoeps and E. Ben-Rafael, 3–34. Leiden/Boston: Brill.
- DellaPergola, S. 2011a. Cuántos somos hoy? Investigación y narrativa sobre población judía en América Latina. In *Pertenencia y Alteridad – Judios en/de America Latina: cuarenta años de cambios*, ed. H. Avni, J. Bokser-Liwerant, S. DellaPergola, M. Bejarano, and L. Senkman, 305–340. Madrid/Frankfurt am Main: Iberoamericana – Vervuert.
- DellaPergola, S. 2011b. *Jewish demographic policies: Population trends and options in Israel and in the diaspora*. Jerusalem: Jewish People Policy Institute.
- DellaPergola, S. 2011c. When scholarship disturbs narrative: Ian Lustick on Israel's migration balance. *Israel Studies Review – An Interdisciplinary Journal* 26(2): 1–20.
- DellaPergola, S. 2012. World Jewish population, 2012. In *American Jewish year book 2012*, ed. A. Dashefsky and I. Sheskin, 213–283. Dordrecht: Springer.
- DellaPergola, S. 2013a. How many Jews in the US? The demographic perspective. *Contemporary Jewry* 33(1–2): 15–42.
- DellaPergola, S. 2013b. World Jewish population, 2013. In *American Jewish year book 2013*, ed. A. Dashefsky and I. Sheskin, 279–358. Dordrecht: Springer.
- DellaPergola, S. 2013c. Italy. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 103–106. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- DellaPergola, S. 2014a. World Jewish population, 2014. In *American Jewish year book 2014*, ed. A. Dashefsky and I. Sheskin, 301–393. Dordrecht: Springer.
- DellaPergola, S. 2014b. Jewish peoplehood: Hard, soft and interactive markers. In *Reconsidering Israel-diaspora relations*, ed. E. Ben-Rafael, Y. Gorni, and J. Liwerant, 25–59. Leiden/Boston: Brill.
- DellaPergola, S. 2014c. Reflections on the multinational geography of Jews after world war II. In *Displacement, migration and integration: A comparative approach to Jewish migrants and refugees in the post-war period*, ed. F. Ouzan and M. Garstenfeld, 13–33. Leiden/Boston: Brill.
- DellaPergola, S. 2014d. Jewish demography: Fundamentals of the research field. In *Studies in contemporary Jewry*, vol. 27, ed. U. Rebhun, 3–36. New York: Oxford University Press.
- DellaPergola, S. 2014e. Measuring Jewish populations. In *Yearbook of international religious demography 2014*, ed. B.J. Grim, T.M. Johnson, V. Skirbekk, and G.A. Zurlo, 97–110. Leiden/Boston: Brill.
- DellaPergola, S. 2014f. End of Jewish/Non-Jewish Dichotomy? Evidence from the 2013 Pew Survey. In *American Jewish year book 114*, ed. A. Dashefsky and I. Sheskin, 33–39. Dordrecht: Springer.
- DellaPergola, S. 2015a. World Jewish population 2015. In *American Jewish year book 2015*, ed. A. Dashefsky and I. Sheskin, 273–364. Dordrecht: Springer.
- DellaPergola, S. 2015b. View from a different planet: Fertility attitudes, performances and policies among Jewish Israelis. In *Love, marriage and Jewish families today: Paradoxes of a social revolution*, ed. S. Fishman, 123–150. Waltham: Brandeis University Press.
- DellaPergola, S. 2015c. On behalf of the epistemic community: Contexts and standards of American Jewishness. *Contemporary Jewry* 35(2): 129–135.
- DellaPergola, S., and L. Cohen (eds.). 1992. *World Jewish population: Trends and policies*. Jerusalem: The Hebrew University, and Prime Minister Office, The Demographic Center.
- DellaPergola, S., and A.A. Dubb. 1988. South African Jewry: A sociodemographic profile. *American Jewish Year Book* 88, 59–140. Philadelphia/New York: Jewish Publication Society and American Jewish Committee.

- DellaPergola, S., and S. Lerner. 1995. *La población judía de México: Perfil demográfico, social y cultura*. México: Asociación de Amigos de la Universidad Hebrea de Jerusalén, and Colegio de Mexico; Jerusalén: Universidad Hebrea de Jerusalén.
- DellaPergola, S., and U.O. Schmelz. 1978. *The Jews of greater Mexico city according to the 1970 population census: First data and critical evaluation*. Jerusalem: Universidad Hebrea, Instituto de Judaísmo Contemporáneo, mimeo.
- DellaPergola, S., and U.O. Schmelz. 1989. Demography and Jewish education in the diaspora: Trends in Jewish school-age population and school enrollment. In *Jewish education world-wide: Cross-cultural perspectives*, ed. H.S. Himmelfarb and S. DellaPergola, 43–68. Lanham: University Press of America.
- DellaPergola, S., and I.M. Sheskin. 2015. Global dispersion of Jews: Determinants and consequences. In *The changing world religion map: Sacred places, identities, practices and politics*, ed. S.B. Brunn, Chap. 70, 1311–1343. Dordrecht: Springer.
- DellaPergola, S., U. Rebhun, and M. Tolts. 1999. American Jewry: A population projection, 1990–2020. In *Jews in America: A contemporary reader*, ed. R. Rosenberg Farber and C.I. Waxman, 33–50. Hanover/London: Brandeis University Press/University Press of New England.
- DellaPergola, S., S. Benzaquen, and T. Beker de Weinraub. 2000a. *Perfil sociodemográfico y cultural de la comunidad judía de Caracas*. Caracas/Jerusalem: The Hebrew University of Jerusalem.
- DellaPergola, S., U. Rebhun, and M. Tolts. 2000b. Prospecting the Jewish future: Population projections 2000–2080. *American Jewish Year Book* 100, 103–146. New York: American Jewish Committee.
- DellaPergola, S., U. Rebhun, and M. Tolts. 2005. Contemporary Jewish diaspora in global context: Human development correlates of population trends. *Israel Studies* 11(1): 61–95.
- Dencik, L. 2003. *'Jewishness' in postmodernity: The case of Sweden, Paideia report*. Stockholm: The European Institute for Jewish Studies.
- Dencik, L. 2013. Sweden. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 112–120. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- Dietz, B., U. Lebok, and P. Polian. 2002. The Jewish emigration from the former Soviet Union to Germany. *International Migration* 40(2): 29–48.
- Dubb, A.A. 1994. *The Jewish population of South Africa: The 1991 sociodemographic survey*. Cape Town: University of Cape Town, Kaplan Centre.
- Dvorin, N. 2006. Marriages of Israelis abroad and the role of former Soviet Union immigrants. *Megamot* 44(3): 477–506.
- Eckstein, G. 2003. *Demography of the Sydney Jewish community 2001*. Sydney: Unpublished Paper.
- Eckstein, G. 2009. Inter-marriage among Jewish Australians. In *Jewish intermarriage around the world*, ed. S. Reinharz and S. DellaPergola, 139–152. New Brunswick/London: Transaction.
- Erlanger, S. 2006. *Jewish people policy planning institute annual assessment 2006, deltas creating opportunities and threats, executive report 3*. Jerusalem: JPPPI.
- European Union Fundamental Rights Agency-FRA. 2013. *Discrimination and hate crime against Jews in EU Member States: Experiences and perceptions of antisemitism*. Vienna: European Union Agency for Fundamental Rights.
- Federação Israelita do Estado de São Paulo FISESP; 2002. *Recadastramento comunitário 2000–01*. São Paulo: FISESP.
- Feitelson, Y. 2013. *The demographic processes in the Land of Israel (1800–2013)*. Jerusalem: The Institute for Zionist Strategies.
- Filiba, L. 2003. *Turkish Jewish community demographic survey 2002–3*. Istanbul: Jewish Community of Turkey Council.
- Fisher, N. 2013. A Jewish state? Controversial conversions and the dispute over Israel's Jewish character. *Contemporary Jewry* 33(3): 217–240.

- Fisher, N. 2015. *The challenge of conversion to Judaism in Israel: Policy analysis and recommendations*. Jerusalem: The Israel Democracy Institute (Hebrew).
- Fishman, S. 2015. American Jewishness today: Identity and transmissibility in an open world. Marshall Sklare Award Lecture. *Contemporary Jewry* 35(2): 109–128.
- Forrest, J., and I.M. Sheskin. 2014. Strands of diaspora: The resettlement experience of Jewish immigrants to Australia. *Journal of International Migration and Integration* 15(4): 1–17.
- Gavison, R. 2009. *60 years to the law of return: History, ideology, justification*. Jerusalem: Metzilah Center for Zionist, Jewish, Liberal and Humanistic Thought.
- Gitelman, Z. 2003. Becoming Jewish in Russia and Ukraine. In *New Jewish identities: Contemporary Europe and beyond*, ed. Z. Gitelman, B. Kosmin, and A. Kovács, 105–137. Budapest/New York: Central European University.
- Glick, P.C. 1960. Intermarriage and fertility patterns among persons in major religious groups. *Eugenics Quarterly* 7: 31–38.
- Glöckner, O. 2013. Germany. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 98–100. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- Goldman, G. 2009. Intermarriage among Jews in Canada: A demographic perspective. In *Jewish intermarriage around the world*, ed. S. Reinharz and S. DellaPergola, 105–114. New Brunswick/London: Transaction.
- Goldstein, S. 1969. Socioeconomic differentials among religious groups in the United States. *The American Journal of Sociology* 74(6): 612–631.
- Goldstein, S. 1981. Jews in the United States: Perspectives from demography. *American Jewish Year Book* 81: 3–59.
- Goldstein, S. 1989. American Jewish demography: Inconsistencies that challenge. In *Papers in Jewish demography 1985*, ed. U.O. Schmelz and S. DellaPergola, 23–42. Jerusalem: The Hebrew University.
- Goldstein, S. 1992. Profile of American Jewry: Insights from the 1990 National Jewish population survey. *American Jewish Year Book* 92: 77–173.
- Goldstein, S., and A. Goldstein. 1997. *Lithuanian Jewry 1993: A demographic and sociocultural profile*. Jerusalem: The Hebrew University, The Institute of Contemporary Jewry.
- Goskomstat. 1994. *Mikroperepisis' naselenii Rossiiskoi Federatsii 1994*. Moscow: Goskomstat (author's own processing).
- Graham, D. 2004. *European Jewish identity at the Dawn of the 21st century: A working paper*. A report for the American Joint Distribution Committee and Hanadiv Charitable Foundation. Budapest: JPR-Institute for Jewish Policy Research.
- Graham, D.J. 2008. *The socio-spatial boundaries of an 'invisible' minority: A quantitative reappraisal of Britain's Jewish population*. Oxford: University of Oxford, St Catherine's College, Un published PhD thesis.
- Graham, D. 2012. *Adjusting the Jewish population count in the 2011 Australian census; Methodological summary*. London: JPR-Institute for Jewish Policy Research.
- Graham, D. 2013. *2011 census results thinning and thickening: Geographical change in the UK's Jewish population, 2001–2011*. London: Institute for Jewish Policy Research.
- Graham, D. 2014a. *The Jewish population of Australia: Key findings from the 2011 census*. Melbourne: JCA and Monash University, Australian Centre for Jewish Civilisation.
- Graham, D. 2014b. *The Jewish population of New South Wales: Key findings from the 2011 Census*. Melbourne: JCA and Monash University, Australian Centre for Jewish Civilisation.
- Graham, D. 2016. *Jews in couples. Marriage, intermarriage, cohabitation and divorce in Britain*. London: JPR/Institute for Jewish Policy Research.
- Graham, D., and M.L. Caputo. 2015. *Jewish families and Jewish households: Census insights about how we live*. London: Institute for Jewish Policy Research.
- Graham, D., and D. Vulkan. 2007. *Britain's Jewish community statistics*. London: Board of Deputies of British Jews.

- Graham, D., and D. Vulkan. 2008. *Britain's Jewish community statistics*. London: Board of Deputies of British Jews.
- Graham, D., and D. Vulkan. 2010. *Synagogue membership in the United Kingdom in 2010*. London: JPR-Institute for Jewish Policy Research and The Board of Deputies of British Jews.
- Graham, D., and S. Waterman. 2005. Underenumeration of the Jewish Population in the UK 2001 Census. *Population, Space and Place* 11: 89–102.
- Graham, D.J., and S. Waterman. 2007. Locating Jews by ethnicity: A reply to David Voas 2007. *Population, Space and Place* 13: 409–414.
- Graham, D., M. Schmool, and S. Waterman. 2007. *Jews in Britain: A snapshot from the 2001 census*, JPR report, 1. London: Institute for Jewish Policy Research.
- Graham, D., J. Boyd, and D. Vulkan. 2012. *2011 census results England and Wales: Initial insights about the UK Jewish population*. London: JPR.
- Grim, B.J., T.M. Johnson, V. Skirbekk, and G.A. Zurlo. 2014. *Yearbook of international religious demography*. Leiden/Boston: Brill.
- Groeneman, S., and T.W. Smith. 2009. *Moving: The impact of geographical mobility on the Jewish community*. New York: The Jewish Federations of North America.
- Hackett, C., B. Grim, M. Stonawski, V. Skirbekk, N. Kusiakose, and M. Potančoková. 2014. Methodology of the pew research global religions landscape study. In *Yearbook of international religious demography 2014*, ed. B.J. Grim, T.M. Johnson, V. Skirbekk, and G.A. Zurlo, 167–175. Leiden/Boston: Brill.
- Hammer, M., A.J. Redd, E.T. Wood, M.R. Bonner, H. Jarjanazi, T. Karafet, S. Santachiara-Benerecetti, A. Oppenheim, M.A. Jobling, T. Jenkins, H. Ostrer, and B. Bonn -Tamir. 2000. Jewish and Middle Eastern non-Jewish populations share a common pool of Y-chromosome biallelic haplotypes. *Proceedings of the National Academy of Sciences* 97(12): 6769–6774.
- Harpaz, Y. 2013. Rooted cosmopolitans: Israelis with a European passport – History, property, identity. *International Migration Review* 47(1): 166–206.
- Hart, R., and E. Kafka. 2006. *Trends in British synagogue membership, 1990–2005/6*. London: The Board of Deputies of British Jews.
- Hartman, H., and M. Hartman. 2009. *Gender and American Jews: Patterns in work, education & family in contemporary life*. Waltham: Brandeis University Press.
- Hartman, H., and I.M. Sheskin. 2012. The relationship of Jewish community contexts and Jewish identity: A 22-community study. *Contemporary Jewry* 32(3): 237–283.
- Heilman, S. (ed.). 2005. *Contemporary Jewry* 25.
- Heilman, S. (ed.). 2013. *Contemporary Jewry* 33(1–2).
- HIAS. 2013. Annual. *Statistical report*. New York: The Hebrew Immigrant Aid Society: IBGE. Instituto Brasileiro de Geografia e Estatística IBGE. 1980. *Population census*. Rio de Janeiro: IBGE.
- Ifop pour la Fondation Jean Jaurès. 2015. *Enquête auprès des Juifs de France*. Paris: IFOP.
- Instituto Brasileiro de Geografia e Estatística IBGE. 1991. *Population census*. Rio de Janeiro: IBGE.
- Instituto Brasileiro de Geografia e Estatística IBGE. 2000. *Population census*. Rio de Janeiro: IBGE.
- Instituto Brasileiro de Geografia e Estatística IBGE. 2010. *Population census*. Rio de Janeiro: IBGE.
- Instituto Nacional de Estadística. 2003. *Censo 2002: Síntesis de Resultados*. Santiago de Chile: Instituto Nacional de Estadística.
- Instituto Nacional de Estadística, Geografía e Informática. 2002. *XII Censo General de Población y Vivienda 2000*. Mexico City: Instituto Nacional de Estadística, Geografía e Informática.
- Instituto Nacional de Estadística y Geografía. 2012. *La población con religión Judía en México*. Mexico City: Instituto Nacional de Estadística y Geografía.
- Ireland Census Statistical Office. 2011. *2011 census*. Dublin: Ireland Census Statistical Office.
- Israel Central Bureau of Statistics. Annual. *Statistical abstract of Israel*. Jerusalem: Central Bureau of Statistics. Accessed at <http://www.cbs.gov.il>.

- Israel Central Bureau of Statistics. 2016. Monthly. *Israel statistical monthly*. Jerusalem: Central Bureau of Statistics. Accessed at <http://www.cbs.gov.il>.
- Israel IDF Civilian Administration in Judea and Samaria. 2016. *Demography in Judea and Samaria*. Jerusalem: Israel Defense Forces.
- Israel Population and Migration Authority. 2016. *Data on foreigners in Israel*. Jerusalem: Israel Population and Migration Authority, Division of Policy Planning (Hebrew).
- Jerusalem Institute of Israel Studies. 2015. *Statistical yearbook of Jerusalem 2015*. Jerusalem: Jerusalem Municipality and the Jerusalem Institute for Israel Studies.
- Jmelnizky, A., and E. Erdei. 2005. *Estudio de Población Judía en Ciudad de Buenos Aires y Gran Buenos Aires AMBA*. Buenos Aires: Media, Centro de Estudios para las Comunidades Judías de Latinoamérica, American Joint Distribution Committee.
- Johnson, T.M., and G.A. Zurlo. 2014. The world by religion. In *Yearbook of international religious demography 2014*, ed. B.J. Grim, T.M. Johnson, V. Skirbekk, and G.A. Zurlo, 3–82. Leiden/Boston: Brill.
- Josefson, D. 2016. In remote Madagascar, a new community chooses to be Jewish. *JTA*, located June 6, 2016.
- Josselson, R., and M. Harway. 2012. *Navigating multiple identities: Race, gender, culture, nationality, and roles*. Oxford: Oxford University Press.
- Kadushin, C., B. Phillips, and L. Saxe. 2005. National Jewish population survey 2000–01: A guide for the perplexed. *Contemporary Jewry* 25: 1–32.
- Kaufman, D.R. (ed.) 2014. *Demographic Storytelling: The Importance of Being Narrative*, *Contemporary Jewry* 34(2).
- Kimmerling, B. 1999. Conceptual problems. In *One land, two peoples*, ed. D. Jacoby, 11–22. Jerusalem: The Magnes Press.
- Konstantinov, V. 2007. *Jewish population in the former Soviet Union in the 20th century*. Jerusalem: Lira (in Russian).
- Kooyman, C., and J. Almagor. 1996. *Israelis in Holland: A sociodemographic study of Israelis and former Israelis in Holland*. Amsterdam: Stichting Joods Maatschappelijk Werk.
- Korazim, M., and E. Katz. 2003. Patterns of Jewish identity in Moldova: The behavioral dimension. In *New Jewish identities: Contemporary Europe and beyond*, ed. Z. Gitelman, B. Kosmin, and A. Kovács, 159–170. Budapest/New York: Central European University.
- Kosmin, B.A., and A. Keysar. 2009. *American religious identification survey ARIS 2008. Summary report*. Hartford: Trinity College.
- Kosmin, B.A., and S.P. Lachman. 1993. *One nation under God: Religion in contemporary American society*. New York: Harmony Books.
- Kosmin, B., and S. Waterman. 2002. *Commentary on census religion question*. London: JPR-Institute for Jewish Policy Research.
- Kosmin, B.A., S. Goldstein, J. Waksberg, N. Lerer, A. Keysar, and J. Scheckner. 1991. *Highlights of the CJF 1990 national Jewish population survey*. New York: Council of Jewish Federations.
- Kosmin, B.A., J. Goldberg, M. Shain, and S. Bruk. 1999. *Jews of the New South Africa: Highlights of the 1998 national survey of South African Jews*. London: JPR.
- Kosmin, B.A., E. Mayer, and A. Keysar. 2001. *American religious identification survey 2001*. New York: Graduate Center of the City University of New York.
- Kotler-Berkowitz, L., S.M. Cohen, J. Ament, V. Klaff, F. Mott, D. Peckerman-Neuman, L. Blass, D. Bursztyn, and D. Marker. 2003. *The National Jewish population survey 2000–01: Strength, challenge, and diversity in the American Jewish population*. New York: United Jewish Communities.
- Kovács, A. (ed.). 2004. *Jews and Jewry in contemporary Hungary: Results of a sociological survey*, JPR report no. 1. London: JPR.
- Kovács, A. 2013a. Hungary. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 101–102. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.

- Kovács, A. 2013b. Latvia. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 109–110. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- Kovács, A. 2013c. Romania. In *Perceptions and experiences of antisemitism among Jews in selected EU member states*, ed. L. Staetsky, J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács, 111. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- Kovács, A., and I. Barna. 2010. *Identity à la carte: Research on Jewish identities, participation and affiliation in five European countries. Analysis of survey data*. Budapest: The American Joint Distribution Committee.
- Kubovich, Y. 2016. Turkish Jews Say Raising Anti-Semitism Will Drive Next Generation Away. *Haaretz*, July 3, 2016.
- Lagnado, L. 2014. Displacement of Jews from Arab Countries 1948–2012. New York: Unpublished Manuscript.
- Lattes, Y.A. 2005. *Sull'assimilazione in Italia e i metodi per affrontarla*. Ramat Gan: Bar Ilan University.
- Lazerwitz, B. 1978. An estimate of a rare population group—The U.S. Jewish population. *Demography* 15(3): 389–394.
- Lieberson, S., and M.C. Waters. 1988. *From many strands: Ethnic and racial groups in contemporary America*, The population of the United States in the 1980s, a census monograph series. New York: Russell-Sage.
- Lustick, I.S. 2011. Israel's migration balance: Demography, politics, and ideology. *Israel Studies Review – An Interdisciplinary Journal* 26(1): 33–65.
- Markus, A., N. Jacobs, and T. Aronov. 2009. *Preliminary findings: Melbourne & Sydney*, Report series of the Gen08 survey, Report 1. Melbourne: Monash University, Australian Center for Jewish Civilization.
- Markus, A., J. Goldlust, N. Jacobs, T. Baker, T. Munz, A. Goodman, and D. Graham. 2011. *Jewish continuity: Melbourne & Sydney*, Report series of the Gen08 survey, Report 2. Melbourne: Monash University, Australian Center for Jewish Civilization.
- Massarik, F. 1974. National Jewish population study: A new United States estimate. *American Jewish Year Book* 75: 296–304. New York/Philadelphia: Jewish Publication Society and American Jewish Committee.
- Mayer, E., B. Kosmin, and A. Keysar. 2001. *American Jewish identity survey 2001*. New York: The Graduate Center of the City University of New York.
- Milkewitz, A., G. Milevski, and E. Erdei. 2014. *Survey São Paulo Jewish Community March 2014*. São Paulo: Federação Israelita do Estado de São Paulo FISESP, American Joint Distribution Committee Escritório Brasil, Knack Investigação e Consultoria.
- Miller, E. 2015. Right-wing annexation drive fueled by false demographics, experts say. *Times of Israel*, Jan 5. <http://www.timesofisrael.com/right-wing-annexation-drive-fueled-by-false-demographics-experts-say/>.
- Miller, S., M. Schmool, and A. Lerman. 1996. *Social and political attitudes of British Jews: Some key findings of the JPR survey*. London: JPR.
- Moles, A. 1965. Sur l'aspect théorique du décompte de populations mal définies. In *La vie juive dans l'Europe contemporaine*, 81–87. Brussels: Centre national des hautes études juives and Institute of Contemporary Jewry of the Hebrew University of Jerusalem.
- Morris, P. 2011. *Changing Jewry: A survey of the New Zealand Jewish community*. Auckland: B'nai B'rith.
- Parfitt, T. 2002. *The lost tribes of Israel: The history of a myth*. London: Weidenfeld and Nicholson.
- PCBS Palestinian Central Bureau of Statistics. 1998. *Population housing, and establishment census 1997, statistical brief (Summary of census results)*. Ramallah: PCBS.
- PCBS Palestinian Central Bureau of Statistics. 2008. *Census semi final results in Gaza strip-summary (Population and housing)*. Ramallah: PCBS.

- PCBS Palestinian Central Bureau of Statistics. 2009a. *Census final results – Population report-west bank*. Ramallah: PCBS.
- PCBS Palestinian Central Bureau of Statistics. 2009b. *Census final results – Population report-Jerusalem governorate*. Ramallah: PCBS.
- PCBS Palestinian Central Bureau of Statistics. 2016. Estimated population in the Palestinian Territory mid-year by Governorate, 1997–2016. http://www.pcbs.gov.ps/Portals/_Rainbow/Documents/gover_e.htm.
- Perlmann, J. 2007. *Two national surveys of American Jews, 2000–01: A comparison of the NJPS and AJIS*, Working paper no. 501. Annandale-on-Hudson: The Levy Economics Institute of Bard College.
- Pew Forum on Religion & Public Life. 2008. *U.S. religious landscape survey: Religious affiliation: Diverse and dynamic*. Washington, DC: Pew Research Center.
- Pew Forum on Religion & Public Life. 2012. *The global religious landscape: A report on the size and distribution of the world's major religious groups as of 2010*. Washington, DC: Pew Research Center.
- Pew Research Center. 2015. *The future of world religions: Population growth projections, 2010–2050*. Washington, DC: Pew Research Center.
- Pew Research Center. 2013. *A portrait of Jewish Americans: Findings from a Pew research center survey of U.S. Jews*. Washington, DC: Pew Research Center.
- Pew Research Center. 2016. *Israel's religiously divided society. Deep gulfs among Jews, as well as between Jews and Arabs, over political values and religion's role in public life*. Washington, DC: Pew Research Center.
- Phillips, B.A. 1997. *Re-examining intermarriage: Trends, textures, strategies*. New York: The Susan and David Wilstein Institute of Jewish Policy Studies, and the American Jewish Committee, The William Petschek National Family Center.
- Phillips, B.A. 2005. *2004 Jewish community study*. San Francisco: Jewish Community Federation of San Francisco, The Peninsula, Marin and Sonoma Counties.
- Phillips, B.A. 2013. New demographic perspectives on studying intermarriage in the United States. *Contemporary Jewry* 33(1–2): 103–120.
- Population Reference Bureau. 2015. *2015 world population data sheet*. Washington, DC: PRB.
- Porzecanski, R. 2006. *El uruguayo judío*. Montevideo: Trilce.
- Pupko, I. 2013. *Here and there: Transnational immigrants in Israel*. Jerusalem: The Hebrew University, Institute of Contemporary Jewry, unpublished PhD dissertation (in Hebrew).
- Rebhun, U. 2013. Jewish identification in intermarriage: Does a spouse's religion (Catholic vs. Protestant) matter? *Sociology of Religion: A Quarterly Review* 60(1): 71–88.
- Rebhun, U., and S. Goldstein. 2006. Changes in the geographical dispersion and mobility of American Jews, 1990–2001. *The Jewish Journal of Sociology* 48(1): 5–33.
- Rebhun, U., and L. Lev Ari. 2010. *American Israelis: Migration, transnationalism, and diasporic identity*. Leiden/Boston: Brill.
- Rebhun, U., H. Süunker, D. Kranz, N. Beider, K. Harbi, and M. Shorer-Kaplan. 2016. *Israelis in contemporary Germany: Social integration and the construction of group identity*. Jerusalem: The Hebrew University, Wuppertal, Bergische Universität, SWP-German Institute for International and Security Affairs.
- Reinharz, S., and S. DellaPergola (eds.). 2009. *Jewish intermarriage around the world*. New Brunswick/London: Transaction.
- Ritterband, P., B.A. Kosmin, and J. Scheckner. 1988. Counting Jewish populations: Methods and problems. *American Jewish Year Book* 88, 204–221. New York: American Jewish Committee.
- Robison, S. 1943. *Jewish population studies*. New York: Conference on Jewish Relations, Jewish Social Studies, 3.
- Rosenwaike, I. 1980. A synthetic estimate of American Jewish population movement over the last three decades. In *Papers in Jewish demography 1977*, ed. U.O. Schmelz and S. DellaPergola, 83–102. Jerusalem: The Hebrew University.
- Rosstat. 2014. *Special population census of Crimea 2014*. Moscow: Rosstat.

- Rubel, Y. 2005. *La Población Judía de la Ciudad de Buenos Aires, Perfil Socio-Demográfico*. Buenos Aires: Agencia Judía para Israel, Iniciativa de Demografía Judía.
- Saks, D. 2003. *Community stable, ageing – Census, South African Jewish report*. Johannesburg: South African Jewish Board of Deputies.
- Saxe, L., and E. Tighe. 2013. Estimating and understanding the Jewish population in the United States: A program of research. *Contemporary Jewry* 33(1–2): 43–62.
- Saxe, L., B. Phillips, C. Kadushin, G. Wright, and D. Parmer. 2006a. *The 2005 Boston community study: Preliminary findings*. A report by the Steinhardt Social Research Institute. Waltham: Brandeis University for Combined Jewish Philanthropies of Boston.
- Saxe, L., E. Tighe, B. Phillips, A. Libhaber, D. Parmer, J. Simon, and G. Wright. 2006b. *Understanding contemporary American Jewry*. Waltham: Brandeis University, Steinhardt Social Research Institute.
- Saxe, L., E. Tighe, B. Phillips, C. Kadushin, M. Barnett, D. Grant, D. Livert, A. Libhaber, M. Sud Lokshin, D. Parmer, D. Rindskopf, S. Simon, and G. Wright. 2007. *Reconsidering the size and characteristics of the American Jewish population: New estimates of a larger and more diverse community*. Waltham: Brandeis University, Steinhardt Social Research Institute.
- Schick, Marvin. 2005. *A census of Jewish day schools in the United States 2003–2004*. Jerusalem: Avi Chai.
- Schmelz, U.O. 1981. Jewish survival: The demographic factors. *American Jewish Year Book* 81, 61–117. New York: American Jewish Committee.
- Schmelz, U.O. 1984. *Agings of world Jewry Jerusalem*. Jerusalem: The Hebrew University/Brookdale Institute.
- Schmelz, U.O., and S. DellaPergola. 1983. The demographic consequences of U.S. Jewish population trends. *American Jewish Year Book* 83, 141–187. New York: American Jewish Committee.
- Schmelz, U.O., and S. DellaPergola. 1985. The demography of Latin American Jewry. *American Jewish Year Book* 85, 51–102. New York/Philadelphia: Jewish Publication Society and American Jewish Committee.
- Schmelz, U.O., and S. DellaPergola. 1988. *Basic trends in American Jewish demography*. New York: American Jewish Committee.
- Schnapper, D. 1994. Israélites and Juifs: New Jewish Identities in France. In *Jewish Identities in the New Europe*, ed. J. Webber, 171–178. London: Littman Library of Jewish Civilization.
- Schoeps, J.H., W. Jasper, and B. Vogt (eds.). 1999. *Ein neues Judentum in Deutschland? Fremd und Eigenbilder der russisch-jüdischen Einwanderer*. Potsdam: Verlag für Berlin-Brandenburg.
- Schulman, M. 2003. *National Jewish population survey 2000–01: Study review Memo*, prepared for United Jewish Communities. New York.
- Schwartz, J., J. Scheckner, and L. Kotler-Berkowitz. 2002. Census of U.S. synagogues, 2001. *American Jewish Year Book* 102: 112–150.
- Schweiz, Statistik. 2005. *Wohnbevölkerung nach Religion 2000*. Neuchatel: Bundesamt für Statistik.
- Schweiz, Statistik. 2012. *Ständige Wohnbevölkerung ab 15 Jahren nach Religionszugehörigkeit, 2012*. Neuchatel: Bundesamt für Statistik.
- Shahar, C. 2004. *The Jewish community of Canada*. Toronto: Jewish Federations of Canada-UIA.
- Shahar, C. 2014. *2011 National household survey analysis, the Jewish population of Canada. Part 1, basic demographics; Part 2, Jewish populations in geographic areas*. Toronto: Jewish Federations of Canada-UIA.
- Shahar, C. 2015. Jewish population of Canada, 2015. In *American Jewish year book 2015*, ed. A. Dashefsky and I. Sheskin, 261–271. Dordrecht: Springer.
- Sheskin, I.M. 2008. Four questions about American Jewish demography. *Jewish Political Studies Review* 20(1–2): 23–42.
- Sheskin, I.M. 2009. *The 2008 Jewish community study of greater Middlesex county, main report*. South River, NJ: Jewish Federation of Greater Middlesex County.

- Sheskin, I.M. 2015a. *Comparisons of Jewish communities: A compendium of tables and bar charts*. Storrs: Mandell Berman Institute, North American Jewish Data Bank and the Jewish Federations of North America.
- Sheskin, I.M. 2015b. *2014 Greater Miami Jewish federation population study: A portrait of Jewish Miami*. Miami: The Greater Miami Jewish Federation.
- Sheskin, I.M., and A. Dashefsky. 2007. *Jewish population of the United States, 2007, American Jewish Year Book, 107*. New York: The American Jewish Committee, 136–138 and 198–199.
- Sheskin, I.M., and A. Dashefsky. 2010. *Jewish population in the United States, 2010*, Current Jewish Population Reports, Report 2010–1. Storrs: The North American Jewish Data Bank, the Association for the Social Scientific Study of Jewry, and the Jewish Federations of North America.
- Sheskin, I.M., and A. Dashefsky. 2015. Jewish population in the United States 2015. In *American Jewish year book 2015*, ed. A. Dashefsky and I. Sheskin, 163–260. Dordrecht: Springer.
- Shorer Kaplan, M. 2016. Ethnic migration in comparative perspective: A case study of migration of Jews from Uruguay to Israel and other countries. *Hagira*, 6 (Hebrew).
- Smith, T.W. 2009. *Religious switching among American Jews*. New York: The American Jewish Committee.
- Soffer, A. 2015. *If I were running to lead Israel in 2015*. Haifa: University of Haifa, Chaikin Chair in Geostrategic Studies (in Hebrew).
- Soffer, A., and Y. Bistrow. 2004. *Israel demography 2004–2020 in the light of disengagement*. Haifa: University of Haifa (in Hebrew).
- SSRI. 2015. Jewish population estimates 2014. Preliminary Release 6/29/2015. Waltham: Brandeis University, SSRI Steinhardt Social Research Institute.
- Staetsky, L., J. Boyd, E. Ben-Rafael, E. Cohen, S. DellaPergola, L. Dencik, O. Glöckner, and A. Kovács. 2013. *Perceptions and experiences of antisemitism among Jews in selected EU member states*. London: JPR/Institute for Jewish Policy Research; Ipsos MORI.
- Stark, T. 1995. *A magyar zsidóság statisztikája: Kutatási jelentés*. Budapest: MTA Történettudományi Intézete.
- Statistics Canada. 2003a. *Selected religions for Canada provinces and territories – 20% sample data*. <http://www12.statcan.ca/english/census01/products/highlight/Religion/Page.cfm?Lang=E&Geo=PR&View=1a&Code=01&Table=1&StartRec=1&Sort=2&B1=Canada&B2=1>. Ottawa.
- Statistics Canada. 2003b. *Profile of citizenship, immigration, birthplace, generation status, ethnic origin, visible minorities and aboriginal peoples, for Canada, provinces, territories, census divisions and census subdivisions, 2001 census*. <http://www12.statcan.gc.ca/english/census01/products/standard/profiles/Rp-eng.cfm?LANG>. Ottawa.
- Statistics Canada. 2008. *Ethnic origins 2006 counts for Canada provinces and territories – 20% sample data*. <http://www12.statcan.gc.ca/census-recensement/2006/dp-pd/hlt/97-562/pages/page.cfm?Lang=E&Geo=PR&Code=01&Data=Count&Table=2&StartRec=1&Sort=3&Display=All&CSDFilter=5000>. Ottawa.
- Statistics Canada. 2013a. *2011 National household survey*, Statistics Canada Catalogue no. 99-010-X2011032. Ottawa.
- Statistics Canada. 2013b. *2011 National household survey*, Statistics Canada Catalogue no. 99-010-X2011028. Ottawa.
- Statistics New Zealand. 2007. *2006 census of population and dwelling*. Auckland: Statistics New Zealand.
- Stonawski, M., V. Skirbekk, C. Hackett, M. Potančoková, and B. Grim. 2014. The size and demographic structure of religions in Europe. In *Yearbook of international religious demography 2014*, ed. B.J. Grim, T.M. Johnson, V. Skirbekk, and G.A. Zurlo, 131–142. Leiden/Boston: Brill.
- Swiss Fund for Needy Victims of the Holocaust/Shoa. 2002. *Final report*. Bern: Swiss Fund for Needy Victims of the Holocaust/Shoa.

- Tanenbaum, B., and R. Kooyman. 2014. *Jewish feelings, Jewish practice? Children of Jewish intermarriage in the Netherlands*. Paris/Oxford: JDC International Centre for Community Development.
- The Board of Deputies of British Jews, Community Research Unit. 2005. *Report on community vital statistics 2004*. London: The Board of Deputies of British Jews, Community Research Unit.
- The Jewish Daily Forward. 2014. *Who are we now? Interpreting the Pew study on Jewish identity in America today*. <http://www.amazon.com/Interpreting-Study-Jewish-Identity-America-ebook/dp/B00FWVFD2C>.
- The Jewish People Policy Planning Institute. 2005. *Annual assessment 2004–2005, between thriving and decline*. Jerusalem: The Jewish People Policy Planning Institute.
- The Jewish People Policy Planning Institute. 2007. *The conference on the future of the Jewish people 2007, background policy documents*. Jerusalem: The Jewish People Policy Planning Institute.
- The Jewish People Policy Planning Institute. 2008. *Tomorrow*. Jerusalem: The Jewish People Policy Planning Institute.
- Tian, J.Y., H.W. Wang, Y.C. Li, W. Zhang, Y.G. Yao, J. Van Straten, M.B. Richards, and Q.P. Kong. 2015. A genetic contribution from the Far East into Ashkenazi Jews via the ancient Silk Road. *Scientific Reports* 5(8377): 1–35.
- Tighe, E., L. Saxe, D. Brown, J. Dillinger, A. Klein, and A. Hill. 2005. *Research synthesis of national survey estimates of the U.S. Jewish population; project summary, method and analysis plan*. Waltham: Brandeis University, Steinhardt Social Research Institute.
- Tighe, E., C. Kadushin, and L. Saxe. 2009a. *Jewish population in the US: 1990 vs. 2000*, Working paper. Waltham: Brandeis University, Steinhardt Social Research Institute.
- Tighe, E., D. Livert, M. Barnett, and L. Saxe. 2009b. *Cross-survey analysis to estimate low incidence religious groups*. Waltham: Brandeis University, Steinhardt Social Research Institute.
- Tighe, E., L. Saxe, C. Kadushin, R. Magidin De Kramer, B. Nurshadenov, J. Aronson, and L. Cherny. 2011. *Estimating the Jewish population of the United States: 2000–2010*. Waltham: Brandeis University, Steinhardt Social Research Institute.
- Tobin, G., and S. Groeneman. 2003. *Surveying the Jewish population in the United States. Part 1: Population estimate. Part 2: Methodological issues and challenges*. San Francisco: Institute for Jewish & Community Research.
- Tolts, M. 2002. *Main demographic trends of the Jews in Russia and the FSU*. Jerusalem: The Hebrew University, The Institute of Contemporary Jewry.
- Tolts, M. 2003. Mass Aliyah and Jewish emigration from Russia: Dynamics and factors. *Eastern European Jewish Affairs* 33: 71–96.
- Tolts, M. 2004. The Post-Soviet Jewish population in Russia and the world. *Jews in Russia and Eastern Europe* 52: 37–63.
- Tolts, M. 2005. *Demographic trends of the Jews in the Former Soviet Union (Final report – Sixth year of study)*. Jerusalem: The Hebrew University, The A. Harman Institute of Contemporary Jewry, Division of Jewish Demography and Statistics.
- Tolts, M. 2006. Contemporary trends in family formation among the Jews in Russia. *Jews in Russia and Eastern Europe* 57: 5–23.
- Tolts, M. 2007. Post-Soviet Jewish demography, 1989–2004. In *Revolution, repression, and revival: The Soviet Jewish experience*, ed. Z. Gitelman and Y. Ro'i, 283–311. Lanham: Rowman & Littlefield.
- Tolts, M. 2008. Population since world war I; Migration since world war I. In *The YIVO encyclopedia of Jews in Eastern Europe*, ed. G. Hundert, 1429–1440. New Haven: Yale University Press.
- Tolts, M. 2009. *Some demographic and socio-economic trends of the Jews in Russia and the FSU*. Jerusalem: The Hebrew University, The A. Harman Institute of Contemporary Jewry, Division of Jewish Demography and Statistics.

- Tolts, M. 2011. *Demography of the contemporary Russian-Speaking Jewish diaspora*. Paper presented at the conference on the contemporary Russian-speaking Jewish Diaspora. Cambridge: Harvard University, November 13–15.
- Tolts, M. 2013. The Jews in Georgia in the Late Soviet Period: A demographic profile. In *Studies in Caucasian, Georgian, and Bukharan Jewry: Historical, sociological, and cultural aspects*, ed. G. Akhiezer, R. Enoch, and S. Weinstein, 102–116. Ariel: Ariel University, Institute for Research of Jewish Communities of the Caucasus and Central Asia.
- Tolts, M. 2014. Sources for the demographic study of the Jews in the former Soviet Union. *Studies in Contemporary Jewry* 27: 160–177.
- Tolts, M. 2015. Demographic transformations among Ex-Soviet migrants in Israel. In *Research in Jewish demography and identity*, ed. E. Lederhendler and U. Rebhun, 146–168. Boston: Academic Studies Press.
- Torczyner, J.L., S.L. Brotman, K. Viragh, and G.J. Goldmann. 1993. *Demographic challenges facing Canadian Jewry; Initial findings from the 1991 census*. Montreal: Federation CJA.
- Tuval, S. 2004. *The Jewish community of Istanbul, 1948–1992*. Jerusalem: Ben Zvi Institute (in Hebrew).
- Ukrainian Ministry of Statistics. 2002. *Population census 2001*. Kiev: Ukrainian Ministry of Statistics.
- Unione delle Comunità Ebraiche Italiane. 2002. *IV Congresso, Relazione del consiglio*. Roma: Unione delle Comunità Ebraiche Italiane.
- Unione delle Comunità Ebraiche Italiane. 2010. *Indagine demografica – Numero degli iscritti delle comunità*. Roma: Unione delle Comunità Ebraiche Italiane.
- United Kingdom, National Records of Scotland (NRS). 2011. *2011 Scotland's Census*. <http://www.scotlandscensus.gov.uk/>.
- United Kingdom Office for National Statistics. 2002. *National report for England and Wales 2001*. London: United Kingdom Office for National Statistics.
- United Kingdom Office for National Statistics. 2012. *2011 Population Census*. <https://www.ons.gov.uk/census/2011census/2011ukcensuses/ukcensusedata>.
- United Kingdom, Scotland General Register Office. 2002. *2001 Census*. Edinburgh: Scotland General Register Office.
- United Nations. 2006. *Demographic yearbook. Special census topics*. New York: United Nations Department of Economic and Social Affairs.
- United Nations Department of Economic and Social Affairs, Population Division. 2015. *World population prospects: The 2015 revision*. New York: United Nations Department of Economic and Social Affairs, Population Division.
- United Nations Development Programme. 2016. *Human development report*. New York: United Nations Development Programme.
- US Census Bureau. 1958. *Religion reported by the civilian population in the United States, March 1957*, Current population reports, population characteristics, series P-20, No. 79. Washington, DC: US Census Bureau.
- US Census Bureau. 1968. *Tabulations of data on the social and economic characteristics of major religious groups, March 1957*. Washington, DC: US Census Bureau.
- US Census Bureau. 2012. *Statistical abstract of the United States*. Washington, DC: US Census Bureau.
- US Department of Homeland Security. 2013. *Yearbook of immigration statistics: 2012*. Washington, DC: U.S. Department of Homeland Security, Office of Immigration Statistics. Accessed at: <http://www.dhs.gov/yearbook-immigration-statistics>.
- US Executive Office of the President, Office of Management and Budget. 2013. *Update of statistical area definitions and guidance on their uses*, OMB bulletin, 13–01. Washington, DC: US Executive Office of the President, Office of Management and Budget. <https://www.whitehouse.gov/sites/default/files/omb/bulletins/2013/b13-01.pdf>.
- van Solinge, H., and M. de Vries (eds.). 2001. *De Joden in Nederland Anno 2000: Demografisch profiel en binding aan het joodendom*. Amsterdam: Aksant.

- van Solinge, H., and C. van Praag. 2010. *De Joden in Nederland anno 2009 continuteit en veranderingen*. Diemen: AMB.
- Voas, D. 2007. Estimating the Jewish undercount in the 2001 census: A comment on Graham and Waterman 2005. *Population, Space and Place* 13: 401–407.
- Vulkan, D., and D. Graham. 2008. *Population trends among Britain's strictly orthodox*. London: Board of Deputies of British Jews.
- Waxman, C.I. 2013. Multiculturalism, conversion, and the future of Israel as a modern state. *Israel Studies Review* 28(1): 33–53.
- Weinfeld, M., and R.F. Schnoor. 2014. The demography of Canadian Jewry, the census of 2011: Challenges and results. In *American Jewish year book 2014*, ed. A. Dashefsky and I. Sheskin, 285–299. Dordrecht: Springer.
- Weinfeld, M., R.F. Schnoor, and D.S. Koffman. 2012. Overview of Canadian Jewry. In *American Jewish year book 2012*, ed. A. Dashefsky and I. Sheskin. Dordrecht: Springer.
- Zentralwohlfahrtsstelle der Juden in Deutschland. 2015. *Mitgliederstatistik der jüdischen Gemeinde und Landesverbände in Deutschland für das Jahr 2015*. Frankfurt a.M: ZWJD.
- Zentralwohlfahrtsstelle der Juden in Deutschland. Annual. *Mitgliederstatistik; Der Einzelnen Jüdischen Gemeinden und Landesverbände in Deutschland*. Frankfurt a. M: ZWJD.
- Zimmerman, B., R. Seid, M.L. Wise, Y. Ettinger, D. Shahaf, E. Sohar, D. Passig, and A. Shvout. 2005a. *Arab population in the West Bank and Gaza: The million and a half person gap*. Washington, DC: American Enterprise Institute.
- Zimmerman, B., R. Seid, and M.L. Wise. 2005b. *The million person gap: The Arab population in the West Bank and Gaza*, Mideast security and policy studies 65. Ramat Gan: The Begin-Sadat Center for Strategic Studies.

Part III
Jewish Lists

Chapter 18

Jewish Institutions

Ira M. Sheskin and Arnold Dashefsky

This chapter provides lists with contact information (name, address, phone number, website) for over 140 Jewish Federations, about 220 Jewish Community Centers, 180 Jewish Family Services, 30 Jewish Vocational Services, about 45 Jewish Free Loans, more than 790 National Jewish organizations, more than 200 Jewish overnight camps, more than 120 Jewish museums, and more than 150 Holocaust museums, memorials, and monuments.

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 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, 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.

I.M. Sheskin (✉)

Department of Geography and Jewish Demography Project, The Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA
e-mail: isheskin@miami.edu

A. Dashefsky

Department of Sociology and Center for Judaic Studies, University of Connecticut, Storrs, CT, USA
e-mail: arnold.dashefsky@uconn.edu

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.

18.1 Jewish Federations

Central Coordinating Body for North American Jewish Federations

The Jewish Federations of North America
25 Broadway, 17th Floor, 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 Federation 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.jfsa.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, The Jewish Community Foundation, 2121 Allston Way, Suite 200, 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 & Jewish Community Foundation 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 the Desert, 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 Drive, San Diego, CA 92123 (858) 571-3444, www.jewishinsandiego.org

San Francisco

Jewish Community Federation & Endowment Fund 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, 114 West Lime Avenue Monrovia, CA 91016 (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**

JEWISHcolorado (formerly 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

Greenwich

UJA 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

Upper Fairfield County

Federation for Jewish Philanthropy of Upper Fairfield County, 431 Post Road E, Suite 22, Westport CT 06880 (203) 226-8197, www.jewishphilanthropyct.org/

Western Connecticut

Jewish Federation of Western Connecticut, 444 Main Street North, Southbury, CT
06484 (203) 267- 3177, www.jfed.net

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 Executive Boulevard, Suite
100, North Bethesda, 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, 3835 NW 8th Avenue, Gainesville, FL
32605 (352) 371-3846, www.jcnfc.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, 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.jewishatlanta.org

Augusta

Augusta Jewish Federation, 898 Weinberger Way at Marks Park, 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, www.jewishcolumbus.org

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.cujf.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

Jewish Federation of Fort Wayne, 5200 Old Mill Road, Fort Wayne, IN 46807 (260) 456-0400, 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, 3600 Dutchmans Lane, Louisville, KY 40205
(502) 459-0660, 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, 10630 Little Patuxent Parkway, Suite 400, Columbia, MD 21044 (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) 360-2885, 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 (No website)

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, North 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
48823 (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

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) 915-3659,
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, 1361 Elm Street, Suite 403, Manchester, NJ
03101 (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.org

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-Monmouth

Jewish Federation in the Heart of New Jersey, 230 Old Bridge Turnpike South River,
NJ 08882 and 960 Holmdel Road, Building II, 2nd Floor, Holmdel, NJ 07733
(732) 866-4300, www.jewishheartnj.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, 1235A Route 70, Lakewood, NJ 08701 (732) 363-0530, www.jewishoceancounty.org

Princeton/Mercer-Bucks County

The Jewish Federation of Princeton/Mercer-Bucks, 4 Princess Road, Suite 211, 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, Suite 200, 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 Collegeview 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, www.iaujc.org

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.jewishorangenyc.org

Rochester

Jewish 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-10, 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

Jewish Federation of Durham-Chapel Hill, 1937 West Cornwallis Road, Durham, NC 27705 (919) 354-4936, 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

WNC Jewish Federation, PO Box 7126, Asheville, NC 28802 (828) 545-4648,
www.jewishasheville.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, Canton Jewish Community Center, 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, 25701 Science Park Drive, Cleveland, OH 44122
(216) 593-2900, www.jewishcleveland.org

Columbus

Jewish Federation of Columbus, 1175 College Avenue, Columbus, OH 43209 (614)
237-7686, www.columbusjewishfederation.org

Dayton

Jewish Federation of Greater Dayton, 525 Versailles Drive, Centerville, 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 Wilshire Creek Boulevard,
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, 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, Suite 125, 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, 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, 176 Croghan Spur Road, Suite 100, Charleston, SC 29407 (843) 614-6600 www.jewishcharleston.org

Columbia

Columbia Jewish Federation, 306 Flora Drive, Columbia, SC 29223 (803) 787-2023, www.jewishcolumbia.org

Greenville

Greenville Jewish Federation, PO Box 5262, Greenville, SC 29606 (919) 271-1833, www.jewishgreenville.org

Tennessee

Chattanooga

Jewish Federation of Greater Chattanooga, 5461 North Terrace Road, Chattanooga, TN 37411 (423) 493-0270, www.jcfcg.com

Knoxville

Knoxville Jewish Alliance, 6800 Deane Hill Drive SW, 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 and Jewish Foundation 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) 735-8000, 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 Greater El Paso, 5740 North Mesa Street, El Paso, TX 79912 (915) 842-9554, 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) 285-6500, 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 City Center 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, <http://www.fjcofcharleston.org/>

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, Suite 200, Edmonton, AB T5P 2R1 (780) 487-0585, www.jewishedmonton.org

British Columbia

Vancouver

Jewish Federation of Greater Vancouver, 200-950 West 41st Avenue, Vancouver, BC V5Z 2N7 (604) 257-5100, www.jewishvancouver.com

Victoria/Vancouver Island

Jewish Federation of Victoria & Vancouver Island, 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

Hamilton Jewish Federation, 1030 Lower Lions Club Road, Ancaster, ON L9H 4X1 (905) 648-0605, ext. 305, www.jewishhamilton.org

London

London Jewish Federation, JCC London, 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.com

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 Street, Dollard-des-Ormeaux, QC
H9B 2E1 (514) 624-5005, www.federationcja.org/en/who/fcja_westisland**18.2 Jewish Community Centers*****Central Coordinating Body for the Jewish Community Centers***

Jewish Community Center Association of North America

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

Valley JCC, 20350 Ventura Boulevard, Suite 100, Woodland Hills, CA 91364 (818) 360-2211, www.valleyjcc.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) 288-1421, www.facebook.com/sccjl

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) 357-7429, www.svjcc.org

San Luis Obispo

JCC-Federation of San Luis Obispo, 578 March Street, San Luis Obispo, CA 93401 (805) 426-5465, www.jccslo.com

Santa Barbara

Jewish Federation of Greater Santa Barbara, 524 Chapala Street, Santa Barbara, CA 93101 (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 site is now a Jewish Senior Services facility.

Danbury

JCC in Sherman, 9 Route 39 Sherman, CT 06784 (860) 355-8050, www.jccinsherman.org

Greenwich

JCC Greenwich, One Holly Hill Lane, Greenwich, CT 06830 (203) 552-1818,
www.jccgreenwich.org

Hartford

Mandell JCC of Greater Hartford, 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-
2522, www.jccnh.org

Stamford

Stamford JCC, 1035 Newfield Avenue, Stamford, CT 06905 (203) 322-7900, www.stamfordjcc.org

Western Connecticut

JCC of Western Connecticut, 444 Main Street North, Southbury, CT 06484 (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**

Washington DC JCC, 1529 Sixteenth Street NW, Washington, DC 20036 (202) 518-
9400, 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

David A. Stein 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

Rosen JCC: Jewish Community Center of Southwest Orlando, 11184 South Apopka, Vineland Road, Orlando, FL 32836 (407) 387-5330, www.rosejcc.org

Orlando

Roth Family JCC of Greater Orlando, 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

Tampa

Tampa JCC and Federation, 13009 Community Campus Drive, Tampa, FL 33625 (813) 264-9000, www.jewishtampa.com

West Palm Beach

Mandel JCC of the Palm Beaches, JCC North, 5221 Hood Road, Palm Beach Gardens, FL 33418 (561) 712-5200, www.jconline.com

West Palm Beach

Mandel JCC of the Palm Beaches, Lore and Eric F. Ross JCC, 8500 Jog Road, Boynton Beach, FL 33472 (561) 740-9000, www.jconline.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, Bernard Horwich JCC, 3003 West Touhy Avenue, Chicago, IL 60645 (773) 761-9100, www.jccchicago.org

Chicago

JCC Chicago, Bernard Weinger JCC, 300 Revere Drive, Northbrook, IL 60062 (224) 406-9200, www.jccchicago.org

Chicago

JCC Chicago, Florence G. Heller JCC, 524 West Melrose Avenue, Chicago, IL 60657 (773) 871-6780, www.jccchicago.org

Chicago

JCC Chicago, Lake County JCC, 23280 Old McHenry Road, Lake Zurich, IL 60047 (847) 726-0800, www.jccchicago.org

Chicago

JCC Chicago, Hyde Park JCC, 5200 South Hyde Park Boulevard, Chicago, IL 60615 (773) 753-3080, www.jccchicago.org

Chicago

JCC Chicago, Mayer Kaplan JCC, Children's Center, 5050 Church Street, Skokie, IL 60077 (847) 763.3500, www.jccchicago.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.thejkc.org

Kentucky

Louisville

JCC of Louisville, 3600 Dutchmans Lane, Louisville, KY 40205 (502) 459-0660,
www.jccoflouisville.org

Louisiana

New Orleans

JCC of Greater New Orleans, Goldring-Woldenberg JCC – Metairie, Harry and
Jeanette Weinberg Building, 3747 West Esplanade Avenue, Metairie, LA 70002
(504) 887-5158, www.nojcc.org

New Orleans

JCC of Greater New Orleans, 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
04103 (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) 559-3500, www.jcc.org

Baltimore

JCC of Greater Baltimore, Harry and Jeanette Weinberg JCC, 5700 Park Heights
Avenue, Baltimore, MD 21215 (410) 500-5900, www.jcc.org

Baltimore

Downtown Baltimore JCC, 1118 Light Street, Baltimore, MD 21230 (410)
559-3618

Columbia

Jewish Federation of Howard County, 10630 Little Patuxent Parkway, Suite 400,
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, <https://jccns.org/>

North Shore

North Suburban JCC and Early Childhood Program, 240 Lynnfield Street, Peabody, MA 01960 (978) 471-5520, 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.jccannarbor.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, 8689 West Sahara Avenue, Suite 105, Las Vegas, NV 89117 (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

JCC of Western Monmouth, 100 Route 9 N, The Galleria, Manalapan, NJ 07726

Monmouth County

DSN Community Center, 244 Norwood Avenue, Oakhurst, NJ 07755 (732) 686-9595, www.dsnlive.org

Princeton/Mercer-Bucks

Betty & Milton Katz JCC of Princeton Mercer Bucks, 99 Clarksville Road, West Windsor, NJ 08550 (609) 606-7070, 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

Kaplan 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.sbjcc.org

Southern New Jersey

Betty & Milton Katz JCC of Cherry Hill, 1301 Springdale Road, Cherry Hill, NJ 08003 (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, 17 Collegeview Avenue, Poughkeepsie, NY 12603 (845) 471-9811, www.jewishdutchess.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 Rockland, 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 Manhattan, 334 Amsterdam Ave, New York, NY 10023 (646) 505-4444, 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

JCC of the Greater Five Towns, 207 Grove Avenue, Cedarhurst, NY 11516 (516) 569-6733, www.fivetownsjcc.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

Central Queens Y, 67-09 108th Street, Forest Hills, NY 11375 (718) 268-5011, www.cqy.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

JCC of Staten Island, Aberlin/North JCC, 485 Victory Boulevard, Staten Island, NY 10301 (718) 475-5290, 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

Suffolk Y JCC, 74 Hauppauge Road, Commack, NY 11725 (631) 462-9800, www.suffolkyjcc.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, 2966 Crompond Road (in, Yorktown Jewish Center) Yorktown Heights, NY 10598 (914) 962-8430, 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) 354-4936, www.levinjcc.org

Raleigh

Raleigh-Cary JCC, 8210 Creedmoor Road, Suite 104, Raleigh, NC 27613 (919) 676-2000, 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

The Manuel D. and Rhoda 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, Centerville, OH 45459 (937) 610-1555, www.JewishDayton.org

Toledo

YMCA and 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 The Lehigh Valley, 702 North 22nd Street, Allentown, PA 18104 (610) 435-
3571, www.allentownjcc.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.jcclancaster.org

Philadelphia

Charles & Elizabeth Gershman Y, 401 South Broad Street, Philadelphia, PA 19147
(215) 545-4400, www.gershmany.org

Philadelphia

Keyv 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.kleinlife.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

The Jewish Federation of Reading, PA, 1100 Berkshire Boulevard, Suite 125,
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 Northeastern Pennsylvania, 60 South River Street, Wilkes-Barre, PA 18702
(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**

Jewish Community Alliance of Greater Rhode Island, 401 Elmgrove Avenue,
Providence, RI 02906 (401) 421-4111, www.jccri.org

South Carolina

Charleston

Charleston JCC, 706 Orleans Road, Charleston, SC 29417 (843) 571-6565, www.charlestonjcc.org

Columbia

Katie and Irwin Kahn JCC, 306 Flora Drive, Columbia, SC 29223 (803) 787-2023, www.jcccolumbia.org

Tennessee

Chattanooga

Jewish Federation of Greater Chattanooga, 5461 North Terrace Road, Chattanooga, TN 37411 (423) 493-0270, www.jcfgc.com

Knoxville

Knoxville Jewish Alliance, 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 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.jccc Corpus Christi.com

Dallas

Aaron Family JCC of Dallas, 7900 Northaven Road, Dallas, TX 75230 (214) 739-2737, www.jccdallas.org

El Paso

Jewish Federation of Greater El Paso, 5740 North Mesa Street, El Paso, TX 79912 (915) 842-9554, 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, 401 City Center
Boulevard 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

Jewish Federation of Edmonton, 10220-156th Street, Suite 200, Edmonton, AB
T5R 1X3 (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, Suite 240, 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, Suite 240, Vaughan, ON L6A 3Z8 (905) 303-1821, www.srcentre.ca

Windsor

Windsor JCC, 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

18.3 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

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, Suite 700, 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, 409 South Farrell, Suite 208, Palm Springs, CA 92262 (760) 325-4088, www.jfsdesert.org

Sacramento

Jewish Service Network, 2014 Capitol Avenue, Sacramento, CA 95811 (916) 486-0906, www.jewishsac.org/jfs

San Diego

Jewish Family Service of San Diego, Turk Family Center, 8804 Balboa Avenue, San Diego, CA 92123 (858) 637-3210, 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 Counseling and Referral Network, 114A West Lime Avenue, Monrovia, CA 91016 (626) 445-0810, www.jewishsgpv.org

San Luis Obispo

Jewish Family Services, 875 Laureate Lane, San Luis Obispo 93405 (805) 316-1118, www.jccslo.com/jewish-family-services.html

Santa Barbara

Jewish Family Service of Greater Santa Barbara, 524 Chapala Street, Santa Barbara, CA 93101 (805) 957-1115, www.jewishsantabarbara.org/jewish-family-service

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, at the United Jewish Center, 141 Deer Hill Avenue, Danbury, CT 06810 (203) 748-3355, www.unitedjewishcenter.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, PO Box 370386, West Hartford, CT 06137 (860) 521-1319, www.jcsohartford.org

New Haven

Jewish Family Service of New Haven, 1440 Whalley Avenue, New Haven, CT 06515 (203) 389-5599, www.jfsohn.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

Jewish Family Service, 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**

Goodman 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/ways-to-give/jewish-family-service

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, Suite A, 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 the Suncoast, 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

Chicago

Yehi Ohr Jewish Institute for Psychological Advancement, 3553 West Peterson Avenue, Suite 104, Chicago, Illinois 60659 (773) 234-3870, <http://www.yehiohr.org/>

Indiana

Indianapolis

Jewish Family Services at the Reuben Center, 6905 Hoover Road, Indianapolis, IN 46260 (317) 259-6822, <http://www.jewishindianapolis.org/jfs>

Munster

Jewish Community Services and Programs, 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)
269-8244, 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.jfcslouisville.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
603, 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.facebook.com/pages/JFS-Worcester-Jewish-Family-Service/129438433799044

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, Suite 400, 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.jfscifton.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, 51 Garden Street, Hoboken, NJ 07030 (201) 222-9060, 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 Greater 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.jfconline.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.jfsneny.org

Broome County

Jewish Family Service, 500 Club House Road, Vestal, NY 13850 (607) 724-2332, www.jfbc.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, 17 Collegeview 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.bjcconline.org

Bronx

Concourse-North Bronx Jewish Community Council, 1175 Findlay Avenue, Bronx, NY 10456 (718) 681-4860, www.bjconline.org

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) 438-5921, 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

Brooklyn

Jewish Community Council of Marine Park, 2076 Flatbush Avenue, 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, 6th Floor, 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.jccwhi.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

Queens

Flushing Jewish Community Council, 43-43 Bowne Street, Flushing, NY 11355 (718) 463-0434, www.flushingjcc.net

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) 343-6779, www.northeastqueensjewish.org

Queens

Queens Jewish Community Council, 119-45 Union Turnpike, Forest Hills, NY 11375 (718) 544-9033, www.qjcc.org

Westchester

Jewish Community Council of Mount Vernon, 550 North Columbus Avenue, Mount Vernon, NY 10552 (914) 664-1727, www.ujafedny.org/find-help/item/jewish-community-council-of-mount-vernon-information-and-referral/TJ-3000.1500/%20

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) 354-4936, www.shalomdch.org

Greensboro

Jewish Family Services, 5509-C West Friendly Avenue, Greensboro, NC 27410 (336) 852-5433, www.shalomgreensboro.org

Raleigh-Cary

Jewish Family Services, 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) 253-0701, www.jcc-asheville.org

Ohio

Akron

Jewish Family Service, 750 White Pond Drive, Akron, OH 44320 (330) 869-2424, www.jewishakron.org

Canton

Jewish Family Services, 432 30th Street NW, Canton, OH 44709 (330) 452-6466, 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, 3333 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.jfsnepa.org

Lancaster

Jewish Family Service of Lancaster, Congregation Shaarai Shomayim, 75 East James Street, Lancaster PA 17602 (717) 397-5575, www.jfshelps.org

Lehigh Valley

Jewish Family Service of the Lehigh Valley, 2004 West 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 (866) 532-7669, www.jfcsphilly.org

Pittsburgh

Jewish Family & Children's Service of Pittsburgh, 5743 Bartlett Street, Pittsburgh, PA 15217 (412) 422-7200, www.jfcsphgh.org

Reading

Jewish Family Service of Northeastern Pennsylvania, 1100 Berkshire Boulevard, Suite 125, 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.charlestonjfs.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.jcpmemphis.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) 569-0892, www.tarrantfederation.org

Houston

Jewish Family Service, 4131 South Braeswood Boulevard, Houston, TX 77025
(713) 667-9336, www.jfshouston.org

Houston

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) 302-6921, 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, 100, 8702 Meadowlark Road, Edmonton AB
T5R 5W5 (780) 454-1194, www.jfse.org

British Columbia**Vancouver**

Jewish Family Service Agency, 201 – 475 East Broadway, Vancouver, BC V5T 1W9
(604) 257-5151, www.jfsa.ca

Victoria

Jewish Family Services of Vancouver Island, 3636 Shelbourne Street, Victoria, BC
V8P 4H2 (250) 704-2744, 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 5G4 (905)
627-9922, ext. 21, www.hamiltonjss.org

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 Head Office, 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) 343-3524, www.ometz.ca

Central Coordinating Body for Jewish Vocational Services

International Association of Jewish Vocational Services
1845 Walnut Street, Suite 640, Philadelphia, PA 19103 (215) 854-0233
www.iajvs.org

United States

Arizona

Phoenix
JSupport, 4727 East Bell Road, Suite 505, Phoenix, AZ 85032 (480) 415-7105, (No website)

Phoenix
Jewish Family & Children's Service, 2017 North 7th Street, Phoenix, AZ 85006
(602) 452-4660, www.jfcsaz.org

California

Los Angeles
Jewish Vocational Service, 6505 Wilshire Boulevard, Suite 200, Los Angeles, CA 90048 (323) 761-8888, www.jvsla.org

San Diego
San Diego - Jewish Family Service, Turk Family Center, 8804 Balboa Avenue, San Diego, CA 92123 (858) 637-3000, www.jfssd.org

San Francisco
Jewish Vocational Service, 225 Bush Street, Suite 400, San Francisco, CA 94104
(415) 391-3600, www.jvs.org

Colorado

Denver
SHALOM Denver/Jewish Family Service of Colorado, 3201 South Tamarac Drive, Denver, CO 80231 (303) 597-5000, 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

Miami

Jewish Community Services of South Florida, 735 NE 125th Street, North Miami, FL 33161 (305) 576-6550, www.jcsfl.org

South Palm Beach

Boca Raton - Ruth & Normal Rales Jewish Family Services, 21300 Ruth & Baron, Coleman Boulevard, Boca Raton, FL 33428 (561) 852-3333, www.ralesjfs.org

Tampa

Tampa Bay-Job-Links, 4100 West Kennedy Boulevard, Suite 206, Tampa, Florida 33609 (813) 344-0200, www.tampabay-job-links.org

Georgia

Atlanta

Jewish Family and Career Services, 4549 Chamblee Dunwoody Road, Atlanta, GA 30338 (770) 677-9300, www.jfcs-atlanta.org

Illinois

Chicago

Jewish Vocational Service, 216 West Jackson Boulevard, Suite 700, Chicago, IL 60606 (855) 463-6587, www.jvschicago.org

Kansas

Kansas City

Jewish Employment Services, 5801 West 115th Street, Overland Park, KS 66211 (913) 327-8130, www.jvskc.org

Kentucky

Louisville

Jewish Family & Career Services, 2821 Klempner Way, Louisville, KY 40205 (502) 452-6341, www.jfclsouthern.org

Maryland

Baltimore

Jewish Community Services, 5750 Park Heights Avenue, Suite 233, Baltimore, MD 21215 (410) 466-9200, www.jcsbaltimore.org

Massachusetts

Boston

Jewish Vocational Service, 75 Federal Street, 3rd Floor, Boston, MA 02110 (617) 399-3131, www.jvs-boston.org, www.careersolution.org

Michigan

Detroit

JVS, 29699 Southfield Road, Southfield, MI 48076 (248) 559-5000, www.jvsdet.org

Minnesota

Minneapolis

Jewish Family & Children's Service of Minneapolis, 13100 Wayzata Boulevard, Suite 400, Minnetonka, MN 55305 (952) 546-0616, www.jfcsmpls.org

Missouri

Kansas City

Jewish Vocational Service, 1608 Baltimore Avenue, Kansas City, MO 64108 (816) 471-2808, www.jvskc.org

St. Louis

MERS/Missouri Goodwill Industries, 1727 Locust Street, St. Louis, MO 63103 (314) 241-3464, www.mersgoodwill.org

New Jersey

Essex County

Jewish Vocational Service of MetroWest, 111 Prospect Street, East Orange, NJ 07017 (973) 674-6330, www.jvsnj.org

Middlesex County

Jewish Family & Vocational Service of Middlesex County, 32 Ford Avenue, 2nd Floor Milltown, NJ 08850 (732) 777-1940, www.jfvs.org

New York

Manhattan

FEGS Health and Human Services System, 315 Hudson Street, 9th Floor, New York, NY 10013 (212) 366-8400, www.fegs.org

Ohio

Cincinnati

JVS Career Services, 10945 Reed Hartman Highway, Suite 302, Cincinnati, OH 45242 (513) 936-9675, www.jvscinti.org

Cleveland

Jewish Family Service Association of Cleveland, 3659 South Green Road, Suite 322, Beachwood, OH 44122 (216) 292-3999, www.jfsa-cleveland.org

Columbus

Jewish Family Services, 1070 College Avenue, Columbus, OH 43209 (614) 231-1890, www.jfscolumbus.org

Pennsylvania

Philadelphia

JEVS Human Services Philadelphia, 1845 Walnut Street, 7th Floor, Philadelphia, PA 19103 (215) 854-1800, www.jevshumanservices.org

Pittsburgh

Jewish Family and Children's Service, 5743 Bartlett Street, Pittsburgh, PA 15217 (412) 422-7200, www.jfcspgh.org

Texas

Dallas

Jewish Family Service of Dallas, 5402 Arapaho Road, Dallas, TX 75248 (972) 437-9950, www.jfsdallas.org

Houston

Jewish Family Service, 4131 South Braeswood Boulevard, Houston, TX 77025 (713) 667-9336, www.jfshouston.org

Canada**Ontario**

Toronto

Jewish Vocational Service, 74 Tycos Drive, Toronto, ON M6B 1V9 (416) 787-1151, www.jvstoronto.org

Quebec

Montreal

Agence Ometz, 1 Carre Cummings Square, Montreal, 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, ext. 109

www.freeloan.org

United States**Arizona**

Phoenix

Jewish Free Loan of Greater Phoenix, 3443 North Central Avenue, Suite 707, Phoenix, AZ 85012 (602) 230-7983, www.jewishfreeloan.org

Tucson

Hebrew Free Loan Association of Tucson, 3822 East River Road, Tucson, AZ 85718
(520) 577-9393, www.jewishtucson.org

California**Los Angeles**

Jewish Free Loan Association (IAJFL Home Office), 6505 Wilshire Boulevard,
Suite 715, Los Angeles, CA 90048 (323) 761-8830, www.JFLA.org

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

Hebrew Free Loan Association of San Francisco, 131 Steuart Street, Suite 520, San
Francisco, CA 94105 (415) 546-9902, www.hflasf.org

Colorado**Denver**

Jewish Interest Free Loan of Colorado, Temple Sinai, 3509 South Glencoe, Denver,
CO 80237 (303) 759-0841, www.sinaidenver.org

Florida**South Palm Beach**

Ruth Rales Jewish Family Service, 21300 Ruth & Baron Coleman Boulevard, Boca
Raton, FL 33428 (561) 852-3333, www.ruthralesjfs.org

Miami

Hebrew Free Loan Association of South Florida, Inc., 18900 NE 25th Avenue,
MARJCC, Lipton Building, Suite 216, North Miami Beach, FL 33180 (305)
933-1187, www.hebrewloan.org

West Palm Beach

HFL of Palm Beach County, 4601 Community Drive, West Palm Beach, FL 33417
(561) 478-0700, <http://www.jewishpalmbeach.org>

Georgia, Virginia, North Carolina, South Carolina, and Florida

Atlanta

Jewish Educational Loan Fund, Inc., 4549 Chamblee Dunwoody Road, Atlanta, GA 30338 (770) 396-3080, www.JELF.org

Georgia

Atlanta

Jewish Interest Free Loan of Atlanta, 5115 New Peachtree Road, Suite 200A, Chamblee, GA 30341 (404) 268-5665, www.jifla.org

Maine

Portland

Hebrew Free Loan of Maine, c/o Jewish Community Alliance, 57 Ashmont Street, Portland, ME 04103 (207) 772-1959, <http://www.mainjewish.org>

Maryland/District of Columbia

Baltimore

Hebrew Free Loan Association of Baltimore, 5752 Park Heights Avenue, Baltimore, MD 21215 (410) 466-9200 ext. 216, www.hebrewfreeloan.org

Washington

Hebrew Free Loan Association of Greater Washington, 6121 Montrose Road, Rockville, MD 20852 (301) 859-0346, www.hebrewfreeloandc.org

Massachusetts

Springfield

Hebrew Free Loan Association of Greater Springfield, 1160 Dickinson Street, Springfield, MA 01108 (413) 736-6573, www.hflspringfield.org

Boston

Merrimack Valley Jewish Free Loan Association, 439 South Union Street, 2nd Floor, Andover, MA 01843 (978) 688 0466, www.mvjf.org

Michigan

Detroit

Hebrew Free Loan of Metropolitan Detroit, 6735 Telegraph Road, Suite 300,
Bloomfield Hills, MI 48301 (248) 723-8184, www.hfldetroit.org

Grand Rapids

Jewish Federation of Grand Rapids, 2727 Michigan Street NE, Grand Rapids, MI
49506 (616) 942-5553, ext. 18, www.jfgr.org

Minnesota

Minneapolis

Jewish Free Loan Program, c/o Jewish Family & Children's Service, 13100 Wayzata
Boulevard, #400, Minnetonka, MN 55305 (952) 546-0616, www.jfcsmpls.org

Missouri

St. Louis

Jewish Loan Association, c/o Jewish Federation of St. Louis, 12 Millstone Campus
Drive, St. Louis, MO 63146 (314) 432-0020, ext. 3800, www.jewishinstlouis.org

New Jersey

Morris County

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

Bergen County

Paterson Hebrew Free Loan Association, 10-10 Norma Avenue, Fair Lawn, NJ
07410 (201) 791-8395, www.jfsnorthjersey.org

New York

Buffalo

Hebrew Benevolent Loan Association, 2640 North Forest Road, Suite 200, Getzville,
NY 14068 (716) 204-0542, www.wnyhbbla.org

Manhattan

Hebrew Free Loan Society, 675 Third Avenue, Suite 1905, New York, NY 10017
(212) 687-0188, www.hfls.org

Ohio

Akron

Free Loan Association, c/o Anshe Sfard Synagogue, 646 North Revere Road, Akron, OH 44333 (330) 867-7292, (No website)

Cincinnati

Jewish Federation of Cincinnati, Hebrew Free Loan Program, 8499 Ridge Road, Cincinnati, OH 45236 (513) 985-1500, www.jewishcincinnati.org

Cleveland

Hebrew Free Loan Association of Cleveland, 23300 Chagrin Boulevard, #204, Beachwood, OH 44122 (216) 378-9042, www.hflaclev.org

Pennsylvania

Philadelphia

Hebrew Free Loan Society of Greater Philadelphia, c/o Beth Sholom Congregation, 8231 Old York Road, Elkins Park, PA 19027 (267) 709-9652, www.hebrewfree-loanphila.org

Pittsburgh

Hebrew Free Loan Association of Pittsburgh, 4307 Murray Avenue, Pittsburgh, PA 15217 (412) 422-8868, www.hflapgh.org

Rhode Island

Providence

Hebrew Free Loan Association of Providence, 58 Burlington Street, Providence, RI 02906 (401) 331-3081, www.jewishallianceri.org

Texas

Dallas

Dallas Hebrew Free Loan Association, PO Box 671235, Dallas, TX 75367 (214) 696-8008, www.dhfla.org

Austin

Hebrew Free Loans of Austin, 3571 Far West Boulevard #233, Austin, Texas 78731 (512) 677-4352, www.hfla.org

Fort Worth

Tarrant County Hebrew Free Loan Association, 4750 Bryant Irvin Road, Suite 808, (PMB #206) Fort Worth, TX 76132 (817) 569-0898/(817) 377-4422, www.tch-fla.org

Houston

Hebrew Free Loan Association of Greater Houston, 10101 Fondren Road, Suite 449, Houston, TX 77096 (713) 724-8997, www.hfla.net

San Antonio

Hebrew Free Loan Association of San Antonio, PO Box 780264, San Antonio, TX 78278 (210) 736-4352, www.hfla-sa.org

Utah**Salt Lake City**

Joseph & Evelyn Rosenblatt Free Loan Fund, c/o Jewish Family Services, 1111 East Brickyard Road, Suite 218, Salt Lake City, UT 84106 (801) 746-4334, www.jfsutah.org

Washington**Seattle**

Hebrew Free Loan Association of Greater Seattle, PO Box 141, Mercer Island, WA 98040 (206) 397-0005, www.hfla-seattle.com

Wisconsin**Milwaukee**

Milwaukee Jewish Free Loan Association, 409 East Silver Spring Drive, Milwaukee, WI 53217 (414) 961-1500, www.mjfreeloan.org

Canada**Alberta****Calgary**

The Calgary Jewish Family Loan Association, 25 Ceduna Lane SW, Calgary, AB T2W 6H5 (403) 281-9476, www.cjfla.org

Edmonton

Jewish Free Loan Society, 200 10220 156th Street, Edmonton, AB T5P 2R1 (780) 487-0585, www.jewishedmonton.org

British Columbia

Vancouver

Hebrew Free Loan Association of Vancouver, 304B-950 West 41st Avenue,
Vancouver, B.C. V5Z 2N7 (604) 428-2832, www.hfla.ca

Manitoba

Winnipeg

The Asper Helping Hand Initiative, Suite C200-123 Doncaster Street, Winnipeg,
MB R3N 2B2 (204) 477-7430, www.jcfswinnipeg.org

Ontario

Hamilton

Hebrew Free Loan Association of Hamilton, 30 Kings Street East, Dundas, Ontario
L9H 5G6 (905) 627-9922, (No website)

Toronto

Jewish Free Loan Toronto, 4600 Bathurst Street, Suite 340, Toronto, ON M2R 3V3
(416) 635-1217, www.jewishfreeloan.ca

Ottawa

Ottawa Hebrew Free Loan Association, 301-2255 Carling Avenue, Ottawa, ON
K2B 7Z5 (613) 722-2225, ext. 319, (No website)

Quebec

Montreal

Hebrew Free Loan Association of Montreal, 6525 Decarie Boulevard, Suite 202,
Montreal, QC H3W 3E3 (514) 733-7128, www.hflamtl.org

18.4 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/LGBTQ 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. 20.
3. The inclusion of an organization does not imply that the editors share the viewpoints espoused by that organization.
4. FSU means Former Soviet Union

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 FSU 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). 50 Eisenhower Drive, Suite 102 Paramus, NJ 07652. (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)

PORAT: People for Orthodox Renaissance and Torah (2016). (929) 367-6728. Inspired by a commitment to a tolerant and inclusive Modern Orthodox community, PORAT brings together lay and religious leaders to advocate for thoughtful halakhic observance and progressive education. PORAT supports organizations dedicated to these ideals, ensuring open dialogue with Modern Orthodox tradition while advancing Torah values. (www.poratonline.org)

Traditional

Union for Traditional Judaism (1984). 82 Nassau Street, #313 New York, NY 10038 (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/JewishLivingandLearning/Hazak55_Adults.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). 120 Broadway, Suite 1540, New York NY 10271. (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 train-

ing. 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.masorteworld.org)

Reconstructionist

Jewish Reconstructionist Communities (formerly **Jewish Reconstructionist Federation**) (2012) (1954). 1299 Church Road, Wyncote, PA, 19095. (215) 576-0800, Ext. 144. Jewish Reconstructionist Communities in association with the Reconstructionist Rabbinical College (RRC) provide services for more than 100 Reconstructionist congregations and havurot where members help create the Judaism they want to live. As a combined organization, RRC and Jewish Reconstructionist Communities make up a unique kind of entity in the contemporary Jewish landscape. Jewish Reconstructionist Communities works with our affiliates to build Jewish communities that are spiritually and intellectually vibrant and committed to Jewish learning, ethics, and social justice. It provides publications, consulting services, and resources covering topics such as education, tikkun olam, fundraising, and spiritual community building. (www.jewishrecon.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.menj.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 benefiting women and children in Israel, the FSU, and around the world. (www.wrj.org)

World Union for Progressive Judaism (1926). 633 Third Avenue, 7th Floor, 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. (216) 481-0850. 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 FSU. 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 participate 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.org)

International Institute for Secular Humanistic Judaism (IISHJ) (1985). 175 Olde Half Day Road, Suite 123, 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 Twelve 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 val-

ues 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 **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 2500 rabbis and 1500 synagogues. Since its creation, the NCS has been a significant voice and increasingly a recognized address in the Jewish community for engagement in inter-faith 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.nationalcouncilof-synagogues.org)

Synagogue Studies Institute (formerly **Synagogue 2000** and **Synagogue 3000**) (1994). 8814 Crestview Drive, Indianapolis, IN 46240. (317) 418-5488. 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.synagoguestudies.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) 960-5400. 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). 347 West 34th Street, New York, NY 10001. (917) 751-5265. The IRF 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 was 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 syna-

gogue 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. 276 5th Avenue, Suite 704, 7th 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. 82 Nassau Street, #313, New York, NY 10038 (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 1600 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.org)

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, geri-

atric, 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). 266 West 37th Street, Suite 803, New York, NY 10018. (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.truah.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)

Other Denomination

Beit Kaplan: The Rabbinic Partnership for Jewish Peoplehood (2016). Beit Kaplan is a new association of rabbis that strives to work collectively to sustain and inspire Jewish communities that champion the religious and cultural life of the Jewish people, upholding a vision of universal rights and dignity for all people. Inspired by the teachings of Rabbi Mordecai Kaplan, Beit Kaplan affirms a serious

commitment to traditional Jewish thought and practice while at the same time valuing democratic ideals, academic inquiry, artistic creativity, and scientific discovery. Beit Kaplan is committed to the State of Israel as the historic and contemporary homeland of the Jewish people. Its mission is to offer rabbis a supportive community of peers; promote unity among rabbis regardless of affiliation, welcoming rabbis across denominational lines who support the goals of the partnership; promote dialogue among rabbis on issues of Jewish thought and practice; and support individuals, couples, and families as they deepen their commitments to Jewish learning and Jewish life. Membership is open to graduates of recognized rabbinical schools who support the mission statement and positions of Beit Kaplan. (www.rabbinicpartnership.org)

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 Govoha (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 smicha (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 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 institu-

tion, 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 Smicha Program (2002). 3401 Prairie Avenue, Miami Beach, FL 33140. (646) 450-5354. The Miami Smicha 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 Smicha 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 smicha (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. RIETS 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 2700 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) 267-9404. 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 Smicha 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. (www.lecfl.com/about-yeshiva-gedolah)

Yeshiva Pirchei Shoshanim (Smicha Program) (1995). 570 4th Street, Lakewood, NJ 08701 (732) 370-3344. 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)

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.yctorah.org)

Traditional

Institute of Traditional Judaism-The Metivta (1990). 82 Nassau Street, #313, New York, NY 10038. 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)

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.ziegler.aju.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. (www.rrc.edu)

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) 674-5300. 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/alumni/connect/alumni-associations/debbie-friedman-school-sacred-music)

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 2500 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-program)

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 123, 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 Academy for Jewish Religion California, 3250 Wilshire Blvd, Suite 550, Los Angeles, CA 90010 (213).884-4133 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)

Rabbinical Seminary International (1955). 13 Fairmont Street, Elmsford, New York, NY 10523. (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 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/Mesifita Adath Wolkowisk–Cantorial Investiture. 28-18 147th Street, Flushing, NY 11354. (718) 461-1273. (www.adasforlife.org/iRabbinicalAcdy.html)

The Rabbinical Academy/Mesifita 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 & 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. (www.certifiedmohels.org)

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). (Merged into the Conference of Jewish Communal Service, now known as JPRO.)

Association of Reform Jewish Educators (NATE) (1955). 633 Third Avenue, New York, NY 10017. (212) 452-6510. NATE is the professional association of Reform Jewish Educators. (www.reformeducators.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)

JPro Network (formerly **Jewish Communal Service Association of North America, 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). 4616 25th Avenue Northeast #299 Seattle, WA 98105 (661) 434-5932 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. (888) 572-3733. 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.jrbcj.org)

Leadership Conference of Secular and Humanistic Jews (LCSHJ) (1982). 175 Olde Half Day Road, Suite 123 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.lishj.org/lcshj)

National Association for Temple Administration (NATA) (1941). 3060 El Cerrito Plaza, #331, El Cerrito, CA 94530 (800) 966-6282. NATA is the professional organization for those who serve Reform Synagogues as executives, administrators or managers. (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) 765-2180. 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.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 pro-

essional 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.facebook.com/WCJCS)

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.)

The Affordable Jewish Education Project (AJE) (2011). 250 West 55th Street, 14th Floor, New York, NY 10019. AJE works with Jewish day schools to dramatically improve academic performance while significantly lowering the cost of education. Its mission is to ensure that savings pass through to Jewish families, making Jewish day school education more affordable and accessible. AJE is solving the tuition crisis using research-based educational methods together with advances in technology to accomplish both goals of providing high quality education and reduced operating costs. By addressing both education and finances simultaneously, AJE solves the quality vs. cost catch-22 plaguing Jewish education. (www.aje-project.org)

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. (413) 345-0603. 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)

BimBam (formerly **G-dcast**) (2008, 2016). 131 Steuart Street, Suite 205, San Francisco, CA 94105. BimBam creates and distributes fun, accessible, and smart digital media about Judaism for kids, adults, and families who want to spend quality time online. It is dedicated to helping people learn and get excited about Jewish ideas and stories that help them improve themselves and their families and the whole world. (www.bimbam.com)

Center for Initiatives in Jewish Education (CIJE) (2001). 45 Broadway, Suite 3050, New York, NY 10006. (212) 757-1500. CIJE was founded to enhance and enrich the quality of Jewish education throughout the US by seeking to upgrade the technology and programs available to Jewish day schools and yeshivot so that the education these schools provide is world-class. With its unique "hands-on" approach, CIJE provides extensive teacher training and support, and CIJE liaisons, mentors, and other personnel regularly visit and communicate with beneficiary schools to

make sure that the programs and technology provided are fully realized. CIJE supports over 30,000 students in over 100 schools across the US. (www.thecije.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)

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)

Hidden Sparks (2005). 452 Fifth Avenue, 24th Floor, New York, NY 10018. (212) 767-7707. Hidden Sparks helps children with learning differences reach their full potential in school and life. It develops and supports professional development programs for Jewish day schools to help increase understanding and support for teaching to diverse learners. Its goal is to increase the capacity of Jewish day schools to address the varied needs of children with learning difficulties by providing teachers with the tools and teaching strategies to better understand and teach children with social, emotional, and learning differences, as well as to nurture a cadre of trained experts. It aims to help schools develop and implement a system for early identification and assessment of struggling learners supported by administrators and educators. (www.hiddensparks.org)

The iCenter (2008). 85 Revere Drive, Suite D, 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)

International March of the Living (1988). 2 West 45th Street, Suite 1500, New York, NY 10036. (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)

Jewish Early Childhood Education Leadership Institute (JECALI) (2012). 3080 Broadway, Box 55, New York, NY 10027. (212) 280-6005. JECALI 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. JECALI 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). Broadway and Locust Avenue, Cedarhurst, NY 11516 (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. (917) 387-3811. 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)

Jewish New Teacher Project (of the New Teacher Center) (JNTP) (2003). New Teacher Center, 110 Cooper Street, 5th Floor, Santa Cruz, CA 95060. (831) 600-2200. JNTP assists Jewish day schools across the US and Canada by increasing teacher effectiveness, teacher retention, and student achievement, and bringing the language of teaching standards, collaboration, and professional development into school culture. JNTP is dedicated to improving student learning by accelerating the effectiveness of beginning teachers in Jewish day schools. Its teacher induction model focuses on improving beginning teachers' classroom practice through high

quality, intensive mentoring, resulting in reflective practitioners who are responsive to the needs of all students, creating stronger classrooms and leading to higher student achievement. (www.jntp.org)

Jewish Scholastic Press Association (JSPA) (2013). c/o Shalhevet High School, 5901 West Olympic Boulevard, Suite 108, Los Angeles, CA 90036. JSPA was formed to provide a journalistic organization for students attending Jewish schools. Membership is open to schools and individuals. (www.jewishscholasticpress.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. (http://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 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. (<http://www.jesna.org/component/mtree/early-childhood-education/national-jewish-early-childhood-network-njeen>)

NewCAJE (formerly **CAJE, the Coalition for the Advancement of Jewish Education**) (1976) (2010). 12 Hidden Pond, Glen Head, NY 11545, (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)

NewOrg (2016). Formed from the merger of Day Schools of Reform Judaism (PARDES), The Partnership for Excellence in Jewish Education (PEJE), The Schechter Day School Network (Schechter), RAVSAK (The Jewish Community Day School Network) and The Yeshiva University School Partnership (YUSP) in the summer of 2016. It is a new organization will offer an expanded set of programs, services and networking opportunities to benefit the more than 375 schools and nearly 100,000 students currently served by its founders. It will be committed to improving financial vitality and educational excellence in Jewish day schools, and supporting a vibrant, visible and connected day school field. It will work directly with schools, cohorts of schools, and individual professional and lay leaders to strengthen skills and build capacity in areas of teaching and learning, leadership, governance, affordability and school finances.

North American Association of Community & Congregational Hebrew High Schools (NAACCHHS) (2006). NAACCHHS was established to serve as the umbrella organization for the field of community-based supplementary Jewish sec-

ondary 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/ozarhatorah)

Partnership for Excellence in Jewish Education (1997). 50 Milk Street, 16th Floor, Boston, MA 02109. (617) 367-0001. (www.peje.org) One of five Jewish day school organizations that merged into a new organization in the summer of 2016 and was operating under the temporary name NewOrg.

Progressive Association of Reform Day Schools (PARDeS) (1990). c/o BHC, 7401 Park Heights Avenue, Baltimore, MD 21208. (410) 764-1587. (www.jesna.org/component/mtree/jewish-day-schools/progressive-association-of-reform-day--schools-pardes) One of five Jewish day school organizations that merged into a new organization in the summer of 2016 and was operating under the temporary name NewOrg.

Project Chazon (1996). 1234 East 29th Street, Brooklyn, NY 11210 (347) 546-5233. Project Chazon presents informative and compelling hashkafah (Hebrew, Jewish worldview) seminars that uplift, reinforce and strengthen the Yiddishkeit of yeshiva, Bais Yaakov, and Jewish day school students across North America and England. In addition, Project Chazon's staff individually counsels, supports, and guides hundreds of wavering and at-risk teenagers, helping them to go on to become independent and productive members of the Jewish community; trains teachers to detect the very earliest signs of trouble and sensitizes them to the special needs of troubled students; and offers community parenting lectures. Project Chazon focuses primarily on high school students but includes 8th grade students as well. (www.projectchazon.com)

RAVSAK: The Jewish Community Day School Network (1987). 254 West 54th Street, 11th Floor, New York, NY 10019. (212) 665-1320. (www.ravsak.org) One of five Jewish day school organizations that merged into a new organization in the summer of 2016 and was operating under the temporary name NewOrg.

Schechter Day School Network (formerly **Solomon Schechter Day School Network**) (1965). 85 Broad Street, 18th Floor, New York, NY 10004 (646) 665-7730. (schechternetwork.org) One of five Jewish day school organizations that merged into a new organization in the summer of 2016 and was operating under the temporary name NewOrg.

ShalomLearning (2011). 1700 Rockville Pike, Suite 400, Rockville, Maryland 20852. (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.org)

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)

Shinui: the Network for Innovation in Part-Time Jewish Education (2014). Shinui is a joint effort by a number of central Jewish education agencies across the US whose mission is to spark, nurture, and spread educational innovation in supplementary (part-time) Jewish education. Shinui strives to change the fabric of supplementary Jewish education through partnership across and within their communities. Its website facilitates the sharing of innovative ideas for supplementary Jewish education that includes the entire family, and also provides webinars for educators and parents on how to manage, assess, and sustain change in a supplementary school setting. A professional in each of the city agencies is responsible for sharing information with local schools, and, where feasible, to organize events that would bring them together for joint programs. (www.shinui.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. (www.labshul.org)

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)

Chai Mitzvah (2008). 106 Timberwood Road, West Hartford, CT 06117. (860) 206-8363. Chai Mitzvah is an unaffiliated, non-denominational, independent organization whose mission is to guide and inspire all Jews in the lifelong pursuit of meaning through a deeper engagement with Judaism. Chai Mitzvah can be found all throughout the US, Canada, and Israel. Participants can engage in Chai Mitzvah through their synagogue, JCC, community organization, with a group of friends, or individually. Chai Mitzvah encourages informal groups to form around special interests (e.g., business ethics, environment) or special times in one's life (e.g., life-cycle events, milestone birthdays, becoming an empty-nester). The curriculum is specially designed for Chai Mitzvah by leading Jewish educators, incorporating both traditional and contemporary sources, and using both Hebrew and English,

with a different topic examined in each of the 9 monthly group learning sessions. (www.chaimitzvah.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. (<https://powerofspeech.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 H, 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 5000 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 commer-

cial 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 Heritage Foundation (JHF). (2001). 23775 Commerce Park Road, Suite #1, Beachwood, OH 44122. (216) 916-9266/(800) 208-8766. JHF is an educational and research institute whose vision is to motivate and inspire people through the power of Torah and help empower them to make positive, strengthening choices that enable them to enter into a deep, meaningful relationship with their creator. It initiates innovative methods of promoting the Torah's wisdom, offering a vast array of projects and programs, including its comprehensive website, Torah phone line, and inspirational classes and learning programs. (www.jewishheritagefoundation.org)

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)

KIVUNIM (1998). 300 Central Park West, Suite 12J2, New York, NY 10024. (917) 930-3092. KIVUNIM's college-age gap year program inspires its students to forge a lifelong relationship with Israel and the Jewish people through their travels across the world, gaining understanding of Jewish life and history together with that of the many cultures, religions, and worldviews among whom the Jewish people grew in its 2000 year Diaspora. KIVUNIM's international travels build and deepen Jewish identity within the context of an emerging sense of "world-consciousness" both as Jews and as citizens of the world. KIVUNIM teaches students to interpret the past and understand the present in order to build and insure the future. It welcomes students from all backgrounds in the belief that mutual understanding can only enhance the possibilities for greater peace and justice. KIVUNIM students

receive a full year of college credit transferrable to and accepted by most colleges and universities across North America. (www.kivunim.org)

Mechon Hadar (2006). 190 Amsterdam Avenue, New York, NY 10023. (646) 770-1468. Mechon Hadar is an educational institution that empowers Jews to create and sustain vibrant, practicing, egalitarian communities of Torah learning, prayer, and service. Founded as an institution for intense Torah study and as an advisory for congregations and minyanim looking to reinvigorate their prayer services, Mechon Hadar has grown to include a unique array of offerings that reflect the true splendor-hadar in Hebrew-of Judaism. Mechon Hadar offers a year-long fellowship program for Jews wanting to expand their knowledge of Torah; it teaches core Jewish values, Jewish ideas, and communal music through three centers for learning; it offers short-term seminars for Jewish leaders of all stripes, from teachers to rabbis to Hillel professionals to lay people who want to make a difference in their own communities. (www.mechonhadar.org)

Mesorah Heritage Foundation (1994). 4401 Second Avenue, Brooklyn, NY 11232. (718) 921-9000. The Mesorah Heritage Foundation was created to remove the language barrier from the Jewish literary heritage - the Torah, the Talmud, the Mishnah, the siddur, and machzor, Jewish history, the stories and values that connect Jews to their past and lay the foundations of their future - and make the riches of Jewish eternity available to English-speaking Jews. The Foundation sponsors literature that celebrates the rich Jewish heritage; creates works of intensive scholarship and unexcelled beauty; and produces books that will be read, studied, and cherished for generations. It recruits accomplished translators, scholars, writers, and editors who free the great Jewish texts from the captivity of ancient languages and bring them to English-speaking Jews in books that are beautifully produced and literarily graceful. The Foundation is needed because the amount of research and intensive review necessary to produce such a voluminous literature cannot be supported by the commercial market. (www.mesorahheritage.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.moishehouse.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)

Sinai Retreats (1985). 10717 Meadowhill Road, Silver Spring, MD 20901. (518) 623-5757/(301) 807-2434. Sinai Retreats is a 2-week summer program that gives Jewish men and women from diverse backgrounds and affiliations an opportunity to explore what it really means to be Jewish in a warm, open environment that makes it easy to ask straight-forward questions. Students and young, single professionals come together in Warrensburg, New York, which is nestled in the foothills of the Adirondack Mountains, to study with leading educators, where they engage in a vibrant excursion through contemporary and classical Jewish thought, and they also

participate in recreational activities such as canoeing, swimming, sports, hiking, and water sports. (www.sinairtreats.com)

Survival Through Education (2007). 2164 Victory Boulevard, Staten Island, NY 10314. (718) 983-9272. Survival Through Education is dedicated to perpetuating the future of the Jewish people through the education and inspiration of all Jews, regardless of their affiliation, to be proud of their Jewish heritage and to lend meaning to their lives through concrete action and application. Its goal is to ensure Jewish survival through multiple streams of education, which speak to Jewish heritage, history, and culture, utilizing text based learning as well as hands on application. The organization calls on Jews to discover their faith and reach out to unaffiliated Jews. (www.survivalthrougheducation.org)

Testing & 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)

Walking Stick Foundation (1997). PO Box 3072, Thousand Oaks, CA 91359. 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)

Yiddish Farm Education Center (2010). 71 Dzierzek Lane, New Hampton, NY 10958. (845) 360-5023. Yiddish Farm empowers Jews to reclaim Yiddish as a source of Jewish culture, identity, and learning. Through its immersive Yiddish courses and intensive organic farm operations, Yiddish Farm links support for its students with sustainable agricultural production. Yiddish Farm grows wheat, spelt, and oats for its famous line of Organic Shmura Matzos and its garden and chickens provide students with fresh produce and eggs during their stay on the farm. (www.yiddishfarm.org)

Zichron Avos-Jewish Interactive Studies (JIS) (1998). 275 North Highland Avenue, Merion Station, PA 19066. JIS was founded to support the use of the Internet for Jewish studies. It seeks to provide accessible Jewish education to Jewish

adults at all educational and religious backgrounds, using the Internet for offering structured online courses that are based on study of classical Jewish texts. (www.jewishstudies.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 1000 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 & Canada (1934). 520 8th Avenue, 15th Floor, New York, NY 10018. (212) 465-1539. 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). 1000 Dean Street # 353, Brooklyn, NY 11238. (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.habonim-dror.org)

Hashomer Hatzair United States (1923). 424 West 33rd Street, Suite 150, 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 Twelve 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, (<http://www.shj.org/youth-programs/youth-conference>)

Jewish Student Connection (JSC) (formerly **Jewish Student Union**) (2002). 180 South Broadway, Suite 310, White Plains, NY 10605. (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. (No website)

Kadima. 120 Broadway, Suite 140, New York, NY 10271. (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) 580-2000. 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 Committee on Girl Scouting (NJCGS) (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.njcs.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. Jewish Student Union (JSU) is a program of NCSY that runs Jewish culture clubs on public high school campuses across North America that provide Jewish teens with programs that strengthen their Jewish identity and connection to Israel. (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.tzivoshashem.org/about.asp)

United Synagogue Youth (USY) (1973). 120 Broadway, Suite 1540, New York, NY 10271. (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 Judaea (1909). 575 8th Avenue, 11th Floor, New York, NY 10018. (917) 595-2100. Young Judaea 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 3rd 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

Academic Engagement Network (AEN) (2015). The AEN is a diverse network of college and university faculty and administrators on campuses across the US that addresses issues relating to Israel. It educates students, faculty, administrators, and the public, and facilitates intelligent, constructive, and civilized discourse about Israel on campuses, while protecting and nurturing the exercise of academic freedom and freedom of expression. Network members serve as resources on their campuses, anticipate and address anti-Israel and anti-Semitic activities as they arise, and maintain ties to those on other campuses confronting similar challenges. (www.academicengagement.org)

AMCHA Initiative (2011). PO Box 408, Santa Cruz, CA 95061. AMCHA Initiative is dedicated to investigating, documenting, educating about, and combating anti-Semitism at institutions of higher education in America. While diminishing anti-Semitic behavior is its central focus, it aims to protect Jewish students from both direct and indirect assault and fear while attending colleges and universities. AMCHA Initiative's research arm carries out systematic, in-depth research and analysis of anti-Semitic activity and has developed a comprehensive method for defining, documenting, and analyzing manifestations of anti-Semitic behavior on campus, as well as the institutional structures that legitimize it and allow it to flourish. AMCHA Initiative uses the results of its research and analysis to inform university administrators and the public about the anti-Semitic incidents, the individuals and groups that are perpetrating them, and to pressure university leaders to act. It also mobilizes community activists and has developed a model of response that can be used to impact campuses across the country. AMCHA Initiative strives to bring together people from all over North America so that they might speak in one voice in order to express their concern for the safety and well-being of Jewish college and university students. (www.amchainitiative.org)

Chabad on Campus International Foundation (2003). 719 Eastern Parkway, First Floor, 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), tik-kun 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) 735-2573. 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)

Maccabees Task Force (formerly **The Campus Maccabees**) (2015). The mission of the Maccabees Task Force is to fight BDS (boycott, divestment, and sanctions) efforts against Israel on college campuses. Its goals are to provide funding for groups already doing effective anti-BDS work and to foster cooperation among pro-Israel activists.

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). 404-217-7910. YJC 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.aishcenter.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, and the National Menorah Council, which supports the annual lighting ceremony of the National Chanukah Menorah on the White House Ellipse and offers creative, logistical, and other support to many communities. (www.afldc.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. (No website)

B3/The Jewish Baby Boomer Platform (2011). B3's mission is to develop a wide range of activities designed to engage—or re-engage—baby boomers in Jewish life based on their emerging needs and interests and connect generational groups. It aims to work with Jewish institutions to help them engage boomers—individuals born between 1946 and 1964—at the critical pivot between career and retirement. B3's platform strategy creates a single portfolio from which it can craft unique leadership and community building programs designed for local communities. B3 urges Jewish communities nationwide—leaders, funders, organizations, and program designers—to rethink the way they approach the future in terms of learning, leadership, collaboration, and community. (www.b3platform.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)

Big Tent Judaism (formerly **Jewish Outreach Institute**) (1987). 1040 Avenue of the Americans, Suite 9A, New York, NY 10018. (212) 760-1440. Big Tent

Judaism creates a vibrant North American Jewish community that is warm, wise, and caring. Its friendly army of communal professionals, volunteers, partnering organizations, and staff reach out to meet Jews wherever they happen to be in their Jewish journey (interested, ambivalent, curious, unaffiliated, or fully committed) and show them the added value that comes with participating in an organized Jewish community. Its programs, services, training, and research are proven to engage, excite, guide, support, and inspire the blossoming of Jewish life. (www.bigtentjudaism.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)

CKL Foundation (also known as **Chesed, Kindness & Learning Foundation**) (CKL) (2010). 19141 North Bay Road, North Miami Beach, FL 33160. (786) 663-9292. CKL is an organization comprised exclusively of volunteers committed to bringing Mashiach by distributing, free of charge, all over the world, Thank You Prayers that connect the Jewish people to Hashem through trust, gratitude, and appreciation. (www.cklfoundation.org)

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). 114 John Street, #930, New York, NY 10272. (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.org)

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, 4th Floor, PO Box 428, Newton Upper Falls, 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.facebook.com/Jewish-Educational-Media-JEM-21762304125)

Jerusalem U/Imagination Productions Company (formerly **Aish Café** and **Jerusalem Online University**) (2007) (2009). 11110 West Oakland Park Blvd Suite 288, Sunrise, FL 33351. (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. (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 Women's Renaissance Project (JWRP) (2008). 6101 Executive Boulevard, Suite 126, 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 nine-day action-packed trip to Israel. (www.jwrp.org)

Jews for Judaism (1983). 5806 Park Heights Avenue, Baltimore, MD 21215. (410) 500-5430. 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). 1062 South Robertson Boulevard, Los Angeles, California 90035. (310) 657-5404. 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, 8204 Fenton Street, Silver Spring, MD 20910 (301) 802-4254. 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)

Outreach Judaism (1995). 108-18 Queens Boulevard, Suite 806, Forest Hills, NY 11375. (800) 315-5397. Outreach Judaism is an international organization that responds directly to the issues raised by missionaries and cults, by exploring Judaism in contradistinction to fundamentalist Christianity. Its goal is to generate a lasting connection between Jewish families and Judaism through building immediate awareness of the current Hebrew-Christian movement worldwide. (www.outreachjudaism.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.punktorah.org)

Shabbat Tent (2007). c/o JConnect, 1134 South Crest Drive, Los Angeles, CA 90035. (562) 355-2939. Shabbat Tent creates Jewish hospitality and programming at national music and camping festivals. By setting up camp at popular music festivals, Shabbat Tent broadens ideas about where Shabbat celebrations can occur and what those celebrations can include. Instead of trying to create events that attract young Jews into Jewish establishments, Shabbat Tent finds the festival where Jews in their 20s and 30s already hang out and seamlessly weaves an energizing Shabbat experience into the excitement of the event. Shabbat Tent offers meals to festivalgoers along with a full spectrum of Shabbat activities, from candle lighting to Havdalah, as well as Jewish yoga and meditation classes or deep theological conversations. Run by volunteers, including veteran campers, cooks, Jewish educators, and music experts, the Shabbat Tent's t decorated landmark visibly makes its mark at festivals. Shabbat Tent aims to have a tent at every festival, ensuring that wherever Jews go, they can always access Shabbat. (www.shabbattent.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) (lubavitch.com/department.html?h=657)

The World Values Network (also known as **This World: The Values Network**) (1999). PO Box 61, Englewood, NJ 07631. (212) 634-7777. 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. The World Values Network Is dedicated to disseminating the light of the Jewish people and promoting and defending the state of Israel as the supreme embodiment of a nation founded on these principles. (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 “class-

room” is the land itself and the students travel to the places where history was made. (<http://www.amhsi.org>) (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)

Center for Jewish Community Studies (CJCS) (1968). 7 Church Lane, Suite 9, Baltimore, MD 21208. (410) 653-7779. CJCS conducts research and educational projects worldwide on the Jewish community, including within Israel. Its mission is to initiate and conduct research, publications, and the production of educational materials and position papers on questions pertaining to public policy, strategy, diplomacy, administration, economics and society, Jewish political tradition and peoplehood, and to disseminate the results of its activity. Major programs include educating professors and students on US college campuses on current Middle East trends and developments; research on changing attitudes toward Israel among college students and the reasons behind those changes; strategic and diplomatic issues concerning Israel’s security needs; international law and armed conflicts – asymmetrical war; combating incitement to terror; and analyzing threats to the West in order to combat terror, and identifying potential partners in the struggle against terror. (www.cjcs.net)

Honeymoon Israel. Honeymoon Israel runs Birthright-type trips for couples at much reduced costs. (www.honeymoonisrael.org)

iCenter for Israel Education (2011). 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. The iCenter envisions generations of young North American Jews for whom contemporary Israel is an integral and vibrant part of their personal and collective Jewish identity. This vision includes a pre-K through grade 12 Jewish educational system in North America that fully incorporates Israel—people, land, history, language, and culture—into the very fiber of its overall mission.

The iCenter seeks to establish a discernable field of pre-collegiate Israel education that is defined by: standards of excellence; relevant, and contemporary materials; effective approaches to teaching; high quality professional development; a recognizable cadre of field leaders; and a well-identified address for the field's continued growth and development. Ultimately, the iCenter envisions a North American Jewish communal agenda in which Israel education is a high priority and Jewish educational institutions integrate Israel into all areas of learning and activity. (www.theicenter.org)

Israel 2.0 (2011). 8 Hampton Road, Clifton NJ 07012. (973) 519-3013. Israel 2.0's mission is to provide young Jewish adults with the opportunity to reconnect with Israel and their Jewish heritage in a deep and meaningful way by sponsoring 2-week educational tours to Israel for Jewish college students and young professionals in North America. It works in coordination with several Jewish organizations across college campuses and cities throughout the US and Canada and targets adults of all Jewish backgrounds, ages 18–28. Israel 2.0 features follow-up programming for participants upon their return to keep alumni growing and engaged, including: follow-up trips, special conferences, and pro-Israel events. Its goals are to strengthen participants' Jewish identity and their connection to Judaism; empower participants to be knowledgeable, articulate ambassadors for the state of Israel across college campuses, in work environments, and elsewhere; and inspire participants to take responsibility and action regarding social issues facing their local and global communities. (www.israel2point0.org)

Israel Institute (2012). 1250 Eye Street, NW, Suite 710, Washington, DC 20005. (202) 289-1431. The Israel Institute was established to improve and expand the ways that modern Israel is taught, viewed and appreciated in the US and globally. It works in partnership with leading academic, research, and cultural institutions to enhance knowledge and study of modern Israel. The Israel Institute supports scholarship, research, and exchanges to build a multi-faceted field of Israel Studies and expand opportunities to explore the diversity and complexity of contemporary Israel. It promotes scholarship across diverse areas—history, political science, international relations, economics, anthropology, archeology, art, comparative literature, culture, technology, science—undertaking educational initiatives and programmatic activities that inspire, promote, and support the study of modern Israel at universities, research institutes, think tanks, and cultural organizations. Across all of its efforts, the Israel Institute catalyzes and promotes exemplary teaching, scholarship, research, and public education that promise to generate a more informed, sophisticated, and multi-faceted understanding of Israel. (www.israelinstitute.org)

Keren Nesivos Moshe: The Development Fund for Torah Chinuch in Israel (1998). c/o Daniel Goldberg, 80 Broad Street, 29th Floor, New York, NY 10004. (212) 259-0300. Keren Nesivos Moshe was created in the US to establish a Torah school system specifically geared for children from nonreligious homes whose families want their children to benefit from a religious education. Its goal is to build schools for every child in every town and village in Israel where there is a demand for religious schooling. (www.nesivosmoshe.org)

L’Dor V’Dor: From Generation to Generation (2012). PO Box 1112, Thousand Oaks, CA 91358. (818) 943-1407. L’Dor V’Dor provides partially subsidized, 12- to 14-day trips to Israel for adults age 55 and over who have either never been to Israel or haven’t been there in at least 30 years. Its mission is to connect generation to generation by experiencing the land of Israel, learning about the rich history of the Jewish people and the Jewish state, and connecting people and families with Judaism, culture, and traditions. L’Dor V’Dor was created in recognition that it is not enough to send children and grandchildren to Israel; adults too must visit Israel so that the generations are able to exchange their experiences together. Itineraries for each trip include sites that capture Israel’s past, present, and future. (www.ldorvdorisrael.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 “*Jewish Medical Organizations.*”)

The Abraham Fund Initiatives (1989). 162 West 56th Street, Suite #501, New York, NY 10019. (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 ser-

vices. 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, 3rd Floor, 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 FSU. 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). 641 Lexington Avenue Suite 900, New York, NY 10022. (800) 229-9650. 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 infra-

structure, 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.israel-bonds.com)

Dror for the Wounded Foundation (DFW) (2006). 253 West 35th Street, 15th Floor, New York, NY 10001. (646) 710-3767. DFW helps severely wounded veterans of the Israel Defense Forces by providing them with financial assistance for medical and psychological treatments, education and training, small construction projects, advocacy, and general financial aid. This assistance serves as aid above and beyond that provided by Israel's Ministry of Defense. (www.drorfoundation.org)

Emunah of America (1948). 363 7th Avenue, 2nd Floor, 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). 1540 Route 202, Suite 2, Pomona, NY 10970 (845) 362-1608 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). 40 Wall Street, New York, NY 10005. (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 Judea 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.healing-divides.org)

Helping Israel Fund (2008). 7999 North Federal Highway, Suite 202, Boca Raton, FL 33487. (561) 869-4606. The purpose of the Helping Israel Fund is to

raise funds for men and women from disadvantaged socio-economic backgrounds serving to defend Israel. (www.helpingisraelfund.com)

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)

The Israel Children's Cancer Foundation (ICCF) (1998). 141 Washington Avenue, Suite 205, Lawrence, NY 11559. (516) 791-1180. The ICCF is a nonpartisan organization that provides clinical support for Israeli children suffering from cancer, offering assistance to every child in Israel, regardless of race, creed or national origin. The ICCF funds six of the largest hospitals and medical centers in Israel which care for 97% of all children diagnosed with cancer in Israel. Priority areas include funding for stem cell/bone marrow transplants, equipment upgrades, and the hiring of nurse practitioners and child life specialists. (www.israelcancer.org)

Israel Service Organization (ISO) (2007). 151 Oxford Road, New Rochelle, NY 10804. Modeled after the American USO, ISO seeks to boost morale for the soldiers in the Israel Defense Forces by putting on high production concerts live on army bases. In addition, ISO organizes letter campaigns and care packages, in conjunction with schools worldwide, which enable people of varying backgrounds from all over the world to show their much needed support for the troops in the IDF. In addition, ISO acts to combat the anti-Israel and anti-IDF media bias, another a vital service in building morale and assuring that soldiers maintain their high spirits. It also works to educate the public about the brave and honorable reaction of the Israeli soldiers in the face of real-time ethical and moral challenges they encounter on a daily basis, such as limiting collateral damage. (www.israel-service.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.israelspecialkids.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 4000 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). 3 West 57th Street, 10th Floor, New York, NY 10019. (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, Canoga Park, CA (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)

OneFamily (also known as **One Family Fund**) (2001). 1029 Teaneck Road, Suite 3B, Teaneck, NJ 07666. (646) 289-8600. OneFamily 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 741722, Boynton Beach, FL 33474. (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.operationlifeshield.org)

Oriane to Life (2013). 2521 SW 58th Manor, Fort Lauderdale, FL 33312 (800) 690-3632. Oriane to Life provides a support network for bereaved families of fallen Israeli soldiers who reside in the US. Its mission is to support the bereaved families of fallen Israeli security forces, soldiers, and of victims of terrorism. Oriane to Life has established support groups, organized activities for bereaved families, and assisted in different tasks that the bereaved families and individuals had to deal with. Oriane to Life also strives to educate Jewish and Israeli youth about the significance of the survival of Israel by designing and promoting a variety of educational resources and learning methods. (www.orianetolife.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. (<https://www.facebook.com/pages/Poale-Agudath-Israel-of-America/138571096191297?rf=478018239028933>)

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)

Shmira Project (2012). Baltimore, MD. (410) 657-2433. Shmira Project is an ongoing, grassroots program that pairs Israel Defense Forces combat soldiers with Jews around the world, regardless of denomination, who do acts of kindness, prayer, or Torah learning to increase the soldier's spiritual merit and protection, following the ancient practice of pairing physical effort with spiritual effort. The families of soldiers and the soldiers themselves enjoy the reassurance of spiritual support, while participants enjoy knowing that they bring about unity and connectedness. Originally founded as Elef LaMate by Rav Simcha HaCohen Kook in 2006 in response to the Lebanon War, Rabbi Kook joined with the Bostoner Rebbe in 2009 during the Gaza Operation Cast Lead, and currently Shmira Project is being organized in its present format by the mother of a former IDF paratrooper. (www.shmiraproject.com)

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 Israel Defense Forces. (www.thankisraelisoldiers.org)

Tomchei Israel-Charity for Israel (also known as **Adopt a Family—Shluchim Fund**). (2003). 626 East New York Avenue, Brooklyn, NY 11203. (877) 418-5348. Tomchei Israel collects donations to alleviate the constant threat of poverty and illness many Chabad-Lubavitch families face in Israel. Its programs include Adopt a Family, which gives donors the opportunity to make a difference for one family at a time, providing them with dependable assistance; Yom Tov fund, which provides needy families with monetary assistance and more during the Jewish holidays; Kallah Fund, which provides for impoverished brides facing a wedding and marriage; and Emergency Fund, which provides money for families facing a harrowing medical crisis. (www.charityforisrael.com)

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 2803, 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.yrfdarca.org)

Jewish Israel-Related Political and Advocacy Organizations

Academic Exchange (also known as **Israel America Academic Exchange**) (AE) (2009). 8383 Wilshire Boulevard, Suite 400, Beverly Hills, CA 90212. (310) 247-7483. The goal of AE is to deepen understanding of Israel within the international academic community. AE organizes educational missions to Israel and conferences on subjects relevant to Israeli and Middle East politics for scholars in the fields of Political Science, International Relations, International Law, Modern History, and Journalism. Programs offer the opportunity for deepened understanding of the region through its many dimensions, and the chance to meet with prominent Israeli and Palestinian spokesmen, scholars, political, and military leaders. (www.academicexchange.com)

Act for Israel (2011). 5042 Wilshire Boulevard, #13938, Los Angeles, CA 90036. (323) 209-5228. Act for Israel is committed to representing Israel's interests through the use of new media; empowering pro-Israel activists to educate others; and strengthening the ties between Israel and the world through shared interests. Act for Israel is the leading digital platform for pro-Israel activism, relying on the latest Internet-based technology to win the war on ideas. Act for Israel believes that Israel has the right to live in peace and security, and that all people deserve the right to live in dignity. Its goal is to share this centrist position with a wide audience to correct misinformation, end demonization, stop delegitimization, and to give Israel a well-needed voice. (www.actforisrael.org)

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). 424 West 33rd Street, Suite 150, 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). 1430 Broadway, Suite 1804, New York, NY 10018 (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 counterterrorism 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.

The American Israel Education Foundation makes annual grants to AIPAC to provide grants to support select educational programs, including Middle East research, educational materials and conferences, and leadership programs for university students. In addition to making grants for AIPAC programs, the Foundation funds educational seminars to Israel for members of Congress and other political influentials, which help educate political leaders and influentials about the importance of the US-Israel relationship through firsthand experiences in Israel, briefings by experts on Middle East affairs, and meetings with Israeli political elite. (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 funda-

mentals 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 Zionist Movement (AZM) (1939). 40 Wall Street, Suite 706, New York, NY 10005. (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 com-

prehensive 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.peace-now.org)

America's Voices in Israel (2002) (2010). 633 3rd Avenue, 21st Floor, New York, NY 10017. America's Voices in Israel is a pioneering program created to bolster Israel's image in the US by bringing media and radio personalities to broadcast live from Israel. It engages both leading traditional and "new media" personalities, entertainers, key opinion molders, religious leaders, Hispanic journalists, diplomats, and other influential personalities whose first-hand experiences in Israel provide an effective antidote to the distortions and misrepresentations about the Jewish state that are increasingly promulgated by those who seek to delegitimize and demonize Israel. America's Voices in Israel has brought to Israel a nationally syndicated radio broadcaster each month who broadcasts live from Israel for 3–4 h a day. (www.americasvoices.us)

Artists 4 Israel (A4I) (2009). 175 5th Avenue, New York, NY, 10010 A4I is an artists' rights group that supports Israel and an Israel advocacy organization inspired by artistic freedom. It empowers artists to express their support for the artistic and cultural freedoms of Israel and the nation's right to exist in peace and security. A4I partners with the world's greatest free artists, across all mediums, with a specific focus on contemporary, urban, and disruptive arts, to produce beautiful, radical, and effective advocacy initiatives. It stands guard against propagandists and politicians who strip art of its meaning and of censors who use criticism of Israel as a guise for stifling creativity and expression. A4I's objectives are to provide artists with information to make their own decisions about Israel and the Middle East; counter the misconception that the arts community does not support Israel; utilize the arts to refute propaganda; inform the public about artistic freedoms and Israel through the arts; and beautify the landscape and strengthen the spirit of the people of Israel and the Middle East. (www.artists4israel.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)

BlueStar (formerly **BlueStar PR**) (2003). 96 Jessie Street, Suite 310, San Francisco, CA 94105. (415) 543-6300. BlueStar's mission is to humanize perceptions about Israel, and its goal is to inform campus and community conversations on Israel. It uses visual media to build support for Israel's case as a Jewish democracy within secure, recognized borders. Free posters and video resources are offered for download from BlueStar's website, and it also designs and prints custom posters and postcards. (www.bluestarpr.com)

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)

Endowment for Middle East Truth (EMET) (2005). PO Box 66366, 1050 Connecticut Avenue, NW, Washington, DC 20035. (202) 601-7422. EMET (truth in Hebrew) is a think tank and policy center with a pro-America and pro-Israel stance that prides itself on providing research and analysis which challenges the falsehoods and misrepresentations that abound in US Middle East policy and never bows to political correctness. EMET works to educate policy-makers by providing pertinent information to US Senators and Members of Congress who understand the importance of a strong and secure America and a strong American-Israeli alliance against the forces of radical Islam and terror to make informed decisions that will improve American security and the security of America's ally, Israel, while combating efforts by other interest groups to influence Congress with misrepresentations about Israel and the Middle East. (www.emetonline.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)

Fuel for Truth (FFT) (2001). 42 East 69th Street, 5th Floor, New York, NY 10021. FFT is a bipartisan organization, run exclusively by volunteers, that aims to strengthen Israel's image in the US by providing young social leaders with the basic facts about the Middle East and the skills necessary to advocate for Israel, be it in a

social setting, on social media, or otherwise. It selects, educates, and empowers a diverse group of volunteers to help promote and strengthen Israel's image among their peers and social networks. FTT's multi-ethnic community spreads accurate information about Israel on social media and directly to its friends, co-workers, and families throughout the world. It was founded in the days following September 11, 2001 by a group of young, secular Jewish men who were some of New York City's top club promoters, up-and-coming business executives, and rising stars within the entertainment industry. (www.fuellfortruth.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)

Herut North America (2004). Herut North America is a Zionist movement committed to social justice, the unity of the Jewish people, and the territorial integrity of the Land of Israel. It is dedicated to strengthening an independent Jewish nation-state in Israel for all Jews who choose to reunite with their brethren in their ancient homeland. (www.herutna.org)

Hiddush-Freedom of Religion for Israel (2009). 182 East 95th Street, Suite 24G, New York, NY 10128. (646) 334-5636. Hiddush is a non-denominational, nonpartisan, Israel-Diaspora partnership dedicated to promoting religious freedom and equality as guaranteed in Israel's Declaration of Independence. Its strategy includes mobilizing grassroots support among Israelis and world Jewry, serving as a resource for policy makers and the media, and raising public awareness about the critical nature of this failure, which threatens the very survival of Israel. Among the organization's stated goals are the legalization of civil as well as religious marriage and divorce, ensuring recognition for Conservative, Reconstructionist and Reform marriages and conversions, full rights for rabbis of all Jewish denominations, providing equal funding for non-Orthodox religious services, civic equality in education, employment, and military service, and fighting discrimination in the name of religious observance against women and other population groups. (www.hiddush.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 Allies Foundation (IAF) (2008). 1150 Connecticut Avenue, NW, Suite 515, Washington, D.C. 20036. (202) 280-1178. The IAF is dedicated to promoting communication and information sharing between parliamentarians and legislators the world over who share a belief that the State of Israel has the right to exist in peace within secure borders. It works with parliaments around the world to mobilize political support for Israel based on Judeo-Christian values, seeking to build an active global network of pro-Israel legislators; foster indigenous support for the State of Israel within Parliaments; facilitate inter-parliamentary dialogue; build formal and direct lines of communication between the government of Israel and Christian leaders worldwide; and equip communities of faith for political advocacy. It accomplishes its goals through the formation of official parliamentary caucuses in support of Israel and the development of coordinated activities and policy priorities for these caucuses. The IAF seeks to strengthen, facilitate, and unify this coalition of parliamentarians who already support Israel by educating them on the issues facing Israel and by providing relevant information, resources, and tools in order to formulate policy positions and legislative actions. (www.israelallies.org)

The Israel Group (TIG) (2015). PO Box 56296, Sherman Oaks, CA 91413. (844) 477-2358. TIG's mission is protecting Israel in the diaspora. Through diverse initiatives, TIG proactively combats the political warfare campaigns waged against Israel that are proliferating throughout almost all fabrics of society. Its High School Speakers Program enables high school students to gain the understanding, tools, knowledge, and support necessary to enter college, not as victims, but rather as confident supporters of Israel, able to understand the propaganda and misinformation they will most likely face. (www.theisraelgroup.org)

Israel Institute for Strategic Studies (IISS) (2011). 8547 Horner Street, Los Angeles, CA. 90035. IISS is an independent policy center dedicated to the preservation and the propagation of joint values shared by Israel and the US, as embodied in the US Constitution, and the Zionist movement, as reflected in Israel's Declaration of the Independence. IISS is a unique enterprise in the field of Zionist endeavor that can best be characterized as a "policy entrepreneur" whose efforts are all devoted to two mutually complementary goals: to confront, contain, and counteract the "intellectual surrender" to the dictates of post-Zionist political correctness often reflected in the conduct of official Israeli policy-makers and in the content of official Israeli policy-making; and to lay the foundations of a new assertive Zionist-compliant paradigm for the conduct of the affairs of Israel as the nation-state of the Jewish people. It is more than a monitor in that it sets out its own independent policy proposals, and it is more than a think tank in that it is mission-oriented rather than research-oriented. IISS is on the front-lines in the intellectual battle for Israel's legitimacy. (www.strategic-israel.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 peacemaking efforts (www.israelpolicyforum.org)

Jewish Political Education Foundation (JPEF) (1995). PO Box 4458, Great Neck, NY 11023. (516) 487-2990. 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). 1101 14th Street, NW, Suite 1110, 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 5000 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)

The Jewish Platform (2015). PO Box 2645, New York, NY 10108. (646) 344-9212. The Jewish Platform was formed by a group of like-minded professionals to be an advocate for Jewish and Israeli causes. Recognizing that Israel is too often blamed for the ills in the Middle East and that politically fashionable anti-Israel rhetoric has fomented a dangerous and, at times, violent new form of anti-Semitism, The Jewish Platform, a secular organization, presents the case for Israel as a modern, democratic and progressive country in a volatile region and confronts anti-Semitism using intelligent grassroots strategies with campaigns that are on-line, on-campus, and on-the-ground. (www.jewishplatform.com)

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/whoweare.htm)

Jewish Voice for Peace (JVP) (1996). 1611 Telegraph Avenue, Suite 550, Oakland, CA 94612. (510) 465-1777. JVP 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)

National Action Committee Political Action Committee (NACPAC) (1981). 3389 Sheridan Street, #424, Hollywood, FL 33021. 954-894-3048. NACPAC is a pro-Israel political action committee. Its members believe that a strong US-Israel alliance is good for America. (www.nacpac.org)

NORPAC (1992). PO Box 1543, Englewood Cliffs, NJ 07632. (201) 788-5133. NORPAC is a nonpartisan Political Action Committee whose primary purpose is to support candidates and sitting members of the US Senate and House of Representatives who demonstrate a genuine commitment to the strength, security,

and survival of Israel. NORPAC's continued active involvement helps to make sure that issues of importance to the community get the attention and support they deserve. In addition to funding candidates' campaigns, NORPAC and its members provide moral support as well as personal relationships. Support includes educating candidates on important issues, connecting like-minded Members of Congress on a particular project, and ensuring that a public position taken is appreciated within the community. These efforts have resulted in a strong U.S.-Israel relationship in Congress and, in particular, the shaping of important and concrete pro-Israel policies emanating from Washington, DC. (www.norpac.net)

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). 424 West 33rd Street, Suite 150, 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.progressiveisrael.org)

Scholars for Peace in the Middle East (SPME) (2003). PO Box 2241, Bala Cynwyd, PA 19004. 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)

Students Supporting Israel (SSI) (2012). Plymouth, MN 55446. SSI is an independent, nonpartisan, grassroots campus movement that was created by students for students, to organize a strong, united, pro-Israel front on college campuses. With chapters across the US and Canada, its mission is to create a clear and confident pro-Israel voice on college campuses, and to support students in grassroots pro-Israel advocacy. SSI is committed to promoting a better understanding of Israel throughout North America as a member of the family of nations, with a fundamental right to exist within secure and recognized borders. It believes that familiarizing students with current events and Israeli culture, and providing access to knowledge of Israel's history and its day to day reality, will promote a better understanding of the State of Israel. By being part of a strong and thriving national movement, students are empowered to express their views in support of Israel. (www.ssimovement.org)

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 (formerly **Voices United 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. 610-664-1184. 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. (No website)

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) 354-8801. (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. (800) 242-2947. (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). 25 West 45th Street, Suite 1405, New York, NY 10036 (212) 586-2464. (www.afobis.org)

American Friends of ELI: Israel Association for Child Protection (1979). 1009 Delene Road, Rydal, PA 19046. (215) 576-6611. (www.eli-usa.org)

American Friends of Herzog Hospital (1895). 57 West 57th Street, Suite 412, New York, NY 10019. (212) 683-3702. (www.afherzoghospital.org)

American Friends of Likud (1977). 1324 Lexington Ave. Suite 125, New York, NY 10128 (212) 308-5595. (www.aflikud.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). 229 North Central Avenue, Suite #401, Glendale, CA 91203-3541 (818)-662-8883. (www.oasisof-peace.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, Suite 1510, 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). 545 Fifth Avenue, Suite 920, New York, NY 10017 (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.americanfriend-stelavivmuseum.org)
- American Friends of Tzohar** (1986). 1417 Coney Island Avenue, Brooklyn, NY 11230. (718) 258-1212. (www.tzohar.org)
- The American Society for the Protection of Nature in Israel** (1986). 28 Arrandale Avenue, Great Neck, NY 11024. (800) 411-0966. (www.natureisrael.org/aspni)
- American Society for Yad Vashem: The Holocaust Martyrs' and Heroes' Remembrance Authority** (1981). 500 Fifth Avenue, 42nd Floor, New York, NY 10110. (212) 220-4304. (www.yadvashemusa.org)
- American Society of the University of Haifa** (1972). 80 Broad Street, Suite 2102, New York, NY 10004 (212) 344-2784 (www.asuh.org)
- American Technion Society** (1940). 55 East 59th Street New York, NY 10022. (212) 407-6300. (www.ats.org)
- Arachim America** (1979). 5014 16th Avenue, Brooklyn, NY 11204 (718) 633-1409. (www.arachimusa.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). 5225 New Utrecht Avenue, 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 United Hatzalah.** 208 East 51st Street, Suite 303, New York, NY 10022. (646) 833-7108. (www.israelrescue.org).
- Friends of Yad Sarah** (1976). 445 Park Avenue, Suite 1702, New York, NY 10022. (212) 223-7758. (www.friendsofyadsarah.org)
- The Geshher Foundation USA** (1969). 332 Bleecker Street, Suite 444, New York, NY 10014. (917) 446-0582. (www.gesherusa.org)
- Givat Haviva Educational Foundation** (1966). 424 West 33rd Street, Suite 150, New York, NY 10001. (212) 989-9272. (www.givathaviva.org)
- Israel Air Force Center Foundation** (IAF Center) (1993). 136 El Camino Drive, Suite 201, Beverly Hills, CA 90212. (310) 274-2314. (www.iafc-foundation.org)
- Israel Lacrosse Association** (2012). 1501 Broadway, 21st Floor, New York, NY 10036. (646) 397-9571. www.israelleague.com)
- Jewish Institute for the Blind** (1902). 185 Madison Avenue, Room 1701, New York, NY 10016. (212) 532-4155. (www.jewishblind.org)
- Keren Haya'eled Hatzalah** (1962). 1482 41st Street, Brooklyn, NY 11218. (718) 435-9128. (www.kerenhaya'eled.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). 1345 Avenue of the Americas, 2nd Floor 2-003, New York, NY 10105. (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) 1040 First Avenue, Suite 303, New York, NY 10022 (212) 600-0019. (www.zaka.us)
- ZAKA USA** (1989). 111 Broadway, Suite 1070, New York, NY 10004 (212) 643-0039 (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). 11 East 44th Street, New York, NY 10017 (212) 490-0900. 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.israelvets.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)

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). (212) 885-0825. 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. (<http://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). C/O Broadway Suites, 149 Madison Avenue, Suite 1178, New York, NY 10016. (516) 203-4611. 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). 1755 York Avenue, #19C, New York, NY 10128. (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)

TamidGroup (formerly **TAMID Israel Investment Group**) (2008). 800 8th Street, NW, 3rd Floor, Washington, DC 20001 (202) 449-6500. TAMID Israel

Investment Group develops the professional skills of undergraduate students through hands-on interaction with the Israeli economy. TAMID integrates the next generation of entrepreneurs and business professionals with Israel through a comprehensive education curriculum, pro-bono consulting for Israeli startups, capital market investment research, and a summer internship program in Israel. TAMID has no political or religious affiliations. (www.tamidgroup.org)

US-Israel Science & Technology Foundation (USISTF) (1995). 1300 Pennsylvania Avenue, NW, Suite 700, Washington, DC 20004. (202) 204-3102. The objectives of USISTF, founded by a joint initiative of the US Department of Commerce and the Israel Ministry of Economy to administer all the programs of the US-Israel Science and Technology Commission, are to facilitate joint research and development, cooperation, and scientific exchange between the US and Israel that could lead to cooperative commercial activities, enable the development of emerging technology sectors, and assist in the adaptation of military technology for commercial use. Its mission is to promote the advancement of science and technology for the benefit of the general public of the US and Israel and to lessen the burdens of their governments in providing economic assistance to their economies; encourage scientific exchanges between research institutions in the US and Israel; provide information and education materials to private and governmental organizations in the US and Israel on the opportunities for mutually beneficial scientific and technical collaboration; reduce barriers to bi-national cooperation and promote the exchange of information on scientific and technical matters between the US and Israel by conducting outreach and matchmaking activities, establishing electronic databases, and sponsoring events such as seminars and conferences; and foster the growth of competitive high technology industries in the US and Israel. (www.usistf.org)

Volunteers for Israel-USA (1982). 330 West 42nd Street, Suite 1618, New York, NY 10036. (212) 643-4848. 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 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 304A, 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, Suite 1405, 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)

Center for Medicine after the Holocaust (CMATH) (2010). 3122 Robinhood Street, Houston, TX 77005. (713) 661-6999. The mission of CMATH is to challenge doctors, nurses, and bioscientists to personally confront the medical ethics of the Holocaust and apply that knowledge to contemporary practice and research, being mindful of the Hippocratic Oath with every step. CMATH is concerned that healthcare personnel, like all human beings, have the capacity to believe they are doing good when they are actually doing harm. By studying the past, CMATH hopes to provide knowledge for today that will prevent the repetition of previous errors and lead to wisdom in future doctors, nurses, bioscientists, and healthcare

policy makers so that they will provide better care for their patients and fellow citizens. (www.medicinaftertheholocaust.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 5000 Jews—many of them children—were sheltered from the Nazis by some 5000 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 (818-704-0523). 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)

The David S. Wyman Institute for Holocaust Studies (2003). 1200 G Street, NW, Suite 800, Washington, DC 20005. (202) 434-8994. The David S. Wyman Institute for Holocaust Studies teaches the history and lessons of America’s response to the Holocaust through scholarly research, public events, publications, and educational programs. Based on the research of Professor David S. Wyman concerning America’s response to Nazism and the Holocaust, the Wyman Institute focuses on the abandonment of Europe’s Jews during the Nazi era, the efforts to promote rescue, and the moral and historical lessons of those experiences. Bringing together a politically, religiously, and culturally diverse group of concerned individuals and scholars who share a commitment to the importance of studying, documenting, and publicizing the lessons of America’s response to the Holocaust, the Wyman Institute strives to bridge the gap between the scholarly community and the general public, by making the historical record accessible to a broader audience through exhibits, speakers, educational curricula, and other forms of media. (www.wymaninstitute.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). 5461 NW 90 Avenue, Sunrise, FL 33351. (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)

Generations of the Shoah International (GSI) (2002). Formed by leaders of seven established Second and Third Generation groups around the US, GSI is a worldwide network of children and grandchildren of Holocaust survivors, linked together with a common goal. With members throughout the US and internationally in many countries, reaching every continent, GSI is open to all descendants of survivors - second, third, and future generations - as well as any survivor or child survivor, and also includes many Holocaust institutions in its network. In those geographical areas where no established Holocaust-related group exists, GSI provides members with a critical link to their second and third generation brothers and sisters around the world. (www.genshoah.org)

Holocaust Educational Foundation of Northwestern University (1980). 619 Emerson Street, Evanston, IL 60208. (847) 467-4408. 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.hef.northwestern.edu)

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)

Holocaust Survivors Justice Network (HSJN) (2008). 3250 Wilshire Boulevard, 13th Floor, Los Angeles, CA 90010. (323) 939-0506. HSJN partners pro bono attorneys with Jewish social service providers to provide free legal assistance to Holocaust survivors seeking reparations from Germany. It operates in more than 30 cities across the US. To date, over 5000 survivors have been served through HSJN, and have recovered more than \$11 million from Germany. (www.bettzedek.org/services/holocaust-survivors-justice-network)

International Association of Lesbian and Gay Children of Holocaust Survivors (1991). c/o CBST, 261 Broadway - 8C, New York, NY 10007 (212) 233-7867. 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.infotrue.com/gay.html)

International Network of Children of Jewish Holocaust Survivors (1981). Florida International University, North Miami Campus. NE 151st Street & Biscayne Blvd. 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) (formerly **Foundation to Sustain Righteous Christians and Jewish Foundation for Christian Rescuers**) (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). 2245 Post Street, Suite 204, San Francisco, CA 94115 (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)

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.thememoriamlibrary.org)

The Memory Project Productions (2008). PO Box 20171, New York, NY 10014. (212) 691-1449. The mission of The Memory Project Productions is to explore ways that engaging in art and exploring personal stories can help people remember and honor their own family stories and understand their place in history, appreciate the value of memory and the creative process, and honor the lives of Holocaust victims, survivors, and rescuers. It is an internationally-recognized project addressing universal themes of loss, love, and resilience that includes traveling museum exhibits, educational programs, and documentary films. (www.memory-projectproductions.com)

One by One (1995). PO Box 1709, Brookline, MA 02446. One by One offers dialogue groups, usually held in Germany, which are comprised of Holocaust survivors/victims and their descendants and perpetrators, bystanders, resisters, and their descendants, led by professionally trained facilitators from both sides of the war experience. The One by One dialogue group experience provides an opportunity to meet and learn from descendants from the "other side" and provides a context for using the burdensome legacy of the Holocaust in a constructive manner. One by One also offers the services of its Speakers Bureau to universities and civic and religious organizations, whereby members discuss and model the dialogue process. (www.one-by-one.org)

One Thousand Children (OTC) (2000). (732) 572-0036. OTC is composed of the children - now senior citizens-who were forced to leave parents behind and came as refugees from Europe directly to the US from 1932-1945 to flee Hitler's threat of annihilation. OTC's aim is to create a history of the transport of the approximately 1000–1400 such children and to promote this significant historical event, as

well as to honor those individuals and organizations that were responsible and to teach current and future generations what can be accomplished in hours of need with reliance and determination. The efforts in the US to rescue these children were strictly non-governmental, and the rescue was accomplished through the organized efforts of a network of cooperation of private American citizens and organizations (both in the US and Europe) in the face of powerful economic, social, political, religious, and governmental constraints. Consequently, it was kept very quiet and attempts were made to significantly reduce any publicity. (www.onethousandchildren.net)

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). 67 South Bedford Street, Suite 400W, Burlington, MA 01803. 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)

Voices of the Generations (VOG) (1990). 1526 Roscomare Road, Los Angeles, CA 90077. (310) 472-9283. VOG is dedicated to preserving the memory and personal stories of Holocaust survivors. Its mission is to provide an easy to grasp, yet powerful and meaningful introduction to the Holocaust. VOG offers its programs to public schools, community centers, and places of worship throughout the US at no cost. (www.vogcharity.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. (800) 575-9583. 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 888484, Atlanta, GA 30356. (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) 885-7700. 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). 3198 Fulton Street, San Francisco, CA 94118 (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)

Institute for the Study of Global Antisemitism and Policy (ISGAP) (2004). 165 East 56th Street, 2nd Floor, New York, NY 10022. (212) 230-1840. ISGAP is a non-partisan organization committed to fighting antisemitism on the battlefield of ideas and dedicated to the promotion of justice, understanding, respect, and harmony in a rapidly globalizing world. It is the first interdisciplinary research center dedicated to the study of antisemitism based in North America. ISGAP is dedicated to scholarly research into the origins, processes, and manifestations of global antisemitism and of other forms of prejudice, including various forms of racism, as they relate to policy in an age of globalization. ISGAP disseminates analytical and

scholarly materials to help combat hatred and promote understanding. ISGAP encourages, develops, and supports interdisciplinary research, promoting relationships among scholars, the public at large, leaders, and government officials. Its key goals are to promote excellence in research and to develop accessible social-scientific understanding, with attention being given to policy analysis and consultation in local, national, and international contexts. ISGAP aims to attract researchers who will enhance its standing as a center of excellence; to house research projects, seminars, public meetings, conferences, and other events; and to publish periodicals, reports, and scholarly articles that operate at both the conceptual and the practical levels. Its work is geared toward education, public awareness, policy development, and consulting. (www.isgap.org)

International Fellowship of Christians and Jews (IFCJ) (formerly **Holyland Fellowship of Christians and Jews**) (1983). 30 North LaSalle Street, Suite 4300, Chicago, IL 60602-2584. (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 2000-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)

Jew in the City (JITC) (2007). 450 Lexington Avenue, #2070, New York, NY 10027. JITC's mission is to break down stereotypes about religious Jews and offer a humorous, meaningful outlook into Orthodox Judaism. JITC seeks to reshape the way society views Orthodox Jews and Judaism through social media, corporate cultural diversity training seminars, lectures, and consulting services. The JITC team publicizes the message that Orthodox Jews can be funny, approachable, educated, pro-women, and open-minded—and that Orthodox Judaism links the Jewish people to a deep and beautiful heritage that is just as relevant today as it ever was. (www.jewinthecity.com)

Jewish Council for Education & Research (JCER) (2008). 1 601 West 26th Street, Suite 325-33, New York, NY 10001. 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 intergroup relations, and engender support for the security of Israel and for Jews in and from the FSU; 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 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)

Jewish World Alliance (also known as **Jspace**) (2011). 286 Madison Avenue, Suite 800, New York, NY 10017. (212) 302-8169. Jewish World Alliance/Jspace seeks to create a strong Jewish identity among the millennial generation, a generation that is largely without any identity; strengthen the Jewish community worldwide by bringing together Jews around the globe to share information, content, experiences, and ideas through its online platforms and offline events; provide to the world accurate, informative news content and education about Israel, Judaism, and the Jewish world, and help combat the alarming worldwide growing anti-Semitism, anti-Israel bias, and boycott Israel movement; and represent and highlight Israel's vast accomplishments, contributions, and benefits to the world via its online and social reach. (www.jewishworldalliance.org)

Jews in all Hues (JIAH) (2012). JIAH is an education and advocacy organization that supports multiple-heritage Jews, assisting Jewish communities and organizations in the creation of sustainably-diverse communities. As Judaism is becoming increasingly heritage-diverse, JIAH's goal is to build a future for the Jewish community where a person's heritage is never a barrier to acceptance or integration.

Heritage-diverse Jews are people whose identity lies outside the construct of what some consider “mainstream” Judaism in the US. These populations include but are not limited to: adoptee Jews, Jews with one parent of another religion, Jews by choice, multi-racial Jews, Jews of color, LGBTIQQA Jews and those who may not feel they “fit.” (www.jewsinallhues.org)

Jews for the Preservation of Firearms Ownership (JPFO) (1989). 12500 NE 10th Place, Bellevue, WA 98005. (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). Touro Law School, PAC #212 225 Eastview Drive Central Islip NY 11722. (202) 494-7991. 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.najl.net)

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.nationalshomrim.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.jclread.org)

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)

NewGround: A Muslim-Jewish Partnership for Change (2006). 200 North Spring Street, Suite 2111, Los Angeles, CA 90012. (213) 473-7063. NewGround works to create a world in which trust and partnership replace the current atmosphere of mutual suspicion among Muslims and Jews. It equips Muslims and Jews in America with the skills, resources, and relationships needed to improve Muslim-Jewish relations and cooperation on issues of shared concern. Through a young professionals fellowship, public programming, and consulting, NewGround impacts a wide range of Muslims and Jews - from organizational leaders to the unaffiliated and from liberals to conservatives. (www.muslimjewishnewground.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, 1330 Broadway, Suite 1630, Oakland, California 94612. 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) <http://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. 3700 Henry Hudson Parkway, Bronx, New York 10463. (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, 9th Floor, 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). 384 Harvard Street, Brookline, MA 02446. (617) 906-5067. 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. (415) 925-2666. 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)

JLens Investor Network (2012). 560 Mission Street, Suite 1395, San Francisco, CA 94105. (925) 482-7500. JLens Investor Network is an investor network and consulting organization engaging the Jewish community on impact investing through a Jewish lens. JLens mixes education, consulting, and fund management in order to bring Jewish values to investment. As many people use Jewish values to guide their charitable donations, JLens encourages investors to think conscientiously about financial investments as a way to engage in Jewish life. The organization also demonstrates how financial investments can create a positive impact in the world without sacrificing returns. Connecting Jews of all backgrounds with Jewish

values, ethics, and Israel, while at the same time educating them on values-aligned investing and global challenges, JLens sparks a Jewish conversation on investment and Jewish values, serving as a Jewish representative to the larger impact investment movement. JLens currently advises nearly several thousand donors in the Jewish community on how to manage investment capital. Focusing on investment opportunities inspired by the Jewish value of tikkun olam, JLens' consulting activities help organizations develop, implement, and monitor impact investment policies. (www.jlensnetwork.org)

Jumpstart (2008). 1880 Century Park East, Suite 200, Los Angeles, CA 90067. (424) 273-5867. 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). 25 Broadway, WeWork – 9th Floor, New York, NY 10004. (646) 38-2148. 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.tzedakah.info)

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, 9th Floor, New York, NY 10022. (212) 303-9470. 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. (www.slifkafoundation.org)

Arevim Philanthropic Group (2006). 6 East 39th Street, 10th Floor, New York, NY 10016. The Arevim 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 Arevim 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). 1430 Broadway, Suite 1804, New York, NY 10018. (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 Elmgrove 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). 67 Hunt Street, Suite 100, Agawam, MA 01001. (413) 276-0700. The Harold Grinspoon Foundation is committed to charitable giving, primarily in the Jewish world. The Foundation has several flagship programs, 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.hjweinberg-foundation.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). 25 Broadway, 17th Floor, New York, NY 10004 (212) 284-6540. 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 Philanthropies (formerly **Jerome Lippman Family Foundation**) (1966, 2013). One GOJO Plaza, Suite 350, Akron, OH 44311. (330) 255-6200. Comprised of the Lippman Kanfer Family Foundation and Lippman Kanfer Foundation for Living Torah, the Lippman Kanfer Family Philanthropies is committed to building and sustaining a multi-generational family culture of tzedakah (philanthropy); supporting Jewish life in their hometown of Akron and in the family's other local communities; maintaining the pursuit of justice; strengthening the ecosystem for innovation in the Jewish community; and impacting Jewish life broadly in North America in a strategic way, with a particular focus on broadening and deepening access to and engagement with the wisdom of Jewish tradition and encouraging its creative application in contemporary Jewish life. It seeks to repair and enrich the world through thriving communities and thriving Jewish life. (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/department.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). 6 East 39th Street, Suite 301, New York, NY 10016 (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 non-profit 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). 400 South Beverly Drive, Suite 420, Beverly Hills, CA 9021 (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). 420 Lexington Avenue, Suite 331, New York, NY 10170 (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 Steinhart Foundation for Jewish Life (formerly **Jewish Life Network/Steinhart Foundation**) (1994). 729 Seventh Avenue, 9th Floor, New York, NY 10019 (212) 279-2288. The Steinhart Foundation for Jewish Life, founded by former hedge fund manager Michael Steinhart, 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 & Culture (2001). 1050 Ralston Avenue, Belmont, CA 94002. The mission of the Taube Foundation for Jewish Life & 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)

Tikvah Fund (1992). 165 East 56th Street, 4th Floor, New York, NY 10022. (212) 796-1672. The Tikvah Fund is a philanthropic foundation and ideas institution committed to supporting the intellectual, religious, and political leaders of the Jewish people and the Jewish State. Tikvah runs and invests in a wide range of initiatives in Israel, the United States, and around the world, including educational programs, publications, and fellowships. Its mission and guiding spirit is to advance Jewish excellence and Jewish flourishing in the modern age. Tikvah is politically Zionist, economically free-market oriented, culturally traditional, and theologically open-minded. Its institutes, programs, and publications all reflect the spirit of bringing forward the serious alternatives for what the Jewish future should look like, and bringing Jewish thinking and leaders into conversation with Western political, moral, and economic thought. (www.tikvahfund.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.Israelgives.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.handsonzedakah.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 210, 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 Israel Defense Forces, 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 fund-raising 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). 630 Third Avenue, Suite 1501, 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 1000 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 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 FSU. 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 vulnerable 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)

Gabriel Project Mumbai (GPM) (2012). PO Box 5025, Bergenfield, NJ 07621. (201) 244-4500. GPM is a Jewish volunteer-based initiative caring for vulnerable children living of India by providing hunger relief, literacy support, health and empowerment to children living in the Mumbai slums. An innovative and compassionate response to the problems of poverty, hunger, illiteracy, malnutrition, and child labor, GPM is built on a vision of changing the lives of children in Mumbai's

slums through literacy and hunger relief while educating young Jewish adults about the ethos of care, global responsibility, and tikkun olam that are at the heart of the Jewish people. This program aims to change the trajectory of the children's lives while offering young Jewish adults a meaningful and life-transforming experience. (www.gabrielprojectmumbai.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 (757-722-1264). 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 FSU, 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. (<https://www.facebook.com/pages/Cuba-America-Jewish-Mission/113520848702457>)

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 EtSPECIFIChiopian 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 (formerly **Hebrew Immigrant Aid Society**) (1881). 411 Fifth Avenue, Suite 1006, New York, NY 10016 (301) 844-7300. 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.jewish-cubaconnection.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, communities 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 grassroots 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 1980's, 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 1980's and 1990's, 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)

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)

Scholarship Fund for Ethiopian Jews (SFEJ) (1999). 19202 Black Mangrove Court, Boca Raton, FL 33498 (561) 433-1585. 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. (<https://www.facebook.com/pages/Scholarship-Fund-for-Ethiopian-Jews/980684915286472>)

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) 548-4486. 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.facebook.com/pages/American-Sephardi-Federation/424484861037678)

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). 1061 Ocean Parkway, Brooklyn, NY 11230 (212) 804-8654. 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.scaupdates.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. (www.facebook.com/pages/Sephardic-Jewish-Brotherhood-of-America/163261453702758)

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 FSU (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 FSU 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 Russian Jewry (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 FSU) 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) 368-9200. 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) 445 Park Avenue, 9th Floor, New York, NY 10022. (212) 262-3688. The FJC was established to revive the Jewish communities of the FSU. 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 FSU. 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 FSU, 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 Coalition Supporting Eurasian Jewry (NCSEJ) (formerly **National Conference on Soviet Jewry** and **American Jewish Conference on Soviet Jewry**) (1964) (1971) (2014). 1120 20th Street, NW, Suite 300N, Washington, DC 20036. (202) 898-2500. NCSEJ is the organized American Jewish community's voice for Jews and Jewish concerns in Eastern Europe and Eurasia. It comprises nearly 50 national organizations and over 300 local Jewish Federations and communities. NCSEJ was originally founded as the National Conference on Soviet Jewry and represented a broad based coalition of Jewish organizations and agencies that quickly became the organized American Jewish community's voice in support of Jews and Jewish concerns in the Former Soviet Union. During the refusenik era, the organization was a lifeline to the West for Jewish activists, sending missions, supplies, religious objects and books, and rabbis prepared to reconstruct Jewish life and institutions in the Soviet state. NCSEJ has taken an active role in the region since 1971, playing an important part in the rebirth of Jewish consciousness during the final decades of the Soviet era. Today, NCSEJ's central role in representing Jewish interests in Eastern Europe and Eurasia makes it a respected advocacy leader in all aspects of Jewish communal life, in Jewish relationships with the states of the region, and in relations between the countries of the region, the US, and Israel. NCSEJ works to empower and protect Jews by fostering cooperation between the US government, US Jewish organizations, and the governments and Jewish communities in the Eurasian region. It works closely with key officials, Jewish organizations, and activists to monitor anti-Semitism in the region, as well as government respect for religious freedom, cultural rights, and the right to emigrate freely. (www.ncsej.org).

Project Keshet (1989). 600 Mamaroneck Avenue, Suite 400, Harrison, NY 10528 (914) 301-9451. Project Keshet transforms lives through Jewish identity building and social activism in the FSU 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 FSU 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

30 YEARS AFTER (2007). 1925 Century Park East, Suite #2140, Los Angeles, CA 90067. (310) 606-2601. The mission of 30 YEARS AFTER is to promote the participation and leadership of Iranian-American Jews in American political, civic, and Jewish life, in recognition of the belief that after three decades in the US it was time for the Iranian-American Jewish community to embrace its responsibilities as Americans and as Jews. 30 YEARS AFTER has become the entry point for many Jewish organizations to reach the Iranian-American Jewish community and for Iranian Jewish young professionals to get involved with the leadership training and lay leadership opportunities with these organizations. The organization has become the Iranian-American community's leading and most recognized civic organization by educating, engaging, and empowering Iranian-American Jews in political affairs. (www.30yearsafter.org)

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)

Beta Israel of North America Cultural Foundation (BINA) (2003). PO Box 470, New York, NY 10030. BINA is dedicated to fostering the continuity of the Ethiopian Jewish cultural heritage, empowering Ethiopian Jews within the American Jewish community, providing assistance to Ethiopian Jews who come to the US, working for greater understanding and inclusiveness among ethnic groups within the Jewish community, and serving as a bridge between the Jewish, Ethiopian, and African-American communities. It seeks to promote understanding of Ethiopian Jewish culture and history, which will help the Ethiopian Jewish community to retain and carry forward its traditions and enrich Jewish life as a whole. BINA's Annual Sheba Film Festival, the only film festival of its kind in the US, introduces the general public to films, artistic exhibitions, and panel discussions about the history, culture, and life experiences of Ethiopian Jews. (www.binacf.org)

Centro Primo Levi (CPL) (2000). Italian Studies at the Center for Jewish History, 15 West 16th Street, New York, NY 10011. (212) 294-8301, Ext. 8202. CPL was inspired by the humanistic legacy of writer and chemist Primo Levi, who survived Auschwitz and contributed significantly to the post-World War II debate on the role of memory in modern societies. Partnering with universities and research organizations in Italy, Israel and the US, CPL fosters and supports those interested in Primo Levi's work and the Italian Jewish past as well as those interested in current perspectives and conversations about the Italian Jewish community today. It offers programs, publishing, and networking activities and provides links to major Italian Jewish institutions, libraries and museums, academic and scholarly updates, and a monthly newsletter. CPL offers a dynamic and informative English language portal offering information and resources on Italian Jewish culture and history to audiences around the world. (www.primolevicenter.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 newsletter 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.jewsofindia.org/home.html)

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)

Israeli American Council (IAC) (formerly **Israeli Leadership Council** and **Israeli Leadership Club**) (2007). (818) 836-6700. The mission of the IAC, the largest Israeli-American organization in the US, is to build an active and giving Israeli-American community throughout the US in order to strengthen the State of Israel and the next generation, and to provide a bridge to the Jewish-American community. As a vital component of American society, Israeli-Americans play a major role in social activism, academia, culture, and innovation. The IAC's goals are to encourage a culture of giving, activism, and connection to Israel through personal examples of community involvement; connect the next generation to the community, their Jewish identity, the Hebrew language, and the State of Israel; foster active support of initiatives that further Israel's welfare, security, education, and its relations with the US; translate the Israeli-American community's needs, desires, and values into action and a strong and influential voice; serve as a professional and financial resource for initiatives that support the development of an active and unified Israeli-American community with strong connections to the State of Israel; and strengthen the relationships between the Israeli-American community and the Israeli community in Israel. The IAC strives to achieve its goals through programs and events for all ages, as well as by empowering and sponsoring a wide array of nonprofit organizations within the Israeli-American community. (www.israeliamerican.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 3000 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). 733 Park Avenue, Suite 1, New York, NY 10021. (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 1000 years of the history of Polish Jews. Across from the Museum stands the memorial to the heroes of the Warsaw Ghetto uprising. (www.mhpjnac.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 1500 Yemeni Jews who emigrated to the US and Israel. It runs 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. (No website)

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 "Fish" 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. (<http://www.cs.uky.edu/~raphael/IAYC>)

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). 1133 Broadway, Room 406, New York, NY 10010. (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 multicultural 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). Edmond J. Safra Plaza, 36 Battery Place, New York NY 10280. (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)

Yugnturf – Youth for Yiddish (1964). PO Box 596, New York, NY 10276 (212) 796-5782. Yugnturf 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. Yugnturf 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.yugnturf.org)

Jewish LGBT/LGBTQ Organizations

A Wider Bridge (2010). 2912 Diamond Street #348, San Francisco, CA 94131. (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.awider-bridge.org)

Eshel (2010). 125 Maiden Lane, Suite 8B, New York, NY 10038 (724)-374-3501. 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.esheonline.org)

JONAH International (Jews Offering New Alternatives for Healing) (1998). Organization ceased to exist as of 2015 after conversion therapy for homosexuals was declared fraudulent.

JQ International (formerly **Queer as Jews**) (2002). 801 Larrabee Street, #10, West Hollywood, CA (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 com-

munal 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 LGBTQ Students (NUJLS) (1997). 4400 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)

PFLAG (formerly Parents, Families, and Friends of Lesbians and Gays, Federation of Parents and Friends of Lesbians and Gays, and Parents FLAG) (1972). 1828 L Street, NW, Suite 660, Washington, DC 20036. (202) 467-8180. PFLAG is the nation’s largest family and ally organization. Uniting people who are lesbian, gay, bisexual, transgender, and queer (LGBTQ) with families, friends, and allies, PFLAG is a grassroots network committed to advancing equality and full societal affirmation of LGBTQ people through its threefold mission of support, education, and advocacy. PFLAG has over 400 chapters and 200,000 members and supporters crossing multiple generations of American families in major urban centers, small cities, and rural areas in all 50 states. (www.home.pflag.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)

Asylum Arts (2014). 495A Henry Street, #142, Brooklyn, NY 11231. (718) 249-6410. Asylum Arts supports contemporary Jewish culture on an international scale, bringing greater exposure to artists and cultural initiatives, providing opportunities for new projects and collaborations, and elevating the level of excellence and artistic activity. It connects and empowers artists and cultural organizations by hosting gatherings and trainings and providing small grants to foster connections that will broaden the reach and impact of Jewish artists and arts organizations. Asylum Arts provides professional development, skill-building, and capacity support for artists as they seek to build careers in the arts and have a greater impact on audiences in a changing funding landscape. It creates connections and opportunities for professionals in Jewish and non-Jewish institutions to high-quality artists that are working in the Jewish cultural sphere, increasing their engagement with this sector of arts and culture. Its grant program supports Asylum Arts network artists in creative projects that explore Jewish ideas, themes, history, and identity. (www.asylum-arts.org)

ATARA: The Arts & Torah Association for Religious Artists (2006). 773 East 4th Street, Brooklyn, NY 11218. (917) 686-1211. ATARA's mission is to encourage artistically gifted observant Jews to develop and express their gifts. In order to strengthen the expression of art in accordance with Jewish law, the individuals and groups involved in ATARA have created a network for the community of performing artists who adhere to traditional standards. ATARA encourages the utilization of creative talent in the service of religious values to bring meaning and beauty to others; encourages relationship building, social networking, and professional collaboration; promotes the creative and performing arts as acceptable ways to communicate and the halakic system as a standard; supports artists in maintaining the quality of both their art and their religious life; and demonstrates sensitivity to both the creative needs of artists as well as a range of religious outlooks among audience members. (www.artsandtorah.org)

Center for Jewish Culture and Creativity (CJCC) (1990). 2576 Broadway, #292, New York, NY 10025. (310) 652-5163. 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). 1058 Sterling Place, Brooklyn, NY 11213 (917) 815-5054. 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). This organization closed in 2014.

Idelsohn Society for Music Preservation (formerly **Reboot Stereophonic**) (2005). 845 Third Avenue, 4th Floor, New York, NY 10022. (413) 582-0137. 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 Art Salon (JAS) (2008). 1324 Lexington Avenue, Box 120, New York, NY 10128. The JAS is an international artist-driven community that strives to promote understanding and appreciation of contemporary Jewish visual art. It uses the power of collaboration to provide important resources and programs that develop

lasting partnerships with the global art community and the general public. The JAS organizes exhibits, art events, and (in the New York area) bi-monthly salon sessions with international artists and scholars, and produces art projects in partnership with international art institutions in order to create an appreciation for innovative Jewish art in the contemporary art world. Its art exhibits and events explore Jewish themes, related to current issues. (www.jewishartsalon.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. (www.facebook.com/pages/Judaica-Institute-of-America/285357721192)

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-press.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. Major programs of the Zamir Choral Foundation include the Zamir Chorale, which founded as the first Hebrew-singing choir in North America that quickly set the standard for Jewish choral performance serves as the flagship ensemble of the Zamir Choral Foundation; HaZamir: The International Jewish High School Choir, a network of choral chapters across the US and Israel which provides Jewish teens with a high level choral experience in a Jewish environment; Zamir Noded, which provides a high level musical opportunity for young adults aged 18-30 to sing in a Jewish choir with like-minded peers; and the annual North American Jewish Choral Festival, the premiere Jewish choral event. (www.zamirfdn.org)

Jewish History/Heritage Organizations

1654 Society (2004). 2 West 70th Street, New York, NY 10024. (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 (347) 725-0063. 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) 494-5972. 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). 421 7th Avenue, Suite 570, New York, New York 10001 (212) 921-3860. 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

camp, 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)

Areivim (2000). 20 Briarcliff Drive, Monsey, NY 10952. (845) 371-2760. Areivim provides services within the Orthodox community for troubled teenagers and their families. It teaches teenagers, as well as their parents and siblings, the necessary coping skills, and introduces them to educational resources and mentoring services, in order to help the teenagers succeed within the family and educational systems. Areivim provides many services, all aimed at supporting the emotional and spiritual health of today's teenagers and young adults, including yeshiva placements for boys; school placements for girls; job placements; referrals to camps; Camp Gavriel; permanent and temporary housing for teenagers; mental health referrals; finding appropriate tutors; mentoring teens; counseling parents; addressing social, religious, or behavioral issues; crisis counseling for self-mutilation, drug overdose, severe eating disorders; mediating between parents and children; and mediating between parent and/or children and school. (www.areivim.com)

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)

A TIME: A Torah Infertility Medium of Exchange (1998). 1310 48th Street, Suite 406, Brooklyn, NY 11210. (718) 437-7110. A TIME is an internationally acclaimed organization that offers advocacy, education, guidance, research, and support through its many programs to Jewish men, women, and couples struggling with reproductive health and infertility. Strongly endorsed by leading rabbis and physicians, it is widely recognized as an organization that is sensitive to the privacy of each couple, while providing a wide array of essential services in a caring and professional manner.

Avodah: the Jewish Service Corps (1998). 45 West 36th 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). 1120 20th Street, NW, Suite 300 N, Washington, DC 20036. (202) 857-6600. 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) 837-3445. 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.com)

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.challah-forhunger.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.ezras-yisroel.org)

Free Sons of Israel (1849). 461 Leonard Boulevard, New Hyde Park, NY 11040. (516) 775-4919. 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 FSU. 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 net-

work helps Jews get back on a path of sanity, self-control and healing. (www.guardyoureyes.com)

Hasidah (2011). PO Box 9531, Berkeley, CA 94709. (415) 323-3226. Hasidah (Hebrew, for stork) is the voice of hope and compassion that raises awareness of infertility, connects people to support, and reduces financial barriers to treatment in the Jewish community. Hasidah, whose root in Hebrew (H-S-D) means loving-kindness, was founded on the belief that one of the greatest gifts of loving-kindness is helping couples struggling with infertility to become parents. (www.hasidah.org)

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)

International Beit Din (IBD) (2014). Riverdale, NY. The IBD addresses all marriage matters, including grounds for issuing a divorce judgment, dividing up marital assets upon divorce, spousal and child support, and parenting arrangements (custody and visitation privileges) in the event that a couple is unable to settle their marital differences by themselves or with the assistance of a mediator. Upon mutual agreement to resolve their differences at the IBD, actions are taken which halakhically and legally empower the beit din panel to render a decision, a judgment which is enforceable in civil court. The IBD deals with situations in which either the Jewish husband refuses to grant a “get” to his Jewish wife or the Jewish wife refuses to accept a “get” from her Jewish husband, as well as situations in which the recalcitrant spouse makes the granting or receipt of the “get” contingent upon the fulfillment of certain conditions, such as extorting funds from the other spouse. The IBD is an autonomous institution, independent of every organization, and is funded by foundations and benefactors in the Jewish community. (www.internationalbeitdin.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 (JCDR) (2010). PO Box 4124, New York, NY 10163. The 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 Community Watch (JCW) (2011, 2014). 244 5th Avenue, #285, New York, NY 10001. (718) 841-7056. JCW is dedicated to the prevention of child sexual abuse within the Orthodox Jewish community. JCW assists victims with healing and getting them the support they need; educates the public to promote child safety, increase awareness, and eliminate stigma; and actively prevents abuse of children by warning about suspected predators and working to put them behind bars. (www.jewishcommunitywatch.org)

Jewish Disaster Response Corps (JDRC) (2009). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6968. JDRC assists communities in domestic disaster recovery while exhibiting Jewish values and promoting broad and visible Jewish participation. It provides a Jewish partner for institutions and individuals to work with, thus filling the gap between disaster response and the Jewish community's commitment to help others. JDRC is committed to mobilizing volunteers to respond to natural disasters in areas that have fallen out of the news media, and face a lack of volunteer labor and financial support for rebuilding. Its service learning programs are frequently located in what's known as the "Bible Belt," where the combination of frequent disasters and unique cultural milieu allow for a rich and impactful service learning experience for its participants and the communities served. Through a long-term volunteer presence in communities where Jews represent a stark minority, JDRC introduces the local non-Jewish populations to Jewish values of tikkun olam (repairing the world) while supporting the presence and service work of the local Jewish community. (www.jdrcorps.org)

Jewish Prisoner Services International. PO Box 85840, Seattle, WA 98145. (206) 617-2367. 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)

Jewish Women International (formerly **B'nai B'rith Women**) (1897). 1101 Vermont Avenue NW, Washington, DC 20005 (202) 662-1884. 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.jewish-women.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.jewishwomenwatching.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)

KosherTroops (2010). 8 Pleasant Ridge Road, New Hempstead, NY 10977. (845) 354-7763 or (845) 354-7641. Kosher Troops was founded to help improve the morale and welfare of members of the US armed forces by showing appreciation for their commitment. Its mission is accomplished by sending care packages to deployed and stateside Jewish American troops that include items to help them celebrate the Jewish holidays and Shabbat so that they will feel connected to the Jewish community while away. Kosher Troops sends packages to Jewish soldiers stationed around the world, including kosher meals and staples of kosher products to supplement what they receive from the military, as well as letters and cards. Kosher Troops accepts donations from others of money, products, and food that are sent directly to the soldiers, demonstrating care, honor, and respect for the soldiers and helping to meet both their physical and spiritual needs. (www.kosher troops.com)

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)

The National Center for Jewish Healing (NCJH) (1994). 135 West 50th Street, 6th Floor, New York, NY 10020. (212) 632-4500. The NCJH was established in response to a national upsurge of interest in reclaiming ancient Jewish spiritual wisdom and resources that foster wholeness, hope, comfort, and connection in the face of illness and loss. (www.jewishhealing.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)

Relief Resources (2001). 5904 13th Avenue, Brooklyn, NY 11219. (718) 431-9501. Relief Resources provides multiple services to individuals suffering from mental health disorders. Its efforts are particularly sensitive towards the needs of the Jewish community in light of the many challenges they face in obtaining quality mental health care. Relief Resources' mission is to provide access to the resources available and to partner individuals with the best mental health professional appropriate to their specific need, which is accomplished through its flagship program - its' Referral Service- as well as other services. Relief Resources also promotes awareness of mental health issues among the community through informational brochures and seminars conducted for school principals, teachers, and clergy. (www.reliefhelp.org)

Repair the World (formerly **Jewish Coalition for Service**) (2003). 555 Eighth 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)

Shalom Task Force (1992). 25 Broadway, New York, NY, 10004. (212) 742 1478. Shalom Task Force aims to help women and families struggling with troubled relationships at home, to sensitize Jewish communities so that a woman can feel less ashamed to ask for help, and to offer professional guidance and pointers to rabbis who may be approached for advice by someone in a complex and possibly dangerous situation. Its programs include an educational awareness program that teaches adolescents the art of communication through mastery of positive conflict resolution techniques and how to identify behavioral predictors of potentially healthy and unhealthy relationships; a premarital education workshop program that aims to prepare engaged couples for a healthy and successful marriage; and a legal service that provides a multi-disciplinary approach to addressing domestic violence issues in the Orthodox community and offers legal assistance and/or referrals in a wide range of cases, free of charge to victims of domestic violence. (www.shalomtaskforce.org)

Survivors for Justice (SFJ) (2010). PO Box 100840, Brooklyn, NY 11210. SFJ is an advocacy, educational, and support organization for survivors of sexual abuse and their families from the Orthodox world. Working closely with qualified mental health, law enforcement, legal, and media professionals, SFJ responds to the needs of individual victims and helps them formulate and pursue a plan of action (whether finding a therapist, filing a report with the police, responding effectively to threats and intimidation, filing a civil suit, speaking to the media, etc.). SFJ also develops

and implements programs to help educate and empower members of the community; offers survivor support groups and support groups for parents; sponsors courses taught by experts in the field of trauma and sexual abuse geared toward mental health professionals and lay people who work on the front lines dealing with this issue in their communities; runs education programs and discussion groups for parents and teachers; provides assistance to law enforcement professionals, mental health professionals, and lawyers; submits amicus curiae briefs to offer information on this issue to courts in the US and Israel; educates the public and legislators on the issue; and provides guidance and support to grass roots efforts within insular ultra-Orthodox communities. (www.survivorsforjustice.org)

Tivnu: Building Justice (2011). 7971 Southeast 11th Avenue, Portland, OR 97202. (503) 239-5411. 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)

Uprooted: A Jewish Response to Infertility (2014). Uprooted provides a central address for educating American Jewish leaders in assisting families with fertility challenges, and for national communal support to those struggling to grow their families. Uprooted offers (1) Jewish healing network: Jewish communal professionals working together to exchange existing best practices and collaborate on a future national agenda for building Jewish families; (2) Jewish resource database: an online center identifying a range of services and experiences in a Jewish context, including natural homeopathic healing, pastoral counseling, mental health support, one-on-one mentoring, IVF, genetic testing, surrogacy, adoption, and LGBTQ family building; and (3) community education through the arts: Jewish leaders using experiential and artistic modalities to model a more thoughtful and informed Jewish community, across all denominations, that embraces men and women struggling with growing their families. (www.weareuprooted.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.facebook.com/WCJCS)

Yesh Tikva (2015). Yesh Tikva was established to increase awareness of infertility throughout the Jewish community and create a Jewish community of support. Its two primary goals are to provide psychosocial resources and tools to those struggling with infertility and raise awareness of infertility throughout the Jewish community. Yesh Tikva works to provide those thrown into the world of infertility with navigational tools to cope emotionally and practically along this journey. Resources include support groups, online support forums, platforms for sharing personal stories, and events. Yesh Tikva also aims to increase the sensitivity of those who have not struggled to have to children and to equip them with the resources to help and support those who may be suffering in silence. (www.yeshtikva.org)

Jewish Legal Organizations

American Association of Jewish Lawyers and Jurists (AAJLJ) (1983). 888 17th Street, NW, Suite 400, Washington, DC 20006 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 experiencing 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 fol-

low 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 non-profit, 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). 1440 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. (<http://jhiantlanta.org/12.html>)

National Jewish Children's Leukemia Foundation (NCLF) (1990). Closed in 2015 due to fraudulent practices.

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 2GA, 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) 679-4116. 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)

JBI 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.jbibrary.org)

Jewish Deaf Community Center (JDCC) (formerly **Creative Services Group**) (1992). 507 Bethany Road, Burbank, CA 91504. (818) 845-9936. 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.yachad.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). 576 Fifth Avenue, Suite 903 New York, NY 10036 (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.yadem-powers.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. (212) 239-1662. 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.facebook.com/JFDA-Jewish-Funeral-Directors-of-America-347912051396)

The Kaddish Foundation (1987). 277 Saddle River Road, Airmont, NY 10952. (845) 425-5233. 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. (<http://kaddishfoundation.com>)

Kavod - The Independent Jewish Funeral Chapels (formerly **National Independent Jewish Funeral Directors**) (2002). 13625 Bishop's Drive, Brookfield, WI 53005 (262) 814-1554. 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 Association of Chevra Kadisha (NASCK) (formerly **Association of Chevros Kadisha, Inc.**) (1996). 85-18 117th Street, Richmond Hill, NY 11418.

(718) 847-6280. NASCK was created to form a united and cohesive group of Jewish burial societies in the US and Canada, dedicated to traditional Jewish burial practices. It acts as an umbrella organization to assist affiliated groups in defining, establishing and achieving the highest degree of respect for the dead as defined by Jewish law. The activities of NASCK include registry of Jewish burial societies; education and outreach to the community-at-large; burial society training, seminars, and conferences; website, newsletter, and educational material; establishing new Jewish burial societies; halakhic hotline; tracking, developing, and assessing legal issues; creating specific innovative programs geared to reducing the incidence of cremation; burying the indigent; and grief and bereavement issues. (www.nasck.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

70 Faces Media (2015). 24 West 30th Street, 4th Floor, New York, NY 10001. (212) 643-1890. 70 Faces Media is a digital media company that aspires to connect as many people as possible to all sides of the unfolding Jewish story. Its brands, which include JTA, Kveller, My Jewish Learning, JTA Archive, Jewniverse, and The Noshier, collectively serve as a virtual town square, highlighting and hosting a multitude of voices and conversations that inform people about Jewish news, history, traditions, values, entertainment, and culture, and reaching people wherever they are in their lives, level of Jewish knowledge, and sense of Jewish identity. 70 Faces Media connects people and communities in North America, Israel, and around the globe. (www.70facesmedia.org)

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. (415) 356-7801. 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 15276, 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

Amir (2010). 2910 Albany Avenue, Davis, CA 95618. (608) 509-7578. 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). 2827 Marnat Road, Baltimore, MD 21209. 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). 1775 K Street NW Washington, D.C., 20006 (202) 579-6800. 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. (No website)

Aytzim (formerly **Green Zionist Alliance** (2001) (GZA). PO Box 1176, Long Beach, NY 11561 (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. Aytzim 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 multicultural 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. (860) 824-5991. 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)

Israel Longhorn Project (2007). 22 Yarnall Place, Redwood City, CA 94063. (650) 631-9270. The Israel Longhorn Project is an educational and cattle cross-breeding improvement project whose mission is to help Israel and East Africa by introducing a viable breed of beef cattle—Texas longhorn—that can fit and thrive in their semi-desert environments. Texas Longhorn will decrease calve and cattle losses allowing ranchers to use less cattle and less land to raise enough cattle to support themselves and their community. (www.longhornproject.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 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 1000 parks, providing the infrastructure for over 1000 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) 500-5417. 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)

ReJews (2013). 9325A Neil Road, Philadelphia, PA 19115. (215) 694-0443. ReJews is a Jewish recycling organization that promotes and establishes

community-focused environmental action and recycling initiatives and campaigns in schools, synagogues, restaurants, community centers, and offices. ReJews highlights the importance of focusing on building more sustainable communities. ReJews invites all Jewish organizations to receive free official ReJews branded recycling receptacles. Reporting on the amount that they have recycled and utilized the receptacles, organizations can become eligible to receive rewards through the ReJews incentive program. (www.rejews.org)

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. (860) 824-5991. 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)

Yiddish Farm Education Center (2010). 71 Dzierzek Lane, New Hampton, NY 10958. (845) 360-5023. Yiddish Farm empowers Jews to reclaim Yiddish as a source of Jewish culture, identity, and learning. Yiddish Farms' goals are to recognize Yiddish as a living language and strive to broaden its role in daily life, using living on an organic farm to provide new contexts in which to use the language and

bring it into modernity; create a pluralistic Yiddish-speaking community living off of the land and serving as a resource for the greater Jewish community through programs that bring together people of various ages and backgrounds, including native Yiddish-speakers and Yiddish students; and help people to live sustainably and more in harmony with the environment by growing its own food organically and educating people about where their food comes from. Through its immersive Yiddish courses and intensive organic farm operations, Yiddish Farm links support for its students with sustainable agricultural production. Yiddish Farm grows wheat, spelt, and oats for its famous line of Organic Shmura Matzos, and its garden and chickens provide students with fresh produce and eggs during their stay on the farm. (www.yiddishfarm.org)

Jewish Academic Organizations

(See *Additional Jewish academic organizations in Chap. 20, Sect. 20.5*)

Association of Jewish Libraries (AJL) (formerly **Jewish Library Association**) (1966). PO Box 1118, Teaneck, NJ 07666. (201) 371-3255. The AJL promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. It fosters access to information, learning, teaching, and research relating to Jews, Judaism, the Jewish experience, and Israel. (www.jewishlibraries.org)

Association of Orthodox Jewish Scientists (AOJS) (1948). 69-09 172nd Street, Fresh Meadows, NY 11365. (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, <http://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)

National Association of Professors of Hebrew (1950). 907 Van Hise Hall, 1220 Linden Drive, University of Wisconsin-Madison, Madison, WI 53706. The Mission of the National Association of Professors of Hebrew is to facilitate more effective cooperation among teachers of the Hebrew language and literature in universities, colleges and professional schools of higher studies; to promote interest in the Hebrew language and literature and related fields at institutions of higher learning; to advance the learning and teaching of the Hebrew language and literature in institutions of higher learning; and to advance the professional standards and ideals of teachers concerned with Hebrew Studies in higher education.

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.aephi.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 100. 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.facebook.com/JewishMotorcyclistsAlliance)

Jewish Sports Heritage Association (2014). 19 Wensley Drive, Great Neck, NY 11021. (516) 773-2413. The Jewish Sports Heritage Association is dedicated to educating the public about the role Jewish men and women have played in sports, an area of Jewish accomplishment often overlooked. (No website)

Maccabi USA/Sports for Israel (formerly **US Committee Sports for Israel**) (1948). 1511 Walnut Street, Suite 401, Philadelphia, PA 19102. (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

The Community Security Service (CSS) (2007). 132 East 43rd Street, #552, New York, NY 10017. (917) 720-5583. The CSS proactively protects the people, institutions, and events of the American Jewish community. Partnering with Jewish organizations, governmental authorities, and the police, CSS safeguards the community by training volunteers in professional security techniques, providing physical security, and raising public awareness about safety issues. CSS has a trained membership of thousands of volunteers, representing the rich diversity of the American Jewish community—men and women, students to retirees, the unaffiliated and adherents from all the religious streams of Judaism. (www.thecss.org)

Darim Online (formerly **Panim Online**) (2000). 1600 Warren Avenue North, Seattle, WA 98109. (434) 260-0177. Darim Online's mission is to advance the Jewish community by helping Jewish organizations align their work for success in the digital age. Darim Online envisions a Jewish community empowered by the best leadership, business and educational structures, tools, and practices to strengthen identity and community, and achieve its personal, familial, organizational, and communal goals. It provides training, coaching, and consulting services, as well as participates in national thought leadership conversations to help advance individuals, organizations, and communities. (www.darimonline.org)

Presentense Group (2010). 115 E 23rd Street 3rd Floor, New York, NY 10010. (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)

ROI Community (2005). 2 West Second Street, 20th Floor, Tulsa, OK 74103. ROI Community is an international network of activists and change makers who are redefining Jewish engagement for a new generation of global citizens. ROI Community members channel a diversity of perspectives, skills, and interests toward a shared passion for advancing ideas and partnerships that will strengthen Jewish communities and improve society. Through its flagship program, Summit,

and an innovative suite of ongoing opportunities for professional development, networking, and financial support, ROI Community empowers its members to take an active role in shaping the Jewish future. ROI members are creating new and innovative ways to engage wider audiences in Jewish life globally. ROI stands for Remembrance, Observance, Influence. (www.schusterman.org/roicommunity)

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 6X2. (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 through education, advocacy, and action. (www.jwicana.com)

ALEPH Canada: Alliance for Jewish Renewal (Canada) (). 6220 Godfrey Avenue, Montreal, QC H4B 1K2. See Jewish Denominational Organizations above. (www.alephcanada.ca)

ARZA Canada (1977). 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 (ASI-Canada) (1971). 788 Marlee Avenue, Suite 201, Toronto, ON M6B 3K1. (416) 783-3053. ASI-Canada, the Canadian partner of the Association for the Well-being of Israel's Soldiers, is the only nonprofit organization in Canada that supports the well-being of Israel's soldiers on active duty. By initiating and supporting social, educational, cultural, and recreational programs and facilities, ASI-Canada strives to boost the morale of the men and women of the Israel Defense Forces. (www.asicanada.org)

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). 315-4600 Bathurst Street, Toronto, ON M2R 3V3. (416) 636-7655. See Jewish Israel-Related Education Organizations above. (www.jewishcanada.org/bri)

B'nai Brith Canada (1875). 15 Hove Street, Toronto, ON M3H 4Y8. (844) 218-2624. 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 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 Council for Reform Judaism (CCRJ) (1988). 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 630-0375. The CCRJ, along with the URJ Canada Steering Committee, represent Canadian Reform congregations from Montreal to Vancouver, with over 30,000 affiliated members. The CCRJ is the charitable entity that deals with the collection of congregational dues and issuance 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. (www.ccrj.ca)

Canadian Council of Conservative Synagogues (CCCS) (2008). 37 Southbourne Avenue, Toronto, ON M3H 1A4. (416) 635-5354. The CCCS's intention is to build a community of Conservative synagogues and strengthen the Conservative Movement within Canada. Its objective 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 7–11, 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.org)

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 (1989). 55 Yeomans Road, Suite 201, Toronto, ON M3H 3J7. (416) 667-1717 or (866) 357-3384. See Jewish Denominational Organizations–Conservative above. (www.masorti.ca)

Canadian Foundation for Pioneering Israel (CFPI) (1976). 355 Adelaide Street West, Ground Floor, Toronto, ON M5V 1S2 (416) 628-6948 CFPI's mission is to increase knowledge and understanding by supporting educational activities, in Canada, Israel, and elsewhere, in areas of Jewish culture, literature, and history; youth leadership, education and camping; social, environmental and economic justice; community empowerment, pluralism, and peace; and kibbutz life. (No website)

Canadian Friends of ALYN Hospital (1978). 122 East 42nd Street, #1519, New York, NY 10168. (212) 869-8085. (www.alynus.org)

Canadian Friends of Arachim. 45 Commercial Road, Toronto, ON M4G 1Z3. (416) 421-1572. (www.arachimusa.org)

Canadian Friends of Beit Issie Shapiro (1980). 8171 Yonge Street, Suite 157, Thornhill ON, Canada L3T 2C6 (289) 597-0500. (<http://en.beitissie.org.il>)

Canadian Friends of Ezer Mizion (1979). 4850 Keele Street, 1st Floor, Toronto, ON M3J 3K1. (647) 799-1475 or (877) 544-3866. (www.ezermizion.org)

Canadian Friends of Peace Now (1985). 119-660 Eglinton Avenue East, Suite 517. Toronto, ON M4G 2K2. (416) 322-5559 or (866) 405-5387. (www.peacenow-canada.org)

Canadian Friends of the Shalom Hartman Institute (1984). 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 3020, Toronto, ON M4N 3N1. (416) 485-8000. (www.cfhu.org)

Canadian Friends of the World Union for Progressive Judaism (1975). 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 460-0782. Canadian. See Jewish Denominational Organizations-Reform above. (No website)

Canadian Institute for the Study of Antisemitism (CISA) (2010). PO Box 58029, RPO Bishop Grandin, Winnipeg, MB R2M 2R6. CISA was created to help promote scholarship and facilitate education on the subject of anti-Semitism in its classic and contemporary forms. It hosts and co-sponsors a number of events each year, including public lectures, book signings, film premieres, conferences, and the Annual Shindelman Family Lecture. CISA is committed to the uprooting of hatred and stereotypes through education and by working cooperatively to build a more humane future for all people. (www.canisa.org)

Canadian Jewish Holocaust Survivors and Descendants (CJHSD) (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, CJHSD's primary objectives are 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; to advocate on behalf of Canadian Jewish Holocaust survivors and help ensure they receive their "fair share" of restitution and compensation funds; to disseminate and interpret information to Canadian Jewish Holocaust survivors regarding restitution matters; and to engage in activities promoting the interest and welfare of Canadian Jewish Holocaust survivors. (No website)

Canadian Jewish Law Students' Association (CJLSA) (1987). The CJLSA facilitates professional development and enables relationship building between Jewish law students across the country. It holds one national conference each academic year. The CJLSA relies heavily on support, both financial and otherwise, from its student-members, as well as lawyers and law firms across Canada. (www.jewishtoronto.com/directory/canadian-jewish-law-students-association)

Canadian Jewish Political Affairs Committee (CJPAC) (2005). 161 Eglinton Avenue East, Suite 210, Toronto, ON M4P 1J5. (416) 929-9552, ext. 224 or (866) 929-9552, ext. 224. See Jewish Israel-Related Political and Advocacy Organizations above (www.cjpac.ca)

Canadian Magen David Adom for Israel (CMDA) (1976). 6900 Decarie Boulevard, Suite 3155, Montreal, QC H3X 2T8. (800) 731-2848 or (514) 731-4400. (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. (www.hospitalwithaheart.ca)

The Canadian Society for the Protection of Nature in Israel (CSPNI) (2011). 25 Imperial Street, Suite 200, Toronto, ON M5P 1B9. (647) 346-0619. (www.natureisrael.org/CSPNI)

Canadian Society for Yad Vashem: The Holocaust Martyrs' and Heroes' Remembrance Authority (1986). 265 Rimrock Road, Suite 218, Toronto, ON M3J 3C6. (416) 785-1333 or (888) 494-7999. (www.yadvashem.ca)

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 Cultural Association (CZCA) (1980). 788 Marlee Avenue, Suite 201, Toronto, ON M6B 3K1. (416) 783-3053. CZCA supports humanitarian and educational programs in Israel. It operates camps for widows, orphans, siblings, and parents of fallen soldiers and provides scholarships for veterans. (No website)

Canadian Zionist Federation (CZF) (1967). 4600 Bathurst Street, 4th Floor, Toronto, ON M2R 3V2. (416) 635-2883. CZF is the national federation for Zionist organizations across Canada and the official representative and voice of Canadian Zionists to the World Zionist Organization. It 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. (<http://jewishtoronto.com/directory/canadian-zionist-federation>)

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**) (CIJA) (2004). 4600 Bathurst Street, 4th Floor, Toronto, ON M2R 3V2 (416) 638-1991 CIJA is 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, CIJA 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, CIJA 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, CIJA works to coordinate, streamline, and direct strategic, targeted advocacy programming on behalf of the vibrant and varied Jewish community across Canada. (www.cija.ca)

Chai Folk Arts Council (1979). C147-123 Doncaster Street, Winnipeg, MB R3N 2B2. (204) 477-7497. The Chai Folk Arts Council exists to preserve, promote,

and 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 above. (www.chailifelinecanada.org)

Doctors Against Racism and Anti-Semitism (DARA) (2009). 8000 Bathurst Street, Unit 1, PO Box 30083 RPO New Westminster, Vaughan, ON L4J 0B8. DARA is a grass roots organization of health care professionals whose activities are directed at opposing racism and anti-Semitism in the medical realm specifically and academic environments generally. It seeks to ensure that medical publications maintain the standards of verifiability expected of scientific literature in avoiding promulgation of subjective articles aimed at vilifying any race, nation or country. DARA strives for the same ideals in academic institutions and encourage an atmosphere free of extremism, harassment, intimidation, and coercion. It opposes the actions of tenured academics who promote their personal, political, or philosophical agendas to a captive student body if these agendas fall outside the subject matter which they are responsible to teach. (www.daradocs.org)

Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC) (1979). 5075 Yonge Street, Suite 902, Toronto, ON M2N 6C6. (416) 864-9735 or (866) 864-9735. FSWC 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. FSWC has established itself as a leader in the field of social awareness and public education throughout Canada. (www.friendsofsimonwiesenthalcenter.com)

Gesher Canada. 2828 Bathurst Street, Toronto, ON M6B 3A7. (416) 704-7791. 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. Gesher Canada 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. Its goals include protecting and advancing religious and civil rights; promoting the interests of religiously affiliated schools and their parent and student bodies; providing assistance to and facilitating the needs and goals of religiously affiliated organizations; and commenting on contemporary social, moral, and family issues. (www.geshercanada.ca)

Hadassah-WIZO Organization of Canada (1917). 90 Eglinton Avenue East, Suite 208, Toronto, ON M4P 2Y3. (416) 477-5964 or (855) 477-5964. See Jewish Israel-Related Humanitarian Organizations above. (www.chw.ca)

Hashomer Hatzair (1923). 215 Spadina Avenue, Suite 120, Toronto, Ontario M5T 2C7. (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/jewish-identity/hillel-canada)

HonestReporting Canada (HRC) (2003). PO Box 6, Station Q, Toronto, ON M4T 2L7. (416) 915-9157. See Jewish Media Organizations above. (www.honestreporting.ca)

Independent Jewish Voices-Canada (IJV) (2008). PO Box 26113 MPO, Winnipeg, MB R3G 0M0. IJV is 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 and 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. IJV believes 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. IJV opposes Israel's continued occupation of Palestine, and 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 (2003). 218-449 The Queensway South, Keswick, ON L4P 2C9. (888) 988-4325 or (416) 596-9307. See Jewish Community Relations Organizations above. (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. 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. It works in partnership with Jewish Federations and regional communities across Canada to strengthen Jewish life and raise funds for programs and services in Canada, Israel, and overseas. JFC-UIA and its agencies provide direct services to independent regional Jewish communities where there is not a formally organized Jewish Federation. JFC-UIA's organizational activities strengthen the connection and commitment of Canadian Jews both to one another and to Israel. Programs and services managed and operated by JFC-UIA focus on social services, strengthening Jewish community, building Jewish identity and developing leadership skills in the next generation, advocating for Israel and world Jewry, and representing the interests of the national Jewish collective on both domestic and international stages. (www.jewishcanada.org)

Jewish Immigrant Aid Services of Canada (JIAS Canada) (1922). 2255 Carling Avenue, Suite 300, Ottawa, ON K2B 7Z5. (613) 722-2225. See Jewish Overseas Aid Organizations above. (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). 550-5757 Cavendish Boulevard, Montreal, QC H4W 2W8. (514) 934-0313. See Jewish Environmental Organizations above. (www.jnf.ca)

Jews for Judaism (1983). 2795 Bathurst Street, PO Box 41032, Toronto, ON M6B 4J6. (416) 789-0020. See Jewish Outreach Organizations above. (www.jews-forjudaism.ca)

JSpaceCanada (2010). Toronto, ON. (416) 964-7570. JSpaceCanada is a Jewish, progressive, pro-Israel, pro-peace voice in Canada that supports Israel as a democratic homeland for the Jewish people with full recognition of the equality and civil rights of all its citizens. It strongly supports a two-state solution and a lasting agreement that will bring peace to the region; opposes Israel's Jewish settlements as being an obstacle to peace; and opposes all initiatives that attempt to challenge Israel's right to exist or impose boycotts, divestments, or sanctions on Israel. JSpaceCanada's objectives are to serve as a voice of fairness and balance and to give a progressive perspective on Israel; to provide Canadians with an alternative to the pro-Israel right and the anti-Israel left; to educate Canadians on the historical and geographical facts behind the Israeli-Palestinian conflict and the historical, religious, and spiritual context of Canadian Jews' relationship to Israel; and to help Canadians understand the legitimacy of critiquing policies of the Israeli government while affirming Israel's basic rights as a sovereign state. (www.jspacecanada.ca)

Keren Hayaed (1962). 561 Glengrove Road, Toronto, ON M6B 2H5. (416) 782-1659. (www.kerenhayaed.org)

KlezKanada (1996). 5589 Queen Mary Road, Montreal, QC H3X 1W6. (514) 489-9014. KlezKanada was founded to teach, nurture, and present to a broad public the best of Jewish traditional arts and Jewish culture. Its goal is to foster Jewish cultural and artistic creativity worldwide as both an ethnic heritage and a constantly evolving contemporary culture and identity. From its start as a small summer festival, KlezKanada has become one of the leading Jewish cultural organizations in the world. (www.klezkanada.org)

Labour Zionist Alliance of Canada (1909). 272 Codsell Avenue, Toronto, ON M3H 3X2. (416) 630-9444. See Jewish Israel-Related Political and Advocacy Organizations above. (No website)

Maccabi Canada. 9200 Dufferin Street, PO Box 20090, Carrville PO, Concord, ON L4K 0C8. (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)

Mercaz-Canada. 55 Yeomans Road, Suite 201, Toronto, ON M3H 3J7. (416) 667-1717 or (866) 357-3384. See Jewish Israel-Related Political and Advocacy Organizations above. (www.masorti-mercaz.ca)

Mizrachi Organization of Canada (1941). 296 Wilson Avenue, North York, ON M3H IS8. (416) 630-9266. Mizrachi Organization of Canada promotes religious Zionism aimed at making Israel a state based on Torah through its programs and affiliate organizations, including the Bnei Akiva youth movement, Moshava camps, and Yavneh university campus initiatives. It supports Mizrachi-Hapoel Hamizrachi and other religious Zionist institutions in Israel which strengthen traditional Judaism. (<http://jewishtoronto.com/directory/mizrachi-organization-of-canada>)

National Council of Jewish Women of Canada (1897). 4700 Bathurst Street, Toronto, ON M2R 1W8 (416) 633-5100. See Jewish Social Welfare Organizations above. (www.ncjwc.org)

Ne'emman Foundation (2011). 75 Lisa Crescent, Thornhill, ON L4J 2N2. (888) 341-8590. The Ne'emman Foundation is 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 and programs throughout Israel that reduce or eliminate poverty; advance education, religion, and quality of life; promote charitable initiatives for community development; provide health care services and products that prevent and manage serious threats to health; provide therapy to accident victims, as well as counseling and support to individuals with cancer; and provide Israeli public ambulance, paramedic, or firefighting services. (www.neemanfoundation.com)

New Israel Fund of Canada (NIFC) (1985). 801 Eglinton Avenue West, Suite 401, Toronto, ON M5N 1E3. (416) 781-4322 or (855) 781-4322. See Jewish Philanthropic Foundations and Organizations above. (www.nifcan.org)

OneFamily (also known as **One Family Fund Canada**) (2004). 36 Eglinton Avenue West, Suite 601, Toronto, ON M4R 1A1. (416) 489-9687. See Jewish Israel-Related Humanitarian Organizations above. (www.onefamilyfund.ca)

ORT Canada (1942). 272 Codsell Avenue, Toronto, ON M3H 3X2. (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. The objectives of The Polish-Jewish Heritage Foundation of Canada are to foster a better understanding of Polish-Jewish

history and culture; 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; preserve the unique heritage of Polish Jewry; and foster research. With chapters in Toronto and Montreal, the Foundation presents programs (lectures, seminars, films, publications, concerts, exhibitions, commemorative events, and book launches) on Jewish life in Poland, Polish-Jewish relations, and the impact of Polish-Jewish thought and creativity. While open to the broader public, the Foundation's membership is comprised mainly of Christians and Jews of Polish origin. (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. The institute offers a 2-month program (1-month sessions over consecutive summers) for lay people that focuses on learning the skills to lead traditional davening. 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 that 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 (also known as **Canadian Volunteers for Israel**) (1982). 788 Marlee Avenue, Suite 315, Toronto ON M6B 3K1. (416) 781-6089. See Other Jewish Israel-Related Organizations above. (www.sarelcana.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)

StandWithUs Canada (2012). 104-355 St. Clair Avenue West, Toronto, ON M5P 1N5. (416) 966-0722. See Jewish Israel-Related Political and Advocacy Organizations above. (www.standwithus.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)

Technion Canada (1943). 970 Lawrence Avenue West, Suite 206, Toronto ON M6A 3B6. (416) 789-4545 or (800) 935-8864. (www.cdntech.org)

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 6000-8000 survivors of the Transnistria Holocaust living in Canada at the time the association was formed. It provides social support services to the survivors their families on a demonstrated need basis; publishes and disseminates information about the Transnistria Holocaust

outside and within the organization; educates survivors' children and grandchildren to eliminate all forms of hate and discrimination, some still practiced in Canada and also teaches tolerance; and liaises 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 Chapter (also known as **Fund for Israel's Tomorrow**) (2013). c/o FIT, 922 Eglinton Avenue West, PO Box 85614, Toronto, ON M5N 0A2. (416) 787-9302. See Jewish Israel-Related Political Organizations above. (www.thankisraelisoldiers.org/?CategoryID=238)

United Jewish People's Order (UJPO) (1945). 585 Cranbrooke Avenue, Toronto, ON M6A 2X9. (416) 789-5502. The 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. 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. The UJPO is notable for its prominent cultural institutions to preserve progressive Yiddish culture, steadfast support of unions and workers' rights, activism against anti-Semitism and all forms of racism, campaigning for world peace, and opposition to all manifestations of oppression and exploitation, sexism, and homophobia. (www.ujpo.org)

Ve'ahavta (1996). 200 Bridgeland Avenue, Unit D, Toronto, ON M6A 1Z4. (416) 964-7698 or (877) 582-5472. Ve'ahavta (Hebrew for "and you shall love") is a Jewish charitable social service organization dedicated to promoting positive change in the lives of people of all faiths who are marginalized by poverty. It is committed to engaging community members in a meaningful and hands-on way to support its collective mission of tikkun olam (repairing the world). Ve'ahavta delivers poverty alleviation programs that break down barriers, restore human dignity, foster capacity building, and empower marginalized individuals to break the cycle of poverty. (www.veahavta.org)

Yaldeinu: The Marcos Soberano Society for Jewish Education and Camping (2007). 196 Citation Drive, Condord, ON L4K 2V2. (905) 482-3374. Yaldeinu (Our Children, in Hebrew) is an international organization dedicated to preserving the traditions and ideals of Judaism by providing formal and informal education to Jewish children in various parts of the world. 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 whose parents cannot afford day school tuition in their countries of residence in conjunction with the most reputable Jewish educational institutions in such parts of the world as the FSU and Central/Latin America. Yaldeinu's camping program sponsors children from foreign countries to participate in Canadian, Zionist summer camps, seeking out communities in developing countries with small Jewish populations where day schools do not exist and therefore are most at risk of assimilation. (www.yaldeinu.org)

18.5 Synagogues, College Hillels, and Jewish Day Schools

Orthodox Union (<https://www.ou.org/synagogue-finder/>)

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/synagogue-directory.html)

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 (www.urj.org/congregations)

A list of Reform synagogues by state

Jewish Reconstructionist Movement (www.jewishrecon.org/directory)

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 (<https://aleph.org/locate>)

A list of Jewish Renewal synagogues by state

LGBT Synagogues and Havurot (<http://huc.edu/ijso/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.lookstein.org/school_database.php)

A list of Jewish day schools

18.6 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

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 Daisy and Harry Stein (Congregation Beth Israel), 3400 Camp Pearlstein Road, Prescott, AZ 86303 (928) 778-0091 (S), (480) 951-0323, www.campstein.org

Camp Nageela West (National Nageela, Community Kollel of Greater Las Vegas), 3511 Verde Valley School Road, Sedona, AZ 86351 (801) 613-1539, www.nageelawest.org

California

Aryeh Adventures, 1470 South Beverly Drive, Suite 106, Los Angeles, CA 90035 (718) 790-0528, www.aryehadventures.org

Camp Akiba (Temple Akiba), 2400 Highway 154, Santa Barbara, CA 93105 (310) 955-8989 (S), (310) 398-5783, <http://www.templeakiba.net/fellowshipwww.templeakiba.net/fellowship.asp?pid=48>

Camp Alonim (American Jewish University), 1101 Peppertree Lane, Brandeis, CA 93064 (310) 440-1234, www.alonim.com

Camp Be'chol Lashon (Institute for Jewish and Community Research), 1700 Marshall Petaluma Road, Petaluma, CA 94952 (415) 386-2604, www.bechol-lashon.org

Camp Gesher @Kibbutz Max Straus, (Camp Max Straus, Jewish Big Brothers Big Sisters of Los Angeles), 1041 Shirleyjean Street, Glendale, CA 91208 (818) 826-2344, www.jbbbsla.org/campmax/campgesher

Camp Hess Kramer (Wilshire Boulevard Temple), 11495 East Pacific Coast Highway, Malibu, CA 90265 (310) 457-7861 (S), (213) 388-2401, www.wbt-camps.org

- Camp JCA Shalom (JCC Camp, Shalom Institute), 34342 Mullholland Highway, Malibu, CA 90265 (818) 889-5500, www.campjcashalom.com
- Camp Mountain Chai (JCC Camp), 42900 Jenks Lake Road, Angelus Oaks, CA 92305 (909) 794-3800 (S), (858) 499-1330, www.campmountainchai.com
- Camp Ramah in California (National Ramah Commission), 385 Fairview Road, Ojai, CA 93024 (805) 646-4301 (S), (310) 476-8571, www.ramah.org
- Camp Tawonga (JCC Camp), 31201 Mather Road, Groveland, CA 95321 (415) 543-2267, www.tawonga.org
- Gan Yisroel West (Chabad - Gan Israel), North Fork, CA 93643 (310) 910-1770, www.ganyisroelwest.com
- Gindling Hilltop Camp (Wilshire Boulevard Temple), 11495 East Pacific Coast Highway, Malibu, CA 90265 (310) 457-9617 (S), (213) 388-2401, www.wbt-camps.org
- Habonim Dror Camp Gilboa (Habonim Dror North America), 38200 Bluff Lake Road, Big Bear, CA 92315 (909) 866-1407 (S), (323) 653-6772, www.campgilboa.org
- IAC Machane Kachol-Lavan (West Coast) (Israeli American Council), 3500 Seymour Road, Running Springs, CA 92382 (323) 536-2212, www.kachol-lavan.org/machane-kachol-lavan-running-springs-ca
- JCC Maccabi Sports Camp (JCC Camp), 1000 El Camino Real, Atherton, CA 94027 (415) 997-8844, www.maccabisportscamp.org
- Kibbutz Max Straus (Camp Max Straus, Jewish Big Brothers Big Sisters of Los Angeles), 1041 Shirlyjean Street, Glendale, CA 91208 (323) 456-1152, www.jbbbsla.org/campmax/programs/kibbutz
- Moshava Malibu (Bnei Akiva), 3500 Seymour Road, Running Springs, CA 92382 (855) 667-4282, www.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.campnewman.org
- Yeshivas Kayitz Los Angeles (Yeshiva Ohr Elchonon Chabad), 7215 Waring Avenue, Los Angeles, CA 90046 (323) 927-3763, www.yoec.edu/?page_id=812

Colorado

- Camp Bais Yaakov of the Rockies, 5100 West 14th Avenue, Denver, CO 80204 (303) 893-1333, www.bjhs.org/information/camp-bais-yaakov-of-the-rockies

Camp Inc. (JCC Camp), 42605 County Road 36, Steamboat Springs, CO 80487
(303) 500-3020, www.campinc.com/experience

Camp Meromim, c/o Yeshiva Toras Chaim, Box 40067, 1555 Stuart Street, Denver,
CO 80204 (877) 637-6646 (S), (720) 881-2755, www.campmeromim.com

JCC Ranch Camp (Robert E. Loup JCC), 21441 North Elbert Road, Elbert, CO
80106 (303) 648-3800 (S), (303) 316-6384, www.ranchcamp.org

Maurice B. Shwayder Camp (Temple Emanuel), PO Box 3899, 9118 State Highway
103, Idaho Springs, CO 80452 (303) 567-2722 (S), (303) 388-4013, www.shwayder.com

Ramah Outdoor Adventure at Ramah in the Rockies (National Ramah Commission),
26601 Stoney Pass Road, Sedalia, CO 80135 (303) 261-8214, www.ramahoutdoors.org

Connecticut

Camp Chomeish of New England (Chabad), PO Box 248, 11 Johnsonville Road,
Moodus, CT 06469 (203) 816-0770, www.campchomeish.com

Camp Laurelwood, 463 Summer Hill Road, Madison, CT 06443 (203) 421-3736,
www.camplaurelwood.org

District of Columbia

BBYO on Campus/BBYO Impact Programs (BBYO), (Summer locations at univer-
sities change periodically), 800 Eighth Street NW, Washington, DC 20001 (202)
857-6633, www.bbyo.org/summer/bbyooncampus

BBYO Passport (BBYO), 5185 MacArthur Boulevard, #640, Washington, DC
20016 (202) 537-8091, <http://passport.bbyo.org>

Florida

Camp Gan Israel Florida (Chabad - Gan Israel), 7495 Park Lane Road, Lake Worth,
FL 33449 (954) 796-7330, www.cgiflorida.com

Camp Shalom, 168 Camp Shalom Trail, Orange Springs, FL 32182 (352) 546-2223
(S), (305) 279-0401, www.campshalom.net

Georgia

Adamah Adventures (Marcus JCC of Atlanta), c/o Black Rock Mountain State Park, PO Box A, Mountain City, GA 30562 (404) 297-4914 (S), (678) 812-4107, www.adamahadventures.org

Camp Barney Medintz (Marcus JCC of Atlanta), 4165 Highway 129 North, Cleveland, GA 30528 (706) 865-2715 (S), (678) 812-3844, www.campbarney.org

Camp Ramah Darom (National Ramah Commission), 70 Darom 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.coleman.urj-camps.org

Illinois

Camp Ben Frankel, (Jewish Federation of Southern Illinois, Southeast Missouri, and Western Kentucky), SIU Touch of Nature, 1206 Touch of Nature Road, Makanda, IL 62958 (618) 453-1121 (S), (618) 235-1614, www.campbenfrankel.com

Camp Henry Horner (Jewish Council for Youth Services), 26710 West Nippersink Road Ingleside, IL 60041 (847) 740-5010, ext. 2223 (S), 312-726-8891, <http://www.jcys.org/locations/ingleside/camp-henry-horner>, www.jcys.org/locations/ingleside/camp-henry-horner/overnight-camp, <http://www.jcys.org/locations/ingleside/camp-henry-horner>

Camp Red Leaf (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

Yeshivas HaKayitz (Chicago) (Hebrew Theological College), 7135 North Carpenter Road, Skokie, IL 60077 (847) 982-2500, www.htc.edu/yeshivas-hakayitz-summer-camp.html

Indiana

Camp Bnos Ma'arava (Agudath Israel), 4215 East Landry Lane, Marshall, IN 47859 (765) 597-2272 (S), (773) 279-8400, www.aicamps.com

Camp Livingston (JCC Camp), 4998 Nell Lee Road, Bennington, IN 47011 (812) 427-2202 (S), (513) 793-5554, www.camplivingston.com

Camp Nageela Midwest (National Nageela), 4215 East Landry Lane, Marshall, IN 47859 (765) 597-2272 (S), (773) 604-4400, www.campnageelamidwest.org

Sparks for Teens (Agudath Israel), 4215 East Landry Lane, Marshall, IN 47859 (765) 597-2272 (S), (773) 279-8400, www.aicamps.com

URJ Goldman Union Camp Institute (GUCI) (Union for Reform Judaism), 9349 Moore Road, Zionsville, IN 46077 (317) 873-3361, www.guci.urjcamps.org

Iowa

Yeshivas Kayitz at Mesivta of Postville (Chabad), 331 West Tilden Street, Postville, IA 52162 (563) 864-3893, www.mesivtapostville.org/yeshivas-kayitz.html

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 04917 (207) 465-4444 (S), (212) 570-1600, www.modin.com

JCC Camp Kingswood (JCCs of Greater Boston), 104 Wildwood Road, Bridgton, ME 04009 (207) 647-3969 (S), (617) 558-6531, www.kingswood.org

Maryland

American Jewish Society for Service (AJSS), 10319 Westlake Drive, Suite 193, Bethesda, MD 20817 (301) 664-6400, www.ajss.org <http://www.ajss.org>

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

Habonim Dror Camp Moshava (Habonim Dror North America), 615 Cherry Hill Road Street, MD 21154 (410) 893-7079 (S), (301) 348-7339, www.campmosh.org

NCSY Camp Sports (NCSY), c/o Ner Israel Rabbinical College, 400 Mount Wilson Lane Baltimore, MD 21208 (212) 613-8145 (S), (888) TOUR-4-YOU, www.campsports.ncsy.org <http://www.ncsysummer.com>

Massachusetts

BIMA at Brandeis University (Brandeis University), 415 South Street MS 065, Waltham, MA 02454 (781) 736-8416, www.brandeis.edu/highschool/bima

Camp Avoda, 23 Gibbs Road, Middleboro, MA 02346 (508) 947-3800 (S), (781) 433-0131, www.campavoda.org

Camp Bauercrest, 17 Old Country Road, Amesbury, MA 01913 (978) 388-4732, 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 (The Cohen Camps), 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

Genesis at Brandeis University (Brandeis University), 415 South Street MS 065, Waltham, MA 02454 (781) 736-8416, www.brandeis.edu/highschool/genesis

URJ 6 Points Sci-Tech Academy (Union for Reform Judaism), The Governor's Academy, 1 Elm Street, Byfield, MA 01922 (857) 246-8677, www.scitech.urj-camps.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.cranelake.urjcamps.org

URJ Joseph Eisner Camp (Union for Reform Judaism), 53 Brookside Road, Great Barrington, MA 01230 (413) 528-1652 (S), (201) 722-0400, www.eisner.urj-camps.org

Michigan

Camp Agudah Midwest (Agudath Israel), 68299 CR 388 Phoenix Road, South Haven, MI 49090 (269) 637-4048 (S), (773) 279-8400, www.aicamps.com

Camp Gan Yisroel-Detroit (Chabad - Gan Israel), 1450 Lake Valley Road Northeast, Kalkaska, MI 49646 (231) 258-2086 (S), (248) 599-2703, www.cgidetroit.com

Michigan

Camp Marom, 3937 Perryville Road, Ortonville, MI 48462 (248) 387-9676, www.campmarom.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.camp-tavor.org

Tamarack Camps - Camp Maas (JCC Camp, Fresh Air Society), 4361 Perryville Road, Ortonville, MI 48462 (248) 627-2821 (S), (248) 647-1100, www.tamarackcamps.com

Minnesota

Bais Chana Jewish UnCamp (Bais Chana Women International), Glacier Lake, McGregor, MN 55760 (718) 604-0088, www.jewishuncamp.org

Camp Teko (Temple Israel), 645 Tonkawa Road, Long Lake, MN 55356 (952) 471-8216 (S), (612) 374-0321, www.templeisrael.com/camp.htm

Yeshivas Kayitz Minnesota (Chabad), 1022 South Fairview Avenue, St. Paul, MN 55116 (651) 560-6760, www.ykminnesota.com

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 JCC), 30750 Camp Sabra Road, Rocky Mount, MO 65072 (573) 365-1591 (S), (314) 442-3151, www.campsabra.com

New Hampshire

Camp Tel Noar (The Cohen Camps), 167 Main Street, Hampstead, NH 03841 (603) 329-6931 (S), (781) 489-2070, www.camptelnoar.org

Camp Tevya (The Cohen Camps), 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), (603) 942-5593, 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

Achva (Young Israel), 50 Eisenhower Drive, Suite 102, Paramus, NJ 07652 (212) 929-1525, ext. 181, www.achva.youngisrael.org

Camp Louemma, 43 Louemma Lane, Sussex, NJ 07461 (973) 875-4403 (S), (973) 287-7264, www.camplouemma.com

Yeshivas Kayitz Lamasmidim/Yeshiva Summer Program (Chabad), 226 Sussex Avenue, PO Box 1996, Morristown, NJ 07960 (973) 998-5348, www.yspmorristown.com

New York

Berkshire Hills Eisenberg Camp (UJA-Federation of New York), Box 16, 159 Empire Road, Copake, NY 12516 (518) 329-3303 (S), (914) 693-8952, <http://www.bhecamps.comwww.bhecamp.org>

Camp Achim, 382A Route 59, Suite 101, Airmont, NY 10952 (845) 357-4740, www.campachim.com

Camp Agudah/Machane Ephraim (Agudath Israel), 140 Upper Ferndale Road, Liberty, NY 12754 (845) 292-1100 (S), (212) 797-8172, www.ourlli.org/contact

Camp Anna Heller (Shma Camps), 97 Camp Utopia Road, Narrowsburg, NY 12764 (516) 992-6131, www.shmacamps.org

Camp Avraham Chaim Heller (ACH) (Shma Camps), 56 Ranger Road, Swan Lake, NY 12783 (516) 992-6131, www.shmacamps.org/anna-heller-chaim

Camp Bnos (Agudath Israel), 344 Ferndale Loomis Road, Liberty, NY 12754 (845) 292-2110 (S), (212) 797-8172, www.ourlli.org/contact

Camp Bnoseinu (Agudath Israel), 304 Ferndale Loomis Road, Liberty, NY 12754 (845) 292-1700 (S), (212) 797-8172, www.ourlli.org/contact

Camp B'Yachad (Edith & Carl Marks JCH of Bensonhurst), 7802 Bay Parkway, Brooklyn, NY 11214 (718) 331-6800, www.jchb.org/camp-b-yachad

Camp Chaviva, 1106 Ulster Heights Road, Ellenville, NY 12428 (845) 647-7600 (S), (516) 569-3331, www.campchaviva.com

Camp Chayl Miriam (Agudath Israel), 316 Ferndale Loomis Road, Liberty, NY 12754 (845) 292-3232 (S), (212) 797-8172, www.ourlli.org/contact

Camp Emunah/Bnos Yaakov Yehudah (Chabad), Route 52 and Old Greenfield Road, PO Box 266, Greenfield Park, NY 12435 (845) 647-8742 (S), (718) 735-0225, www.campemunah.org

- Camp Gan Israel (Chabad - Gan Israel), 487 Parksville Road, Parksville, NY 12768 (845) 292-9307 (S), (718) 774-4805, www.campganisrael.com, <http://cgibme.org/>
- Camp Gavriel (Areivim), 20 Briarcliff Drive, Monsey, NY 10952 (845) 371-2760 (S), www.areivim.com/programs/camp-gavriel
- Camp Govoah, 129 Route 67A, East Durham, NY 12423 (917) 734-4495 (S), (718) 252-2267/(732) 942-0017, www.campgovoah.org
- Camp HASC (Hebrew Academy for Special Children), 361 Parksville Road, Parksville, NY 12768 (845) 292- 6821 (S), (718) 686-2600, www.camphasc.org
- Camp Kaylie, 400 Mount Vernon Road, Wurtsboro, NY 12790 (845) 888-5008 (S), (718) 686-3261, www.campkaylie.org
- Camp Kinder Ring (Workmen's Circle/Arbeter Ring), 335 Sylvan Lake Road, Hopewell Junction, NY 12533 (845) 221-9564 (S), (845) 221-2771, ext. 105, www.campkr.com
- Camp L'man Achai (Chabad), 1590 Perch Lake Road, Andes, NY 13731 (845) 676-3996 (S), (718) 436-8255, www.campلمانachai.com
- Camp Mesorah, 325 North Pond Road, Guilford, NY 13780 (845) 362-7778 (S), (845) 362-7778, www.campmesorah.com
- Camp Migdal, 96 Camp Utopia Road, Narrowsburg, NY 12764 (718) 313-0264, www.campmigdal.org
- Camp Mogen Avraham (Shma Camps), 169 Laymon Road, Swan Lake, NY 12783 (516) 992-6131, www.shmacamps.org/mogen-avraham
- Camp Monroe, One Camp Monroe Road, Monroe, NY 10950 (845) 782-8695, www.campmonroe.com
- Camp Nageela East (National Nageela, Jewish Education Program of Long Island), 5755 State Route 42, Fallsburg, NY 12733 (845) 434-5257 (S), (516) 374-1528, www.campnageela.org
- Camp Nesiyah Teen Travel (Joan & Alan Bernikow JCC of Staten Island), 1466 Manor Road, Staten Island, NY 10314 (718) 475-5200, www.camp.sijcc.org/teen-camps/camp-nesiyah
- 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 Romimu, 150 Roosevelt Road, Monticello, NY 12701 (845) 794-7400 (S), (718) 327-3000, www.romimu.com
- Camp Seneca Lake (JCC of Greater Rochester), 200 Camp Road, Penn Yan, NY 14527 (315) 536-9981 (S), (585) 461-2000, 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/Camp Simcha Special (Chai Lifeline), 430 White Road, Glen Spey, NY 12737 (845) 856-1432 (S), (212) 699-6672, www.campsimcha.org
- Camp Sternberg/Camp Sternberg Pioneers (Shma Camps), 97 Camp Utopia Road, Narrowsburg, NY 12764 (516) 992-6131, www.shmacamps.org
- Camp Tel Yehudah (Young Judaea), PO Box 69, Barryville, NY 12719 (845) 557-8311 (S), (800) 970-2267, www.campty.com
- Camp Young Judaea Sprout Lake (Young Judaea), 6 Sprout Lake Camp, Route 82, Verbank, NY 12585 (845) 677-3411 (S), (917) 595-1500, <http://www.cyjsl.org>
www.cyjsproutlake.org
- Dr. Beth Samuels High School Program (Drisha Institute for Jewish Education), 37 West 65th Street, 5th Floor, New York, NY 10023 (212) 595-0307, www.drisha.org/highschool
- Eden Village Camp, 392 Dennytown Road, Putnam Valley, NY 10579 (877) 397-3336, www.edenvillagecamp.org
- Habonim Dror Camp Na'aleh (Habonim Dror North America), 2276 Old Route 17, Windsor, NY 13865 (212) 229-2700, www.naaleh.org
- IAC Machane Kachol-Lavan (East Coast) (Israeli American Council), c/o Camp Tel Yehudah, PO Box 69, Barryville, NY 12719 (323) 536-2212, www.kachol-lavan.org/machane-kachol-lavan-tel-yehuda-barryville-ny
- Jewish Girls Retreat (Chabad, YALDAH Magazine), 2155 13th Street, Troy, NY 12180 (614) 547-2267, www.jewishgirlsretreat.net
- Mitzvah Corps (Union for Reform Judaism, NFTY), 633 Third Avenue, 7th Floor, New York, NY 10017 (212) 650-4071, www.mitzvahcorps.org
- NCSY GIVE USA WEST (NCSY), 11 Broadway, 14th Floor, New York, NY 10004 (212) 613-8167, www.givewest.ncsy.org
- Silver Lake Camp, 52 Silver Lake Road, Swan Lake, NY 12783 (845) 583-8600 (S), (954) 227-7700, www.silverlakecamp.com
- Surprise Lake Camp (UJA-Federation of New York), 382 Lake Surprise Road, Cold Spring, NY 10516 (845) 265-3616 (S), (212) 924-3131, www.surpriselake.org
- TheZone (Boy's Division), 123 Scotch Valley Road, Stamford, NY 12167 (866) 843-9663, www.thezone.org
- TheZone (Girl's Division), 964 South Gilboa Road, Gilboa, NY 12076 (866) 843-9663, www.thezone.org
- Tizmoret Shoshana, c/o BHE Camps, PO Box 16, Copake, NY 12516 (410) 358-5721, www.tizmoretshoshana.org

URJ Kutz Camp (Union for Reform Judaism, NFTY), 46 Bowen Road, Warwick, NY 10990 (845) 987-6300 (S), (212) 650-4164, www.kutz.urjcamps.org

USY on Wheels, 820 2nd Avenue, 10th Floor, New York, NY 10017 (212) 533-7800, ext. 1146, www.usy.org/escape

Yachad Camp Programs (Yachad: The National Jewish Council for Disabilities), 11 Broadway, 13th Floor, New York, NY 10004 (212) 613-8369, www.njcd.org/summerprograms

Yeshivas Kayitz Tannersville (Chabad), 227 Clum Hill Road, Elka Park, NY 12427 (845) 393-1701, www.yeshivaskayitztannersville.com

North Carolina

Blue Star Camps, PO Box 1029, 179 Blue Star Way, Hendersonville, NC 28793 (828) 692-3591 (S), (954) 963-4494, www.bluestarcamps.com

Camp Judaea (Young Judaea), 48 Camp Judaea Lane, Box 395, Hendersonville, NC 28792 (828) 685-8841 (S), (404) 634-7883, www.campjudaea.org

Camp Living Wonders, c/o Camp Arrowhead, 1415 Cabin Creek Road, Zirconia, NC 28790 (678) 888-2259, www.camplivingwonders.org

URJ 6 Points Sports Academy (Union for Reform Judaism), 4344 Hobbs Road, Greensboro, NC 27410 (561) 208-1650, www.sports.urjcamps.org <http://www.6pointsacademy.org>

Ohio

Camp Wise (Mandel 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 (JCC 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

TivnUSY: Building Justice Program (USY, TIVNU), 7971 Southeast 11th Avenue, Portland, OR 97202 (503) 232-1864 (S), (212) 533-7800, ext. 1116, www.usy.org/escape/na/tivnusy

Pennsylvania

BBYO International Kallah (BBYO), 661 Rosehill Road, Lake Como, PA 18437 (202) 857-6633, www.bbyo.org/summer/kallah

- BBYO International Leadership Training Conference (ILTC) (BBYO), 661 Rosehill Road, Lake Como, PA 18437 (202) 857-6633, www.bbyo.org/summer/iltc
- B'nai B'rith Perlman Camp (B'nai B'rith), 661 Rosehill Road, Lake Como, PA 18437 (570) 635-9200 (S), (301) 231-5300, www.perlmancamp.org
- Camp Chayolei Hamelech (Chabad), 445 Masthope Plank Road, Lackawaxen, PA 18435 (570) 949-4601 (S), (718) 221-0770, www.chayol.com
- Camp Dina for Girls (UJA-Federation of New York), 355 Bangor Mountain Road, Stroudsburg, PA 18360 (570) 992-2267 (S), (718) 437-7117, www.campdina.com
- Camp Dora for Boys (UJA-Federation of New York), 418 Craigs Meadow Road, East Stroudsburg, PA 18301 (570) 223-0417 (S), (718) 437-7117, www.campdoragolding.com
- Camp Gan Israel in the Poconos (Chabad - Gan Israel), 127 Log and Twig Road, Dingmans Ferry, PA 18328 (570) 828-4401 (S), (845) 425-0903, <http://www.cgibme.orgwww.cgipoconos.org>
- Camp Gan Israel of Greater Philadelphia (Overnight Camp) (Chabad - Gan Israel), 4102 Township Line Road, Collegetown, PA 19426 (610) 896-3810, www.ganisraelphilly.com
- Camp JRF (Jewish Reconstructionist Federation), 108 Rabbi Jeff Way, South Sterling, PA 18460 (570) 676-9291 (S), (215) 576-5681, www.campjrf.org
- Camp Keshet/Camp Keshet Junior, 570 Sawkill Road, Milford, PA 18337 (212) 415-5573, www.92y.org/camps/keshet.aspx
- Camp Lavi, 2656 Upper Woods Road, Lakewood, PA 18439 (570) 798-2009 (S), (516) 295-6023, www.camlavi.com
- Camp Maor/Maor Performing Arts, 31 Barry Watson Way, Poyntelle, PA 18454 (267) 317-8243, www.campmaor.com
- Camp Morasha, 274 High Lake Road, Lakewood, PA 18439 (570) 798-2781 (S), (718) 252-9696, www.campmorasha.com
- Camp Moshava (Bnei Akiva), 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.nahjeewah.org
- Camp Neshet (New Jersey YMHA-YWHA Camps), 90 Woods Road, Lakewood, PA 18439 (570) 798-2373, ext.10 (S), (973) 575-3333, ext. 111, www.campneshet.org
- Camp Poyntelle Lewis Village (Samuel Field Y, UJA-Federation of New York), PO Box 66 (Poyntelle), 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.ramah-poconos.org
- Camp Raninu, 62 Raninu Road, Honesdale, PA 18431 (570) 253-0500 (S), (973) 778-5973, www.campraninu.com
- Camp Ruach Hachaim, 209 Burns Road, Waymart PA 18472 (718) 963-0090, www.campruachhachaim.com
- Camp Shoshanim (New Jersey YMHA-YWHA Camps), 119 Woods Road, Lakewood, PA 18439 (570) 798-2551 (S), (973) 575-3333, www.camp-shoshanim.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, www.campzeke.org
- Capital Camps (JCC Camp), 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 (S), (973) 575-3333, www.campcedarlake.org
- 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 (Habonim Dror North America), 146 Red Hill Road, Ottsville, PA 18942 (610) 847-2213 (S), (215) 832-0676, www.campgalil.org
- Pinemere Camp (JCC Camp), 865 Bartonville Woods Road, Stroudsburg, PA 18360 (570) 629-0266 (S), (215) 487-2267, www.pinemere.com
- Round Lake Camp (New Jersey YMHA-YWHA Camps), 570 Sawkill Road, Milford, PA 18337 (570) 296-8596 x145 (S), (973) 575-3333, ext. 145, www.roundlakecamp.org
- Teen Camp (New Jersey YMHA-YWHA Camps), 570 Sawkill Road, Milford, PA 18337 (570) 296-8596, ext. 169 (S), (973) 575-3333, ext. 169, www.teencamp.org
- URJ Camp Harlam (Union for Reform Judaism), 575 Smith Road, Kunkletown, PA 18058 (570) 629-1390 (S), (610) 668-0423, www.harlam.urjcamps.org
- Yesh Shabbat (Julian Krinsky Camps & Programs), 610 South Henderson Road, King of Prussia, PA 19406 (610) 265-9401, www.jkjewishsummercamps.com
- Yeshivas Kayitz of Pittsburgh (Chabad), 1400 Summit Street, White Oak, PA 15131 (913) 710-1771, (No website)

Yeshivas Kayitz Oros Menachem (Congregation Bais Tzvi Yosef, Chabad), 17 Second Avenue, Kingston, PA 18704 (347) 489-1543, www.orosmenachem.com

Rhode Island

Camp JORI, 1065 Wordens Pond Road, Wakefield, RI 02879 (401) 783-7000 (S), (401) 463-3170, www.campjori.com

Tennessee

Camp Darom (Baron Hirsch Congregation), c/o Baron Hirsch Congregation, 400 South Yates Road, Memphis, TN 38120 (901) 683-7485, www.campdarom.org

Texas

Camp Gan Israel-South Padre Island (Chabad - Gan Israel), 904 Padre Boulevard, South Padre Island, TX 78597 (956) 467-4323, www.cgispi.com

Camp Young Judaea Texas (Young Judaea), 121 Camp Young Judaea Drive, Wimberley, TX 78676 (512) 847-9564 (S), (713) 723-8354, www.cyjtxas.org

URJ Greene Family Camp (Union for Reform Judaism), PO Box 1468, 1192 Smith Lane Bruceville, TX 76630 (254) 859-5411, www.greene.urjcamps.org

Washington

Camp Solomon Schechter, 1627 73rd Avenue SE, Olympia, WA 98501 (360) 352-1019 (S), (206) 447-1967, www.campschechter.org

Sephardic Adventure Camp, (Congregation Ezra Bessaroth, Sephardic Bikur Holim Congregation), c/o Camp Bishop, 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.urjcamps.org

West Virginia

BBYO Chapter Leadership Training Conference (CLTC) (BBYO), c/o Bethany College, 31 East Campus Drive, Bethany, WV 26032 (202) 857-6633, www.bbyo.org/summer/cltc

Emma Kaufmann Camp (JCC of Greater Pittsburgh), 297 Emma Kaufmann Camp Road, Morgantown, WV 26508 (304) 599-4435 (S), (412) 697-3550, www.emmakaufmanncamp.com

Wisconsin

BBYO Chapter Leadership Training Conference (CLTC) (BBYO), c/o B'nai B'rith Beber Camp, W 1741 County Road J, Mukwonago, WI 53149 (202) 857-6633, www.bbyo.org/summer/cltc

B'nai B'rith Beber Camp (B'nai B'rith), W 1741 County Road J, Mukwonago, WI 53149 (262) 363-6800 (S), (847) 677-7130, www.bebercamp.com

Camp Moshava Wild Rose (Bnei Akiva), W8256 County Road P, Wild Rose, WI 54984 (920) 622-3379 (S), (847) 674-9733, ext. 7, 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 (Young Judaea), E989 Stratton Lake Road, Waupaca, WI 54981 (715) 258-2288 (S), (224) 235-4665, www.cyjmid.org

Chavayah Overnight Camp for Girls (JCC of Chicago), 443 West Munroe Avenue, Lake Delton, WI 53940 (773) 761-9100, www.gojcc.org/overnight-camp/chavayah <http://www.gojcc.org>

Herzl Camp, 7260 Mickey Smith Parkway, Webster, WI 54893 (715) 866-8177 (S), (952) 927-4002, www.herzlcamp.org

JCC Camp Chi (JCC of Chicago), 443 West Munroe Avenue, Lake Delton, WI 53940 (847) 763-3551, www.campchi.com

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.urjcamp.org <http://www.osrui.org>

Canada

Alberta

Camp BB Riback, Box 242, Pine Lake, AB T0M 1S0 (403) 886-4512 (S), (587) 988-9771, www.campbb.com

British Columbia

Camp Hatikvah (Camp Hatikvah Foundation, Canadian Young Judaea), 15800 Oyama Road, Oyama, BC V4V 2E4 (604) 263-1200, www.camphatikvah.com

Habonim Dror Camp Miriam (Habonim Dror North America), 835 Berry Point Road, Gabriola, BC VOR 1X1 (250) 247-9571(S), (604) 266-2825, www.camp-miriam.org

Manitoba

Camp Massad (Jewish Foundation of Manitoba, The Jewish Federation of Winnipeg), c/o General Delivery, Winnipeg Beach, MB R0C 3G0 (204) 389-5300 (S), (204) 477-7487, www.campmassad.ca

Nova Scotia

Camp Kadimah (Atlantic Jewish Council, Canadian Young Judaea), 1681 Barss Corner Road, Barss Corner, NS B0R 1A0 (902) 644-2313 (S), (902) 422-7491, ext. 225, www.campkadimah.com

Ontario

B'nai Brith Camp (JCC Camp), Box 559, Kenora, ON P9N 3X5 (807) 548-4178 (S), (204) 477-7512, www.bbcamp.ca

Camp Agudah Toronto (Agudath Israel), 3793 Highway 118, West Port Carling, ON P0B 1J0 (705) 765-6816 (S), (416) 781-7101, www.ourlli.org/contact

Camp Gan Israel Toronto (Chabad – Gan Israel), 1726 Gan Israel Trail, PO Box 535, Haliburton, ON K0M 1S0 (705) 754-9920 (S), (905) 731-7000, ext.225, www.ganisraeltoronto.com

Camp Leah Rivka, 996 Chetwynd Road, Burks Falls, ON P0A 1C0 (705) 382-3770 (S), (905) 763-8727, www.camplr.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 (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 Hatchery Road, Utterson, ON P0B 1M0 (416) 789-2193, www.campramah.com

- Camp Shalom (Toronto Zionist Council, Canadian Young Judaea), PO Box 790, Gravenhurst, ON P1P 1V1 (705) 687-4244 (S), (416) 783-6744, www.campshalom.ca
- Camp Shomria (Hashomer Hatzair), RR#3 Otty Lake Road, Perth, ON K7H 3C5 (613) 267-4396 (S), (416) 736-1339, www.hashomerhatzair.ca
- Camp Solelim (Canadian Young Judaea), 6490 Tilton Lake Road, Sudbury, ON P3G 1L5 (705) 522-1480 (S), (416) 781-5156, www.campsolelim.ca
- Camp Walden, 38483 Highway 28 (RR#2), Palmer Rapids, ON K0J 2E0 (613) 758-2365 (S), (888) 254-4274, www.campwalden.ca
- Habonim Dror Camp Gesher (Habonim Dror North America), 1 Camp Gesher's Road, Cloyne, ON K0H 1K0 (613) 336-2583 (S), (416) 633-2511, www.camp-gesher.com
- J. Academy, Joseph and Wolf Lebovic Jewish Community Campus, 9600 Bathurst Street, Suite 240, Vaughan, ON L6A 3Z8 (905) 303-1821, ext. 3045, www.jprojects.ca/about-j-academy-camp
- URJ Camp George (Union for Reform Judaism), 45 Good Fellowship Road, Seguin, ON P2A 0B2 (705) 732-6964 (S), (416) 638-2635, www.george.urjcamp.org

Quebec

- Camp B'nai Brith of Montreal (Federation CJA of Montreal), 5445 Route 329 North, Sainte-Agathe-des-Monts, QC J8C 0M7 (819) 326-4824 (S), (514) 735-3669, www.cbbmtl.org
- Camp B'nai Brith of Ottawa, 7861 Chemin River, Quyon, QC J0X 2V0 (819) 458-2660 (S), (613) 244-9210, www.cbbottawa.com
- Camp Cabri (EEIC: éclaïreuses éclaïreurs israélites de Montréal), 290 Rue Newton, Dollard-des-Ormeaux, QC H9A 3G2 (514) 924-8759, (No website)
- Camp Gan Yisroel Montreal (Chabad - Gan Israel), 103 Chemin De La Minerve, La Minerve, QC J0T 1H0 (819) 274-2215 (S), (514) 343-9606, www.cgimontreal.com
- Camp Kinneret-Biluim (Canadian Young Judaea), 184 Rue Harrisson, Mont Tremblant, QC J8E 1M8 (819) 425-3332 (S), (514) 735-3167, www.ckb.ca
- Camp Massad, 1780 Chemin du Lac Quenouille, Sainte-Agathe-des-Monts, QC J8C 0R4 (819) 326-4686 (S), (514) 488-6610, www.campmassad.org
- Camp Pardas Chanah, 1984 Route 117, Val David, QC J0T 2N0 (819) 322-2334 (S), (514) 600-1631, www.camppc.com

Camp Wingate, 1580 Chemin Lac des Trois Frères, St. Adolphe d'Howard, QC J0T 2B0 (514) 836-8999, www.campwingate.com

Camp Yaldei (The Donald Berman Yaldei Developmental Center), 2010 Route Principale, Wentworth-Nord, QC J0T 1Y0 (514) 279-3666, ext. 222, www.yaldei.org

Harry Bronfman Y Country Camp (YM-YWHA Jewish Community Centres of Montreal), 130 Chemin Lac Blanc, Huberdeau, QC J0T 1G0 (819) 687-3271 (S), (514) 737-6551, ext. 267, www.ycountrycamp.com

18.7 Jewish Museums

Central Coordinating Body for Jewish Museums

Council of American Jewish Museums

1058 Sterling Place, Brooklyn, NY 11213 (917) 815-5054, www.cajm.net

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.

Note: For Holocaust Museums, see the next chapter.

United States

Alaska

Anchorage

Alaska Jewish Museum and Cultural Center, 1221 East 35th Avenue, Anchorage, AK 99508 (907) 770-7021, www.alaskajewishmuseum.com

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

Arizona

Phoenix

Arizona Jewish Historical Society, Cutler Plotkin Jewish Heritage Center, 122 East Culver Street, Phoenix, AZ 85004 (602) 241-7870, <https://azjhs.org/Exhibits.html>

History of the Jewish community and experience in Arizona

Phoenix

Sylvia Plotkin Judaica Museum (Congregation Beth Israel), 10460 North 56th Street, Scottsdale, AZ 85253 (480) 951-0323, www.cbiaz.org/about/museum

Over 1000 Judaica artifacts from around the world exploring Torah, Jewish holidays, and life cycle events

Tucson

Jewish History Museum, 564 South Stone Avenue, Tucson, AZ 85701 (520) 670-9073, www.jewishhistorymuseum.org/home

History of the Jewish experience in the Southwest

California

East Bay (Oakland)

Jewish Heritage Museum (The Reutlinger Community for Jewish Living), 4000 Camino Tassajara, Danville, CA 94506 (925) 648-2800, www.rcjl.org/museum

Judaica from Europe, the Middle East, and North Africa documenting the history of the Jewish people around the world

East Bay (Oakland)

The Magnes Collection of Jewish Art and Life, University of California, Berkeley, 2121 Allston Way, Berkeley, CA 94720 (510) 643-2526, www.magnes.org

Cultures of the Jews in the global diaspora and the American West

Los Angeles

Aliyah Bet and Machal Museum, American Jewish University, 15600 Mulholland Drive, Bel Air, CA 90077 (888) 853-6763/(310) 476-9777, www.israelvets.com/two_museums.html

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

Los Angeles

American Jewish University, Platt and Borstein Galleries, 15600 Mulholland Drive, Bel Air, CA 90077 (310) 476-9777, <http://aboutus.aju.edu/Default.aspx?id=7197>

Exhibitions and educational programs in the Visual Arts and the Marvin and Sondra Smalley Sculpture Garden

Los Angeles

Gottthelf Art Gallery (Lawrence Family JCC), 4126 Executive Drive, La Jolla, CA 92037 (858) 457-3030, www.sdcjc.org/gag

Contemporary artists and a wide variety of visual media

Los Angeles

Skirball Cultural Center, 2701 North Sepulveda Boulevard, Los Angeles, CA 90049
(310) 440-4500, www.skirball.org

Experiences and accomplishments of the Jewish people over 4000 years from antiquity to America

Los Angeles

Milken Archive of Jewish Music, 1250 Fourth Street, Santa Monica, CA 90401
(310) 570-4746, www.milkenarchive.org

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

Los Angeles

Zimmer Children's Museum, 6505 Wilshire Boulevard, #100, Los Angeles, CA 90048 (323) 761-8984, www.zimmermuseum.org

Hands-on exhibits for children ages 0-8, some of which have Jewish themes

San Francisco

Contemporary Jewish Museum, 736 Mission Street, San Francisco, CA 94103
(415) 655-7800, www.thecjm.org

Contemporary perspectives on Jewish culture, history, art, and ideas

San Francisco

Elizabeth S. & Alvin I. Fine Museum (Congregation Emanu-El), 2 Lake Street, San Francisco, CA 94118 (415) 751-2535, <https://www.emanuelsf.org/community/museum/>

Jewish art and history

Colorado

Denver

Mizel Museum, 400 South Kearney Street, Denver, CO 80224 (303) 394-9993,
www.mizelmuseum.org

Artifacts, fine art, video, and photography exploring the diversity of Jewish life, culture, and history

Denver

Singer Gallery (Mizel Arts and Culture Center at Robert E. Loup JCC), 350 South Dahlia Street, Denver, CO 80246 (303) 316-6360, www.maccjcc.org/singer-gallery

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

Connecticut

Hartford

Chase Family Gallery (Mandell JCC), 335 Bloomfield Avenue, West Hartford, CT 06117 (860) 236-4571, www.mandelljcc.org

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

Hartford

Jewish Historical Society of Greater Hartford, 333 Bloomfield Avenue, West Hartford, CT 06117 (860) 727-6171, www.jhsg.org

Exhibitions about the Jewish community of Greater Hartford

Hartford

The Museum of Jewish Civilization (University of Hartford), Maurice Greenberg Center for Judaic Studies, Mortensen Library (Harry Jack Gray Center), 200 Bloomfield Avenue, West Hartford, CT 06117 (860) 768-4100, www.hartford.edu/greenberg/museum.asp

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

District of Columbia

Ann Loeb Bronfman Gallery (Washington DCJCC), 1529 16th Street NW, Washington, DC 20036 (202) 518-9400, www.washingtondcjcc.org/center-for-arts/gallery

Artwork and artifacts that address themes of social consciousness and cultural awareness while enhancing Jewish identity

B'nai B'rith Klutznick National Jewish Museum, 2020 K Street NW, Washington, DC 20006 (202) 518-9400, <http://www.bnaibrith.org/bnai-brith-klutznick-national-jewish-museumreg-collection.html>

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

Lillian and Albert Small Jewish Museum, 701 Fourth Street NW, Washington, DC 20001 (202) 789-0900, www.jhsgw.org

History of the Jewish community in the Greater Washington DC area from the mid-1800's to the present

National Museum of American Jewish Military History, 1811 R Street NW, Washington, DC 20009 (202) 265-6280, www.nmajmh.org

Contributions of Jewish Americans who served in the US Armed Forces

The Dennis and Phillip Ratner Museum, 10001 Old Georgetown Road, Bethesda, MD 20814 (301) 897-1518, www.ratnermuseum.com

Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage

Florida

Gainesville

Aliyah Bet and Machal Museum (Museum of American and Canadian Volunteers in 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

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

Miami

Harold and Vivian Beck Museum of Judaica (Beth David Congregation), 2625 SW Third Avenue, Miami, FL 33129 (305) 854-3911, <http://bethdavidmiami.org/connect/facilities>

Sephardic and Ashkenazi artifacts depicting Jewish life cycle events, festivals, and Shabbat

Miami

Jewish Museum of Florida, 301 Washington Avenue, Miami Beach, FL 33139 (305) 672-5044, www.jewishmuseum.com

Florida Jewish experience exploring the diversity of Jewish life and the influence of Florida Jews on Florida, the nation, and the world

Sarasota

Judaica Museum of Temple Beth Sholom, 1050 South Tuttle Avenue, Sarasota, FL 34237 (941) 955-8121, www.templebethsholomfl.org/Programs/JudaicaMuseum.aspx

Jewish arts, culture, and lifestyle, including Jewish life cycle, Holocaust, and holidays.

Georgia

Atlanta

The William Breman Jewish Heritage Museum, 1440 Spring Street NW, Atlanta, GA 30309 (678) 222-3700, www.thebreman.org

Jewish life in Georgia, Atlanta's Jewish history, and history of the Holocaust

Savannah

Nancy and Lawrence Gutstein Museum (Congregation Mickve Israel), 20 East Gordon Street, Savannah, GA 31401 (912) 233-1547, www.mickveisrael.org

Jewish history of the Jews of Savannah, Georgia

Illinois

Chicago

Frank Rosenthal Memorial Collection (Temple Anshe Sholom), 20820 South Western Avenue, Olympia Fields, IL 60461 (708) 748-6010, www.templeanshesholom.org

Extensive private collection of Judaica gathered by Rabbi Frank F. Rosenthal

Chicago

KAM Isaiah Israel Congregation, 1100 East Hyde Park Boulevard, Chicago, IL 60615 (773) 924-1234, www.kamii.org

A small museum of Jewish artifacts

Chicago

Rosengard Museum (Congregation Beth Shalom), 3433 Walters Avenue Northbrook, IL 60062 (847) 498-4100, <https://bethshalomnb.org/rosengard-museum>

Judaic ritual and ceremonial objects, Megillot Esther, items for Jewish life cycle events, and Jewish artwork

Chicago

Museum at Spertus Institute of Jewish Learning and Leadership, 610 South Michigan Avenue, Chicago, IL 60605 (312) 322-1700, www.spertus.edu/library

The Chicago Jewish experience and aspects of Jewish culture

Indiana

Fort Wayne

Goldman Memorial Museum (Congregation Achduth Vesholom), 5200 Old Mill Road, Fort Wayne, IN 46807 (260) 744-4245, www.templecav.org/About/Artwork/tabid/3876/Default.aspx

Museum established in 1928 at oldest Jewish congregation in Indiana containing large collection of Judaica

Kansas

Kansas City

Kansas City Jewish Museum of Contemporary Art/The Epsten Gallery/Museum Without Walls (Village Shalom), 500 West 123rd Street, Overland Park, KS

66209USA(913)266-8413,<http://kcstudio.org/venue/kansas-city-jewish-museum-of-contemporary-arteptsten-gallery/>

Jewish culture and experience through traditional and contemporary art, celebrating the common humanity within our diverse society

Maine

Portland

Maine Jewish Museum, 267 Congress Street, Portland, ME 04101 (207) 773-2339, www.mainejewishmuseum.org

Jewish history, art, and culture of Maine, reflecting the contributions and accomplishments of Maine's original Jewish immigrants and their families

Maryland

Baltimore

The Goldsmith Museum and Hendler Learning Center (Chizuk Amuno Congregation), 8100 Stevenson Road, Baltimore, MD 21208 (410) 486-6400 ext. 291, www.chizukamuno.org/about/the-goldsmith-museum

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

Baltimore

The Jewish Museum of Maryland, 15 Lloyd Street, Baltimore, MD 21202 (410) 732-6400, www.jewishmuseummd.org

The Jewish experience in America with special attention to Jewish life in Maryland

Baltimore

Norman & Sarah Brown Art Gallery (JCC of Greater Baltimore), 5700 Park Heights Avenue, Baltimore, MD 21215 (410) 542-4900, www.jcc.org/artsculture/art-exhibits

Fine art exhibits by Jewish artists or with a meaningful Jewish component

Rockville

Goldman Art Gallery (JCC of Greater Washington), 6125 Montrose Road, Rockville, MD 20852 (301) 881-0100, www.jccgw.org/arts-culture-jewish-life/goldman-art-gallery

Meaningful exhibits and imagery related to Jewish experience, identity, values, and culture

Rockville

Jane L. and Robert H. Weiner Judaic Museum (JCC of Greater Washington), 6125 Montrose Road, Rockville, MD 20852 (301) 881-0100, www.shalomdc.org/page.aspx?id=110565

Collection of about 100 Judaic antiquities, including oil jugs, coins, jewelry, and menorahs

Washington DC

The Dennis and Phillip Ratner Museum, 10001 Old Georgetown Road, Bethesda, MD 20814 (301) 897-1518, www.ratnermuseum.com

Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage

Massachusetts

Amherst

Yiddish Book Center, Harry and Jeanette Weinberg Building, 1021 West Street Amherst, MA 01002 (413) 256-4900, www.yiddishbookcenter.org

Yiddish language and culture

Boston

American Jewish Historical Society, New England Archives, 101 Newbury Street, Suite 99, Boston, MA 02116 (617) 226-1245, www.ajhsboston.org

Documentary record of Jewish life in the Greater Boston area and New England communities

Boston

Mayyim Hayyim Art Gallery (Mayyim Hayyim Living Waters Community Mikveh), 1838 Washington Street, Newton, MA 02466 (617) 244-1836 ext. 1, www.mayyimhayyim.org/Gallery

Juried exhibits by contemporary artists of all faiths that provide original perspectives about immersion in particular and about ritual in general

Boston

The Vilna Shul, Boston's Center for Jewish Culture, 18 Phillips Street, Boston, MA 02114 (617) 523-2324, www.vilnashul.com

Boston's oldest surviving immigrant-era synagogue, exploring the Boston Jewish historical, cultural, and spiritual experience

Boston

Wyner Museum (Temple Israel of Boston), 477 Longwood Avenue, Boston, MA 02215 (617) 731-3711, <http://tisrael.org/>

Souvenirs of the Holy Land 1880-1915 depicting a carefully constructed view of Palestine over a century ago

Michigan

Detroit

Goodman Family Judaic & Archival Museum at Temple Israel, 5725 Walnut Lake Road, West Bloomfield, MI 48323 (248) 661-5700, www.temple-israel.org

Artistic works of Judaica that manifest the ongoing traditions of Judaism and the historical expression of the Jewish people

Detroit

Janice Charach Gallery (JCC of Metropolitan Detroit), 6600 West Maple Road, West Bloomfield, MI 48322 (248) 432-5579, www.jccdet.org/arts-culture-education/janice-charach-gallery/

Exhibitions of Jewish art and works by Jewish artists

Detroit

Shalom Street (JCC of Metropolitan Detroit), 6600 West Maple Road, West Bloomfield, MI 48322 (248) 432-5454, www.jccdet.org/kids-families/shalom-street-museum

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

Minnesota

Minneapolis

Tychman Shapiro Gallery (Sabes JCC), 4330 South Cedar Lake Road, Minneapolis, MN 55416 (952) 381-3400, www.sabesjcc.org/tychman-shapiro-gallery.php

Artwork related to Jewish traditions and culture as well as artwork of Jewish artists on themes outside their faith system

Mississippi

Natchez

Historic Natchez Foundation, Museum of the Southern Jewish Experience (Temple B'nai Israel), 108 South Commerce Street, Natchez, MS 39120 (601) 362-6357, www.natchez.org, www.templebnaiisraelnatchez.org/visit-temple-bnai-israel.html

History of the Southern Jewish experience

New Jersey

Cape May County

The Sam Azeez Museum of Woodbine Heritage (Woodbine Brotherhood Synagogue), 610 Washington Avenue, Woodbine, NJ 08270 (609) 861-5355, www.thesam.org

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 1890's

Greater MetroWest

The Jewish Museum of New Jersey (Congregation Ahavas Sholom), 145 Broadway, Newark, NJ 07104 (973) 482-0523, www.jewishmuseumnj.org

400 years of Jewish history in New Jersey with an emphasis on tolerance and diversity

Monmouth County

Jewish Heritage Museum of Monmouth County, 310 Mounts Corner Drive, Freehold, NJ 07728 (732) 252-6990, www.jhmomc.org

History of the Jewish residents of Monmouth County, New Jersey

New York (Outside New York Metropolitan Area)

Binghamton

Hanukkah House Museum (Temple Concord), 9 Riverside Drive, Binghamton, NY 13905 (607) 723-7355, www.templeconcord.com/community/hannukah

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

Buffalo

Benjamin and Dr. Edgar R. Cofeld Judaic Museum (Temple Beth Zion), 805 Delaware Avenue, Buffalo, NY 14209 (716) 836-6565, www.tbz.org/Facilities/facilities.html

Collection of Judaica artifacts rotated for viewing according to the holidays

Kingston (Ulster County)

Gomez Mill House, 11 Millhouse Road, Marlboro, NY 12542 (845) 236-3126, www.gomez.org

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

New York Metropolitan Area

Brooklyn

Jewish Children's Museum, 792 Eastern Parkway, Brooklyn, NY 11213 (718) 467-0600, www.jcm.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

Bronx

Derfner Judaica Museum (The Hebrew Home at Riverdale), Jacob Reingold Pavilion, 5901 Palisade Avenue, Riverdale, NY 10471 (718) 581-1000, www.riverspringhealth.org/derfner-judaica-museum

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

Manhattan

American Jewish Historical Society, Center for Jewish History, 15 West 16th Street, New York, NY 10011 (212) 294-6160, www.ajhs.org

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

Manhattan

Hebrew Union College-Jewish Institute of Religion Museum, The Brookdale Center, One West 4th Street, New York, NY 10012 (212) 824-2298, <http://huc.edu/research/museums>

Contemporary artists exploring Jewish identity, history, culture, spirituality, and experience

Manhattan

Herbert & Eileen Bernard Museum of Judaica (Temple Emanu-El), One East 65th Street, New York, NY 10065 (212) 744-1400 ext. 259, www.emanuelnyc.org/museum.php

Judaica exploring Jewish national identity, history, and material culture as well as the history of Temple Emanu-El

Manhattan

Hineni Heritage Center-Interactive Museum, 232 West End Avenue, New York, NY 10023 (212) 496-1660, www.hineni.org/museum.asp

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

Manhattan

Kehila Kedosha Janina Synagogue and Museum, 280 Broome Street, New York, NY 10002 (212) 431-1619, www.kkjasm.org

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

Manhattan

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011 (212) 744-6400, www.lbi.org

History and culture of German-speaking Jewry

Manhattan

Museum at Eldridge Street, 12 Eldridge Street, New York, NY 10002 (212) 219-0888, www.eldridgestreet.org

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

Manhattan

Tenement Museum, 103 Orchard Street, New York, NY 10002 (877) 975-3786, www.tenement.org

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

Manhattan

The Jewish Museum, 1109 Fifth Avenue, New York, NY 10128 (212) 423-3200, www.thejewishmuseum.org

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

Manhattan

The Laurie M. Tisch Gallery (The JCC in Manhattan), The Samuel Priest Rose Building, 334 Amsterdam Avenue, New York, NY 10023 (646) 505-4444, www.jccmanhattan.org/the-laurie-m-tisch-gallery

Multi-disciplinary exhibits that offer new perspectives on the rich history and values of the community

Manhattan

The Library of the Jewish Theological Seminary, 3080 Broadway, New York, NY 10027 (212) 678-8000, www.jtsa.edu/library

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

Manhattan

Yeshiva University Museum, Center for Jewish History, 15 West 16th Street, New York, NY 10011 (212) 294-8330, www.yumuseum.org

More than 8000 artifacts depicting Jewish culture around the world and throughout history, and exhibits of emerging or contemporary artists working on Jewish themes

Manhattan

YIVO Institute for Jewish Research, Center for Jewish History, 15 West 16th Street, New York, NY 10011 (212) 246-6080, www.yivo.org

History of 1000 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

Nassau

Elsie K. Rudin Judaica Museum (Temple Beth-El of Great Neck), 5 Old Mill Road, Great Neck, NY 11023 (516) 487-0900, www.tbgreatneck.org/index.php/about-us/about-temple-beth-el/our-museum-art-n-architecture/elsie-k-rudin-judaica-museum

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

Queens

Bukharian Jewish Museum, 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

Collection of more than 3000 artifacts that tells the 2500-year history of the Bukharian Jews of Central Asia and paints an interactive picture of the life and culture of the region

Suffolk

Alan & Helene Rosenberg Discovery Museum (Suffolk Y JCC), 74 Hauppauge Road, Commack, NY 11725 (631) 462-9800, www.suffolkjcc.org/html/discoverymuseum.shtml

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

Suffolk

George Kopp Jewish Military Hall of Heroes (Suffolk Y JCC), 74 Hauppauge Road, Commack, NY 11725 (631) 462-9800, www.suffolkjcc.org/html/georgekopp-phallofheroes.shtml

Contributions to the peace and freedom of the US of Jewish men and women who served in the US Armed Forces

Suffolk

The National Jewish Sports Hall of Fame and Museum (Suffolk Y JCC), 74 Hauppauge Road, Commack, NY 11725 (631) 462-9800, www.jewishsports.org/jewishsports/index.shtml

Plaques honoring Jewish individuals who have distinguished themselves in the field of sports, fostering Jewish identity through athletics

Westchester

Gladys & Murray Goldstein Cultural Center (Temple Israel of New Rochelle), 1000 Pinebrook Boulevard, New Rochelle, NY 10804 (914) 235-1800, www.tinr.org/community/committees/cultural-center

Judaic art, archaeological artifacts, contemporary Israeli art, commemorative photographs, and storied objects illustrating the Jewish people's contributions to art and culture

Westchester

Rabbi Irving and Marly Koslowe Judaica Gallery (Westchester Jewish Center), 175 Rockland Avenue, Mamaroneck, NY 10543 (914) 698-2960, www.wjcenter.org/Our_Community/Committees/Judaica_Gallery

Revolving exhibitions of fine art, folk art, and photography that mirror the Jewish world, in microcosm

North Carolina

Durham

Rosenzweig Gallery (Judea Reform Congregation), 1933 West Cornwallis Road, Durham, NC 27705 (919) 489-7062, <http://www.judeareform.org/about-us-x/rosenzweig-gallery>

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

Raleigh

Judaic Art Gallery of the North Carolina Museum of Art, 2110 Blue Ridge Road, Raleigh, NC 27607 (919) 839-6262, www.ncartmuseum.org/collection/judaic

One of the finest collections of Jewish ceremonial art in the US, celebrating the spiritual life and ceremonies of the Jewish people

Traveling Exhibits throughout North Carolina

Down Home Museum Exhibit at Jewish Heritage Foundation of North Carolina, Duke University, Trent Hall, Room 253, Durham, NC 27708 (919) 660-3504, www.jhfdc.org/programs/down-home-museum-exhibit

Traveling exhibition that tells the narrative of Jewish life in North Carolina

Ohio

Cincinnati

Skirball Museum (Hebrew Union College-Jewish Institute of Religion, Cincinnati), 3101 Clifton Avenue, Cincinnati, OH 45220 (513) 281-6260, <http://huc.edu/research/museums/skirball-museum-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

Cleveland

Maltz Museum of Jewish Heritage (The Museum of Diversity & Tolerance), 2929 Richmond Road, Beachwood, OH 44122 (216) 593-0575, www.maltzmuseum.org

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

Cleveland

The Temple Museum of Religious Art, Religion, and Culture (The Temple-Tifereth Israel), 26000 Shaker Boulevard, Beachwood, Ohio 44122 (216) 831-3233, <http://www.tti.org/museum/the-temple-museum-of-jewish-art-religion-and-culture>

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

Oklahoma

Tulsa

The Sherwin Miller Museum of Jewish Art, 2021 East 71st Street, Tulsa, OK 74136 (918) 492-1818, www.jewishmuseum.net

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

Oregon

Portland

Oregon Jewish Museum, 1953 Northwest Kearney Street, Portland, OR 97209 (503) 226-3600, www.ojm.org *Moving to 724 NW Davis Street, Portland, OR 97209 in Spring 2017.*

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

Pennsylvania

Philadelphia

Leon J. and Julia S. Obermayer Collection of Jewish Ritual Art (Congregation Rodeph Shalom), 615 North Broad Street, Philadelphia, PA 19123 (215) 627-6747, <https://rodephshalom.org/community/obermayer-collection-jewish-ritual-art>

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

Philadelphia

National Museum of American Jewish History, 101 South Independence Mall East, Philadelphia, PA 19106 (215) 923-3811, www.nmajh.org

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

Philadelphia

Philadelphia Museum of Jewish Art (Congregation Rodeph Shalom), 615 North Broad Street, Philadelphia, PA 19123 (215) 627-6747, <https://rodephshalom.org/community/philadelphia-museum-jewish-art>

Contemporary art that illuminates the Jewish experience, including a permanent collection of important works by accomplished artists

Philadelphia

The Temple Judea Museum (Reform Congregation Keneseth Israel), 8339 Old York Road, Elkins Park, PA 19027 (215) 887-8700, <https://kenesethisrael.org/museum>

More than 1000 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

Pittsburgh

American Jewish Museum (JCC of Greater Pittsburgh), Squirrel Hill Facility, 5738 Forbes Avenue, Pittsburgh, PA 15217 (412) 521-8010, <http://jccpgh.org/jewish-life-arts-events/american-jewish-museum>

Contemporary Jewish art from throughout the country, traveling exhibitions from world-class museums, and progressive regional artists

Rhode Island

Newport

Touro Synagogue Foundation, 85 Touro Street, Newport, RI 02840 (401) 847-4794, www.tourosynagogue.org

History of Touro Synagogue and the Jews of Newport, Rhode Island

South Carolina

Charleston

Kahal Kadosh Beth Elohim Museum, 90 Hasell Street, Charleston, SC 29401 (843) 723-1090, www.kkbe.org/index.php?page=archives

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

Tennessee

Memphis

Belz Museum of Asian & Judaic Art, 119 South Main Street, Concourse Level, Memphis, TN 38103 (901) 523-2787, www.belzmuseum.org

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

Texas

Dallas

Museum of Biblical Art, 7500 Park Lane, Dallas, TX 75225 (214) 368-4622, www.biblicalarts.org

Houston

The Mollie & Louis Kaplan Judaica Museum of Congregation Beth Yeshurun, 4525 Beechnut Street, Houston, TX 77096 (713) 666-1881, <https://bethyeshurun.org/learn/mollie-louis-kaplan-museum>

Judaica depicting the history, religion, culture, and customs of the Jewish people

Virginia**Richmond**

Beth Ahabah Museum and Archives (Congregation Beth Ahabah), 1111 West Franklin Street, Richmond, VA 23220 (804) 353-6757, www.bethahabah.org/bama/index.htm

Original documents and personal, sacred, and secular artifacts from the eighteenth to twenty-first centuries depicting the Richmond Jewish community and the significant roles Beth Ahabah congregation members played in building the city

Tidewater

Jewish Museum & Cultural Center, 607 Effingham Street, Portsmouth, VA 23707 (757) 391-9266, www.jewishmuseumportsmouth.org

Artifacts and exhibits that reflect the history of Virginia's Hampton Roads (Tidewater) Jewish community housed in the restored historic Chebra T'helim Synagogue, a rare surviving example of Eastern European Jewish Orthodoxy

Wisconsin**Milwaukee**

Jewish Museum Milwaukee, 1360 North Prospect Avenue, Milwaukee, WI 53202 (414) 390-5730, www.jewishmuseummilwaukee.org/index.php

History and culture of the Jewish community of Milwaukee and southeastern Wisconsin

Canada**British Columbia****Vancouver**

Jewish Museum & Archives of British Columbia, Peretz Centre for Secular Jewish Culture, 6184 Ash Street, Vancouver, BC, V5Z 3G9 (604) 257-5199, www.jewishmuseum.ca

History of the Jewish people in British Columbia

Manitoba

Winnipeg

Marion and Ed Vickar Jewish Museum of Western Canada, 123 Doncaster Street, Suite C140, Winnipeg, MB, R3N 2B2 (204) 477-7460, www.jhwc.org/about/jewish-museum-of-western-canada

History of the Jewish people in Western Canada

New Brunswick

Saint John

Saint John Jewish Historical Museum, 91 Leinster Street, Saint John, NB, E2L 1J2 (506) 633-1833, <http://jewishmuseumsj.com>

History of the Jewish community of Saint John, New Brunswick

Ontario

Ottawa

Jacob M. Lowy Collection--Incunabula, Hebraica & Judaica Exhibition, Library and Archives Canada, 395 Wellington Street, Room 237A, Ottawa, ON, K1A 0N4 (613) 995-7960, www.collectionscanada.gc.ca/lowy-collection/index-e.html

Rare Hebraica and Judaica and Hebrew incunables

Ottawa

The Rare Book Collection, Library and Archives Canada, 395 Wellington Street, Ottawa, ON, K1A 0N4 (866) 578-7777 / (613) 996-5115, www.bac-lac.gc.ca/eng/discover/rare-book/Pages/rare-book-collection.aspx

One of largest collections of rare Canadiana in the world

Toronto

Beth Tzedec Reuben and Helene Dennis Museum (Beth Tzedec Congregation), 1700 Bathurst Street, Toronto, ON, M5P 3K3 (416) 781-3511, www.beth-tzedec.org/page/museum

Fifth largest Judaica collection in North America with more than 1800 artifacts representing Jewish art and history from ancient times to the present

Toronto

Koffler Centre of the Arts, 180 Shaw Street, Suite 104-105, Toronto, ON M6J 2W5 (647) 925-0643, www.kofflerarts.org

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.

Toronto

The Morris and Sally Justein Jewish Heritage Museum, Baycrest, 3560 Bathurst Street, Toronto, ON, M6A 2E1 (416) 785-2500 ext. 2802, www.baycrest.org/care/culture-arts-innovation/art-the-environment/the-morris-and-sally-justein-heritage-museum-3

Collection of Judaic artifacts

Quebec

Montreal

Aron Museum (Temple Emanu-El-Beth Sholom), 4100 Sherbrooke Street West, Westmount, QC, H3Z 1A5 (514) 937-3575, www.templemontreal.ca/programming/museum-gallery

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

Montreal

The Edward Bronfman Museum (Congregation Shaar Hashomayim), 450 Kensington Avenue, Westmount, QC, H3Y 3A2 (514) 937-9471, www.shaar-hashomayim.org/index.php?option=com_content&task=view&id=147

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

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.seymourbrody.com/index.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 Baseball Museum

Showcases the rich relationship between Jews and baseball and the impact each has had on the other, celebrating the game's many influencers, from heroes to journeymen, and telling the story of the integration of Jews into the fabric of American life.

www.jewishbaseballmuseum.com

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 1500 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

18.8 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, <http://bethjacoboakland.org/facilities>

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.mpa-corn.com/news/2012-04-0/Faith/Service_remembers_Holocaust_victims.html

Los Angeles

The Museum of Tolerance, Simon Wiesenthal Plaza, 9786 West Pico Boulevard, Los Angeles, CA 90035 (310) 772-2505, 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, (No website)

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, 400 South Kearney Street, Denver, CO 80224 (303) 749-5016/(303) 394-9993, www.mizelmuseum.org/babiyarpark-2

Denver

Holocaust Memorial Social Action Site, Holocaust Awareness Institute, University of Denver, Sturm Hall, 2000 E. Asbury Ave, Suite 157, Denver, CO 80208 (303) 871-3020, <http://www.du.edu/ahss/cjs/hai/hmsas>

Pueblo

Holocaust Memorial, Mineral Palace Park, 1500-2100 North Santa Fe Avenue, Pueblo, CO 81003, (No website)

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, (No website)

Wilmington

Holocaust Memorial, Freedom Plaza, Wilmington, DE 19801, www.elbertweinstein.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, <http://hdec.org/hdec/contact>

Broward

Mania Nudel Holocaust Learning Center, David Posnack Jewish Community Center, 5850 South Pine Island Road, Davie, FL 33328 (954) 434-0499 Ext. 314, <http://www.dpjcc.org/index.php?submenu=HLC&src=gendocs&ref=Holocaust%20Learning%20Center&category=About>

Gainesville

Gainesville Holocaust Memorial, 901 NW 8th Avenue, Suite B-17, Gainesville, Florida 32601 (352) 377-3430, http://jola-inc.com/holocaust_memorial.htm

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.holocaustmuseum-swfl.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, (No website)

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.html

St. Petersburg

Florida Holocaust Museum, 55 Fifth Street South, St. Petersburg, FL 33701 (727) 820-0100, www.flholocaustmuseum.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, (No website)

West Palm Beach

Holocaust Memorial Garden, Temple Beth El, 2815 North Flagler Drive, West Palm Beach, FL 33407 (561) 833-0339, www.bethelwpb.com/support/memorials-tributes/

West Palm Beach

Memorial Garden, Temple Shaare Shalom, 9085 Hagen Ranch Road, Boynton Beach, FL 33472 (561) 364-9054, (No website)

Georgia**Atlanta**

Besser Holocaust Memorial Garden, Marcus Jewish Community Center of Atlanta, Zaban Park, 5342 Tilly Mill Road, Dunwoody, GA 30338 (678) 254-1804, www.atlantajcc.org/interior-pages/jewish-life-and-learning-besser-memorial-garden

Atlanta

Memorial to the Six Million, Greenwood Cemetery, 1173 Cascade Avenue 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, 3333 Busbee Drive, Kennesaw, GA 30144 (678) 577-2083, 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**

Wassmuth Center for Human Rights, Idaho Human Rights Education Center, 777 South 8th Street, Boise, ID 83702 (208) 345-0304, <http://wassmuthcenter.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

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, Max and Mae Simon Jewish Community Campus, 6701 Hoover Road, Indianapolis, IN 46260 (317) 255-3124/(317) 251-9467, www.bjeindy.org/holocausteducation/memorialgarden

Terra Haute

CANDLES Holocaust Museum and Education Center, 1532 South Third Street, Terre Haute, IN 47802 (812) 234-7881, www.candlesholocaustmuseum.org

Iowa**Des Moines**

Iowa Holocaust Memorial at the Iowa State Capital, East Grand Avenue and East 7th Street, Des Moines, IA 50319 (515) 987-0899, ext 212, www.iowaholocaust-memorial.com

Kansas**Kansas City**

Holocaust Memorial, Jewish Community Center of Greater Kansas City, 5801 West 115th Street, Overland Park, KS 6621 (913) 327-8000, (No website)

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.uma.edu/community/hhrc

Maryland**Baltimore**

Baltimore Holocaust Memorial, Lombard and Gay Streets (adjacent to Baltimore City Community College), Baltimore, MD (410) 542-4850, www.josephshepard.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, 126 High Street, Boston, MA 02110 (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/AboutUs/SugiharaMemorial/tabid/169/Default.aspx

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_CemeteryRoyal_Oak_MI

Detroit

Holocaust Memorial, Workmen's Cemetery, 33550 South Gratiot Avenue, Clinton Township, MI 48035 (586) 791-2297, http://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, <https://holocausteducationfund.org/NE-Holocaust-Memorial.php>

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.nj.com/news/local/index.ssf/2009/06/elementary_students_build_gard.html

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

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.nj.com/south-jersey-towns/index.ssf/2015/04/yom_yashoah_to_be_commemorated.html

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, http://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.112072211417.127037.12065161417&type=3

Buffalo

Holocaust Memorial, Temple Beth Tzedek, 621 Getzville Road, Amherst, NY 14226 (716) 838-3232, www.btzbuffalo.org/history/2009/h-mem-reded

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

Oswego

Safe Haven Museum and Education Center, 2 East 7th Street, Oswego, NY 13126 (315) 342-3003, www.safehavenmuseum.com

Rockland County

Holocaust Museum & Study Center, 17 South Madison Avenue, Spring Valley, NY 10977 (845) 356-2700, www.holocauststudies.org

Suffern

Holocaust Museum & Study Center, Rockland Community College, 145 College Road Suffern, NY 10901 (845) 574-4099, 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, (No website)

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 10028 (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, <http://huc.edu/research/museums/huc-jir-museum-new-york/collections>

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.hmtcli.org/museum/permanent-exhibit/

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, www.temple-judea.com/holocaust-center

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, (No website)

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, <http://chdhu.org>

Westchester

Garden of Remembrance, Michaelian Office Building, 148 Martine Avenue, White Plains, NY 10601 (914) 696-0738, www.hhrecny.org/index.php?submenu=garden&src=gendocs&ref=GardenofRemembrance&category=Main

North Carolina

Charlotte

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 (330) 835-0056, <http://shawjcc.org/jccalendar/holocaust-memorial-service-workmen>

Cincinnati

The Center for Holocaust Humanity Education, Rockwern Academy, 8401 Montgomery Road, Cincinnati, OH 45236 (513) 487-3055, www.holocaustand-humanity.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, (No website)

Columbus

Holocaust Memorial Statue: To Life, Ohio Governor's Residence and Heritage Garden, 358 North Parkview Avenue, Columbus, OH 43209 (614) 644-7644, (No website)

Columbus

"Zahor" Holocaust Memorial, Agudas Achim Synagogue, 2767 East Broad Street, Columbus, OH 43209 (614) 237-2747, (No website)

Columbus

Ohio State House, 78 South High Street, Columbus, OH 43215 (614) 752-9777, www.ohiostatehouse.org/about/capitol-square/statues-and-monuments/ohio-holocaust-and-liberators-memorial

Youngstown

Holocaust Memorial Statue, Jewish Community Center of Youngstown, 505 Gypsy Lane, Youngstown, OH 44504 (330) 746-3251, www.jewishyoungstown.org/index.php?src=events&srctype=detail&refno=3188&category=community

Oregon**Portland**

Oregon Holocaust Memorial, Washington Park, (near east entrance by Washington Way), Portland, OR 97205, www.portlandoregon.gov/parks/finder/index.cfm?action=ViewPark&PropertyID=1330

Pennsylvania**Harrisburg**

Holocaust Memorial for the Commonwealth of Pennsylvania, Riverfront Park, Front and Sayford Streets, Harrisburg, PA 17101 (717) 236-9555 https://en.wikipedia.org/wiki/Holocaust_Memorial_for_the_Commonwealth_of_Pennsylvania

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) 871-1139, 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.templemanuelphgh.org

Pittsburgh

Holocaust Memorial Garden, Temple Ohav Shalom, 8400 Thompson Run Road, Allison Park, PA 15101 (412) 369-0900, www.templeohavshalom.org

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) 453-7860, www.hercrri.org/garden.html

South Carolina**Charleston**

Charleston Holocaust Memorial, Marion Square, Calhoun and Meeting Streets,
Charleston, SC 29402 (843) 723-5525, www.waymarking.com/waymarks/WM4HN4_Charleston_Holocaust_Memorial_Charleston_South_Carolina

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, <http://www.bethisraelflorence.org/>

Tennessee**Chattanooga**

Children's Holocaust Memorial, Whitwell Middle School, 1 Butterfly Lane,
Whitwell, TN 37397 (423) 658-5635, 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.slejcc.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, <http://sjcc.org/contact/>

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.way-marking.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.scharatzedek.com/life-cycle/directions-to-cemeteries

Vancouver

Vancouver Holocaust Education Centre, 950 West 41st Avenue, Suite 50, 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, 265 Rimrock Road, Suite 218, Toronto, ON, M3J 3C6 (416) 785-1333, www.yad-vashem.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/trillium-grant-for-the-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) 631-5689, 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) 661-7016, 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/community/museum-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/research/research-in-collections/search-the-collections/bibliography/united-states-holocaust-memorial-museum

Virtual Museum of the Holocaust and the Resistance
(<http://library.mcmaster.ca/archives/virtualmuseum>)

For information on other Holocaust resources, see:
www.remember-us.org/pdfs/holocaust-centers.pdf
www.ahoinfo.org

18.9 Israeli Embassy and Consulates

United States

Embassy of Israel

3514 International Drive NW
Washington, DC 20008
(202) 364-5500
<http://www.israelemb.org>
Jurisdiction: DC, MD, VA

Atlanta

Consulate General in Atlanta

1100 Spring NW, #440
Atlanta, GA 30309
(404) 487-6500
<http://embassies.gov.il/atlanta>
Jurisdiction: GA, KY, MO, NC, SC, TN, WV

Houston

Consulate General in Houston

24 Greenway Plaza, Suite 1500
Houston, TX 77046
(832) 301-3500
<http://embassies.gov.il/houston>
Jurisdiction: AR, KS, LA, NM, OK, TX

Los Angeles

Consulate General in Los Angeles

11766 Wilshire Boulevard, #1600
Los Angeles, CA 90025
(323) 852-5500
<http://www.israella.org>
Jurisdiction: AZ, CA (Southern), CO, HI, NV, UT, WY

Miami

Consulate General in Miami

100 North Biscayne Boulevard, #1800

Miami, FL 33132
(305) 925-9400
<http://embassies.gov.il/miami/>
Jurisdiction: AL, FL, MS, Puerto Rico

Midwest

Consulate General to the Midwest

500 West Madison, #3100
Chicago, IL 60661
(312) 380-8800
<http://embassies.gov.il/chicago/>
Jurisdiction: IL, IN, IA, MI, MN, NE, ND, SD, WI

New England

Consulate General to New England

20 Park Plaza
Boston, MA 2116
(617) 535-0201
<http://embassies.gov.il/boston/>
Jurisdiction: ME, MA, NH, RI, VT

New York

Consulate General in New York

800 Second Avenue
New York, NY 10017
(212) 499-5000
<http://embassies.gov.il/new-york/>
Jurisdiction: DE, NJ, NY, OH, PA

San Francisco

Consulate General in San Francisco

456 Montgomery Street, Suite 2100
San Francisco, CA 94104
(415) 844 7500
<http://www.israeliconsulate.org>
Jurisdiction: AK, CA (northern), ID, MT, OR, WA

Canada

Embassy of Israel

50 O'Connor Street, Suite 1005
Ottawa, ON K1P 6L2, Canada
(613) 750-7500
<http://embassies.gov.il/ottawa/Pages/default.aspx>
Jurisdiction: eastern part of ON (Ottawa up to and including Kingston)

Ontario

180 Bloor Street West,
Toronto, Ontario M5S2V6
(416) 640-8500

Jurisdiction: AB, BC, MB, NT, NU, western part of ON, SK, YT

Quebec

1 Westmount Square, Suite 650
Westmount, Quebec H3Z 2P9
(514) 940-8500

<http://embassies.gov.il/montreal/Pages/default.aspx>

Jurisdiction: NB, PE, NS, NL, QC

Chapter 19

Jewish Press

Ira M. Sheskin and Arnold Dashefsky

This chapter provides lists with contact information (name, address, phone number, website) for almost 150 national Jewish periodicals and broadcast media and close to 200 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.

19.1 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

I.M. Sheskin

Department of Geography and Jewish Demography Project, The Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA

A. Dashefsky (✉)

Department of Sociology and Center for Judaic Studies, University of Connecticut, Storrs, CT, USA

e-mail: arnold.dashefsky@uconn.edu

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. 3×/year. Published by United Synagogue Youth, The United Synagogue of Conservative Judaism. (www.usy.org/yourusy/communications/achshav)
- Afn Shvel* (1941). 64 Fulton Street, Suite 1101, New York, NY 10038. (212) 889–0380. 3×/year. Yiddish. (www.leagueforyiddish.org)
- The Algemeiner* (1972). 508 Montgomery Street, Brooklyn, NY 11225. (718) 774–7610. 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. 6×/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) 477–4720. Quarterly. Published by AMIT, an American Jewish Zionist volunteer organization dedicated to education in Israel. (www.amitchildren.org)
- Avotaynu* (1985). 794 Edgewood Avenue, New Haven, CT 06515 (475) 202–6575. 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.beis-moshiachmagazine.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/bnai-brith-magazine.html)
- 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 World.Net Magazine*. 774 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. (www.chabadworld.net/articleMenu.asp?deptID=64)
- Chabad.org Magazine* (1999). 770 Eastern Parkway, Suite 405, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. (www.chabad.org/magazine)
- 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.facebook.com/ChutzpahMagazine)
- CJ: Voices of Conservative/Masorti Judaism* (1943). Ceased operations in 2015. (www.cjvoices.org)
- Commentary* (1945). 561 7th Avenue, 16th Floor, New York, NY 10018 (212) 891-1400. 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) 280-6000. 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. (<https://oukosher.org/blog/articles/daf-ha-kashruth>)
- Dateline: Middle East* (1988). PO Box 175, Station H, Montreal, Quebec H3G 2 K7. (514) 486-5544. 2x/year. (www.isranet.org/publications)
- Dos Yiddishe Vort Magazine* (1953). 42 Broadway, New York, NY 10004. (212) 797-9000. 6x/year. (No website)
- Emunah Magazine*. 363 7th Avenue, 2nd Floor, 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). 40 Wall Street, New York, NY 10005. (888) 303–3640. Monthly. (www.hadassahmagazine.org)
- 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)
- HaYidion: The RAVSAK Journal*. 120 West 97th Street, New York, NY 1254 West 54th Street, 11th Floor, New York, NY 10019. (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.heebmagazine.com)
- 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)
- 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.jewish-policycenter.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)
- Israel Campus Beat* (2003). Near Daily. Online only. Student-written online publication that covers campus Israel trends and events. (www.facebook.com/IsraelCampusBeat)
- Israel Horizons Magazine* (1952). *Closed in 2011*.
- ISRAEL21c* (2001). 44 Montgomery Street, Suite 4150, 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)
- 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.jbibrary.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) 201–2920. 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.jbibrary.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)
- theJewishInsights.com* (formerly *JEWISH Magazine*) (2006). 1970 52nd Street, Brooklyn, NY 11204. (917) 373–2324. Daily. Online only. Jewish music magazine. (www.thejewishinsights.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.jewishpress.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.nce-judaism.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. (310) 838–6626. 6×/year. (www.jewishsportsreview.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 World Review*. 5×/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)
- JNS.org (Joint Media News Service) (2011). Boston, MA. (617) 562–6397. National news agency serving Jewish community newspapers and media around the world. (www.jns.org)
- The JOFA Journal*. 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 679–8500. 2×/year. Published by the Jewish Orthodox Feminist Alliance. (www.jofa.org)
- The Journal of International Security Affairs* (2001). 1101 14th Street, NW, Suite 1110, Washington, DC 20005 (202) 667–3900. 2×/year. (www.securityaffairs.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. 6×/year. (www.joyofkosher.com)
- Jspace News (2011). 286 Madison Avenue, Suite 800, New York, NY 10017. (212) 302–8169. Daily. Online only. (www.jspacenews.com)
- JTA (Jewish Telegraphic Agency) (1962). 24 West 30th Street, 4th 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)
- JW Magazine* (1998) 1129 20th Street NW, Suite 801, Washington, DC 20036. Quarterly. Jewish Women’s magazine (www.jwmag.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. (<http://kehilamagazineofficial.tumblr.com>)
- Klal Perspectives* (2011). Quarterly. Online only. Dedicated to addressing the unique challenges facing today’s Orthodox communities, and consisting of a symposium in which rabbinic and lay leaders share their different perspectives on a given topic. (www.klalperspectives.org)
- 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.kintera.org/site/c.nu1YKfMWIvF/b.6091469/k.B595/nbsp.htm)
- Kolmus: The Journal of Torah and Jewish Thought*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686–9339. Monthly. (www.mishpacha.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. 2–4×/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). 134 s 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.torah4blind.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. 5×/year. (www.yadvashemusa.org/martyrdom__resistance.html)
- Matzav.com* (2009). Daily. Online only. The online voice of Torah Jewry. (www.matzav.com)
- 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 Family First Jewish Women's Weekly*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686–9339. Weekly. (www.mishpacha.com)
- Mishpacha Jewish Family Weekly* (2004). 5809 16th Avenue, Brooklyn, NY 11204. (718) 686–9339. Weekly. (www.mishpacha.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. 6×/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 Moshiah Times* (1980). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467–6630. 6×/year. Jewish children’s magazine for children ages 13 designed for the frum community. (www.tzivoshashem.org/Article.asp?dept = 1002&Article = 52)
- Na’amat Woman* (formerly *Pioneer Women*) (1925). 21515 Vanowen Street, Suite 102, Canoga Park, CA 91303. (844) 777–5222. 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/learn/resources/aipac-publications/view?pubpath = PolicyPolitics/AIPAC%20Periodicals/Near%20East%20Report)
- 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). 667 Crown Street, Brooklyn, NY 11213 (718) 774–0797. 5×/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. 2×/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. (800) 235–3658. Monthly. Published by Americans For A Safe Israel. (www.afsi.org/outpost.aspx)
- PaknTreger* (1980). 1021 West Street, Amherst, MA 01002. (413) 256–4900. 2×/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)
- Poetica Magazine: Contemporary Jewish Writing* (2002). PO Box 11014, Norfolk, VA 23517. 3×/Year. Poetry and short story collections on any theme. (www.poeticamagazine.com)

- Reform Judaism* (formerly *Dimensions in American Judaism*) (1972). 633 Third Avenue, New York, NY 10017. (212) 650–4000. Quarterly. (www.reformjudaismmag.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.jbooks.com/secularculture)
- 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.sephardichorizons.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 *Farbrengen*) (1998). 10433 Los Alamitos Boulevard, Los Alamitos, CA 90720. (714) 828–1851. 3×/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. 3×/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)
- 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. 3–4×/year. The American Gathering of Jewish Holocaust Survivors and Their Descendants. (www.amgathering.org)
- Tradition* (1958). 915 East 17th Street Apartment 314, Brooklyn, NY 11230 (212) 807–9000, ext. 1. 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. 6×/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). 50 Eisenhower Drive, Suite 102, Paramus, NJ 07652. (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. 10×/year. For girls 8–14 years old. (<http://jewishgirlsunite.com/yaldah>)
- The Yeshiva World News*. Daily. Online only. (www.theyeshivaworld.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.facebook.com/yiddishreport)
- 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) 481–1500. 2×/year. Zionist Organization of America. (www.zoa.org)

Publications in Yiddish

- Der Bay* (1991). Webmaster-Philip “Fishl” Kutner, 1128 Tanglewood Way, San Mateo, CA 94403. (650) 349–6946. 10×/year. Newsletter of the International Association of Yiddish Clubs. (www.derbay.org)
- 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)
- 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)
- Vos Iz Neias? (What’s News?)* (2005). 12 Desbrosses St, New York, NY 10013. 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)

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.

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)

Die Zukunft (The Future) (1892). 1133 Broadway, Suite 1019, New York, NY 10010. (212) 505–8040. 2×/year. Congress for Jewish Culture. (www.congress-forjewishculture.org)

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)

Druzhba (Friendship) (1991). 98–81 Queens Boulevard, Rego Park, NY 11374. (718) 275–3318. Bi-weekly. Jewish magazine in Russian published by Ohr Natan (The Educational Center for New Americans). (No website)

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 2 K7. (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)

- ISRAFAX. PO Box 175, Station H, Montreal, QC H3G 2 K7. (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)
- Israzine*. PO Box 175, Station H, Montreal, QC H3G 2 K7. (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)
- JewishFiction.net* (2010). 2× or 3×/year. Online only. English-language journal devoted exclusively to the publishing of Jewish fiction. (www.jewishfiction.net)
- 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.jewishmag.com)
- Jewish Tribune* (1950). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633–6224. Weekly. On-line only. 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. 2×/year. Published by Hadassah-WIZO Organization of Canada. (www.chw.ca/about/orah)
- Outlook: Canada's Progressive Jewish Magazine* (formerly *Canadian Jewish Outlook*) (1962). 6184 Ash Street, Vancouver, BC V5Z 3G9. (604) 324–5101. 6×/year. Independent, secular Jewish publication with a socialist-humanist perspective. (www.facebook.com/canadianjewishoutlook)
- Shalom Life* (2009) 1027 Yonge Street, Suite 107, Toronto, ON M4W 2 K9. 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. (www.facebook.com/shalomlifepage)
- UJPO News* (1980). 585 Cranbrooke Avenue, Toronto, ON M6A 2×9. (416) 789–5502. 3×–4×/year. Newsletter of United Jewish People's Order, a secular humanist group. (<http://ujpo.org/ujpo-news>)

National Television/Internet/Radio Stations

Jewish Broadcast Service (formerly Shalom TV) (2006). PO Box 180, Riverdale Station, Bronx, NY 10471 (201) 242–9460.

Jewish Broadcasting Service is an American Jewish television cable network covering the panorama of Jewish life, with programming that reflects and addresses the diversity and pluralism of the Jewish experience. More than 40 million homes in the United States and Canada now have access to the free Jewish television service. (www.shalomtv.com)

The Jewish Channel (2007).

The Jewish Channel delivers hundreds of five-star movies, original news, and cultural programming, bringing provocative, engaging, and touching Jewish experiences to its viewers. (www.tjctv.com)

Jewish Rock Radio
www.jewishrockradio.com
www.jrootradio.com

JLTV (Jewish Life Television) (2006). (818) 786–4000.

JLTV is a 24/7 TV network delivering Jewish-themed programming, with a spotlight on Israel and Jewish life. It offers news, sports, lifestyle and entertainment programming, including films, documentaries, music, reviews, interviews and special events. (www.jltv.tv)

19.2 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. 2×/month. (www.sjlmag.com)

Arizona

Arizona Jewish Life (2013). 6680 SW Capitol Highway, Portland, OR 97219. (602) 538–2955. (www.azjewishlife.com)

Arizona Jewish Post (1946). 3822 East River Road #300, Tucson, AZ 85718. (520) 319–1112. 2×/Month. Jewish Federation of Southern Arizona. (www.azjewishpost.com)

Jewish News of Greater Phoenix (1948). 1430 East. Missouri Avenue, Suite B-225, Phoenix, AZ 85014. (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/action-newsletter)

Jewish Scene (formerly *Jewish Living of the South*) (2006). 703 Tamhaven Court, Cordova, TN, 38016 (901) 624–4896. 2×/month. (www.jewishscenemagazine.com)

California

J. the Jewish News Weekly of Northern California (formerly *The Jewish Bulletin of Northern California*) (1896). 225 Bush Street, Suite 480, San Francisco, CA 94104. (415) 263–7200. Weekly. (www.jweekly.com)

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. 69710 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-community-news)

Jewish Journal of Greater Los Angeles (1986). 3580 Wilshire Boulevard, Suite 1510, Los Angeles, CA 90010. (213) 368–1661. Weekly. (www.jewishjournal.com)

The Jewish Observer Los Angeles (1999). PO Box 261661, Encino, CA 91426. (818) 996–1220. Weekly. (www.jewishobserver-la.com)

JValley.news (1976). 14855 Oka Road, Los Gatos, CA 95032. (408) 358–3033. 6×/year. Jewish Federation of Silicon Valley. (www.jvalley.org/news)

Long Beach Jewish Life (2014). 2201 North Lakewood Boulevard, Suite D295, Long Beach, CA 90815. (562) 270–1666. Monthly. Online only. (www.lbjewishlife.com)

Los Angeles Jewish News (1973). 16501 Ventura Boulevard, Suite 504, Encino, CA 91436. (818) 786–4000. Monthly. Factual commentary, political, and business information on issues affecting the Jewish community of Greater Los Angeles, with a focus on Israel and international news. (www.blazermediagroup.com/newspaper.shtml)

ma koreh. 2121 Allston Way, Suite 200, Berkeley, CA 94720. (510) 839–2900. Monthly. The Jewish Federation of the East Bay. (www.jfed.org)

New Life (1980). *Ceased publication in 2015.*

Orange County Jewish Life (2004). One Federation Way, Irvine, CA 92603 (949) 734–5074. (www.ocjewishlife.com)

San Diego Jewish Journal. 5665 Oberlin Drive, Suite 204, San Diego, CA 92121. (858) 638–9818. 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/shofar_mag.php)
- The Voice* (2012). 2130 21st Street Sacramento, CA 95818. (916) 486–0906. Monthly. The Jewish Federation of the Sacramento Region. (<http://jewishsac.org/thevoice/?rq=the%20voice>)
- We Are In America* (2006). PO Box 570283, Tarzana, CA 91357. (877) 332–0233. Monthly. (www.weinamerica.com)

Colorado

- Boulder Jewish News* (2009). 4800 Baseline Road, Suite E104-448, Boulder, CO 80303. (303) 800–5907. Daily/Weekly. Online only. (www.boulderjewishnews.org)
- Intermountain Jewish News* (1913). 1177 Grant Street, Denver, CO 80203. (303) 861–2234. Weekly. (www.ijn.com)

Connecticut

- Greenwich Jewish News*. 1 Holly Hill Lane, Greenwich, CT 06830. (203) 552–1818. Quarterly. UJA/Federation of Greenwich. (<http://ujafedgreenwich.org/news/news>)
- Jewish Leader* (1974). 28 Channing Street, New London, CT 06320. (860) 442–8062. 2x/month. Jewish Federation of Eastern Connecticut. (<https://sites.google.com/site/jfecsite/home/services>)
- Jewish Ledger Connecticut Edition*. (1929). 36 Woodland Street, Hartford, CT 06105. (860) 231–2424. Weekly. (www.jewishledger.com)
- The Jewish Link of Bronx, Westchester & Connecticut* (2015). PO Box 1027, Bronx, NY 10471. (718) 564–6710. Bi-weekly. (www.jewishlinkbwc.com)
- The 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. (<https://ujf.org/blog/April-2016-new-jewish-voice>)
- Shalom New Haven*. 360 Amity Road, Woodbridge, CT 06525. (203) 387–2424. 6x/year. Jewish Federation of Greater New Haven. (<http://jewishnewhaven.org/shalom-nh>)

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). 11900 Parklawn Dr, Suite 300, 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. (<http://jewishboca.org/news/chai>)

The Chronicle. 3835 NW 8th Avenue, Gainesville, FL 32605. (352) 371–3846. 10×/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. 8×/year. Jewish Federation of Brevard County. (www.jewishfederationbrevard.com/Connections2.html)

Federation Star (1991). 2500 Vanderbilt Beach Road, Suite 2201, Naples, FL 34109. (239) 263–4205. Monthly. Jewish Federation of Collier County. (<http://jewishnaples.org/federation-star>)

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 33020. (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. (<http://jewishjacksonville.org/news>)

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)

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)

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)

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)

Jewish Press of Pinellas County (1986). 1101 South Belcher Road, Suite H, Largo, FL 33771. (727) 535–4400. 2×/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. 2×/month. Jewish Press Group of Tampa Bay in cooperation with Tampa Jewish Community Center & Federation. (www.jewishpresstampabay.com)

- Jewish Way* (JW) (2010). 1920 East. Hallandale Beach Boulevard, Suite 509, Hallandale Beach, FL 33009. (954) 665–0971. 3×/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. (<http://jewish-federationlcc.org/lchayim>)
- Southern Jewish Life* (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870–7889. 2×/month. (www.sjl-mag.com)

Georgia

- The Atlanta Jewish Times* (1925). 270 Carpenter Drive NE, Suite 320, Atlanta, GA 30328. (404) 883–2130. Weekly. (<http://atlantajewishtimes.com>)
- The Jewish Georgian* (1990). 8495 Dunwoody Place, Building 9, Suite 100, Atlanta, GA 30350. (404) 236–8911. 6×/year. Personal, human-interest stories and events affecting the Jewish community of Georgia. (www.jewishgeorgian.com)
- Savannah Jewish News*. (1960). 5111 Abercom Street, Savannah, GA 31405. (912) 355–8111. Monthly. Savannah Jewish Federation. (www.savj.org/savannah-jewish-news)

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. 2×/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. 6×/year. Jewish Federation of Greater Des Moines. (<https://jewishdesmoines.org/our-pillars/jewish-press>)

Indiana

- Indiana Jewish Post and Opinion* (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405–8084. 2×/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). 3600 Dutchmans Lane, Louisville, KY 40205. (502) 459–0660. 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. (<http://jewishlexington.org/shalom-online>)

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) 895–8784. Monthly. (www.facebook.com/pages/Jewish-Civic-Press/119239344794841)

The Jewish Light (formerly *Jewish Community Newspaper*) (1996). PO Box 3270, Covington, LA 70434. (504) 455–8822. Monthly. (www.jewishcommunitynews.org)

The Jewish Newsletter (1995). 3747 West Esplanade Avenue, Metairie, LA 70002. (504) 780–5600. 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. 2×/month. (www.sjl-mag.com)

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). 11459 Cronhill Drive, Suite A, Owings Mills, Maryland 21117. (410) 902–2300. (410) 752–3504. Weekly. (www.jewishtimes.com)

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11900 Parklawn Dr, Suite 300, 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. (<http://jewishberkshires.org/community-events/berkshire-jewish-voice>)

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.jewishcentralvoice.com)

Jewish Chronicle (1927). Closed in 2013.

The Jewish Journal (North of Boston) (1976). 27 Congress Street, Suite 501, Salem, MA 01970. (978) 745–4111. 2×/month. (www.jewishjournal.org)

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. (<http://issuu.com/shalomma>)

Michigan

Detroit Jewish News (1942). 29200 Northwestern Highway, Suite 110, 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.com/publications)

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). 4820 Minnetonka Boulevard., Suite 104, Minneapolis, MN 55416 (952) 259–5234. 2×/month. (www.ajwnews.com)

Mississippi

Jewish Scene (formerly *Jewish Living of the South*) (2006). 703 Tamhaven Court, Cordova, TN, 38016 (901) 624–4896. 2×/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. 2×/month. (www.sjl-mag.com)

Missouri

The Kansas City Jewish Chronicle (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951–8425. Weekly. (www.kcjc.com)

St. Louis Jewish Light (1947). 6 Millstone Campus Drive, St. Louis, MO 63146. (314) 743–3660. Weekly. Jewish Federation of St. Louis. (www.stljewishlight.com)

St. Louis Jewish Parents Magazine (2015). PO Box 31724, St. Louis, MO 63131. (www.stlouisjewishparents.com)

Nebraska

The Jewish Press (1920). 333 South 132nd Street, Omaha, NE 68154. (402) 334–8200. Weekly. Jewish Federation of Omaha. (www.jewishomaha.org/jewish-press)

Nevada

Las Vegas Israelite (1965). 1905 Plaza Del Padre, Las Vegas, NV 89102. (702) 876–1255. 2×/month. (www.facebook.com/pages/Las-Vegas-Israelite/162940993735033)

New Hampshire

The New Hampshire Jewish Reporter. 1361 Elm Street, Suite 403, Manchester, NH 03101 (603) 627–7679. Monthly. Jewish Federation of New Hampshire. (www.jewishnh.org/reporter/main.html)

New Jersey

Jewish Chronicle (1982). 1015 East Park Avenue, Suite B, Vineland, NJ 08360. (856) 696–4445. 6×/year. Jewish Federation of Cumberland, Gloucester & Salem Counties. (www.thejc.com)

The Jewish Community News (1984). 1086 Teaneck Road, Teaneck, NJ 07666. (201) 837–8818. Weekly. Passaic County, NJ. (<http://jewishstandard.timesofisrael.com>)

The Jewish Community Voice (1941). 1301 Springdale Road, Suite 250, Cherry Hill, NJ 08003. (856) 751–9500, ext. 1217. 2×/month. Jewish Federation of Southern New Jersey. (www.jewishvoicesnj.org)

The Jewish Connection (2008). PO Box 140950, Staten Island, NY, 10314. (718) 761–2626. Biweekly. (www.flipbookserver.com/scripts/showbook.aspx?ID=10002264_940744&P=1)

Jewish Journal (1999). 320 Raritan Avenue, Suite 203, Highland Park, NJ 08904. (732) 987–4783. Monthly. Jewish Federation of Ocean County. (www.ocjj.net)

The Jewish Link of Bergen County (2013). PO Box 3131, Teaneck, NJ 07666. (201) 371–3212. Weekly. (www.jewishlinkbc.com)

The Jewish Standard (1931). 1086 Teaneck Road, Teaneck, NJ 07666. (201) 837–8818. Weekly. Daily on-line (<http://jewishstandard.timesofisrael.com>)

Jewish Times of South Jersey (2008). 21 West Delilah Road, Pleasantville, NJ 08232. (609) 407–0909. Weekly. (www.facebook.com/JewishTimesSJ)

The Jewish Voice and Opinion (1987). 73 Dana Place, Englewood, NJ 07631. (201) 569–2845. Monthly. (www.jewishvoiceandopinion.com)

New Jersey Jewish News (1947). 901 Route 10, Whippany, NJ 07981. (973) 887–3900. Weekly. Jewish Federation of Greater Metro West NJ. (www.njjewishnews.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. (<http://jfedshaw.org/speaker>)

The VOICE of Lakewood (2005). 235 River Avenue, 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. (<http://jfedshaw.org/speaker>)

New York

5 Towns Jewish Times (2000). PO Box 690, Lawrence, NY 11559. (516) 569–0502. (www.5tjt.com)

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).

Buffalo Jewish Review (1918). 964 Kenmore Avenue, Buffalo, NY 14216. (716) 854–2192. Weekly. (www.facebook.com/Buffalo-Jewish-Review-146583208703743)

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).

CHAZAQ Family Magazine (2008). 141-24 Jewel Avenue, 2nd Floor, Flushing, NY 11367. (718) 285–9132/(917) 617–3636. Monthly. (www.CHAZAQ.org)

The Country Vues (1983). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377–8016. Weekly. Published for the Catskill Mountain area. (www.thevuesonline.com)

Flatbush Jewish Journal. 1314 Avenue J, Brooklyn, NY 11230. (718) 692–1144. Weekly. (www.flatbushjewishjournal.com)

HasidicNews.com (1999). Daily. Online only. Provides objective news reports to the Hasidic community in metropolitan New York as well as a source for Hasidic culture and history to members of the community. (www.hasidicnews.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. Weekly. (www.fivetownsjewishhome.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) 427–2468. Weekly. (www.thejewishledger.com)

The Jewish Link of Bronx, Westchester & Connecticut (2015). PO Box 1027, Bronx, NY 10471. (718) 564–6710. Bi-weekly. (www.jewishlinkbwc.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. (http://jewishfederationcny.org/?page_id=7)

Jewish Post (1974). 350 5th Avenue, Suite 2418, New York, NY 10118. (212) 563–9219. Monthly. (www.jewishpost.com)

- The Jewish Star* (2002). 2 Endo Boulevard, Garden City, NY 11530. (516) 622–7461. Weekly. (www.thejewishstar.com)
- Jewish Tribune of Rockland and Westchester* (1987). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594 4000. Weekly.
- 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)
- LeChaim* (2010). 107-14 Queens Boulevard, #100, Forest Hills, NY 11375. (718) 306–4382. Weekly. In Russian. Newspaper of Bukharian Jews around the world. Published by Ohr Avner Ben Imashalom. (www.lechaimnews.com)
- Long Island Jewish World* (1977). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594–4000. Weekly. (www.facebook.com/LJewishWorld)
- Manhattan Jewish Sentinel* (1992). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594–4000. Weekly. (No website)
- Queens Jewish Link* (2013). 68-68 Main Street, Queens, NY 11367 (718) 880–2622. Weekly. (www.queensjewishlink.com)
- The Reporter* (1971). 500 Clubhouse Road, Vestal, NY 13850. (607) 724–2332. Weekly. Jewish Federation of Greater Binghamton. (www.thereportergroup.org)
- The Rockland Jewish Standard*. 1086 Teaneck Road, Teaneck, NJ 07666. (201) 837–8818. Weekly. Rockland County, NY. (<http://jewishstandard.timesofisrael.com>)
- 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)
- Voice of the Dutchess Jewish Community* (1990). 110 South Grand Avenue, Poughkeepsie, NY 12603. (845) 471–9811. Monthly. The Jewish Federation of Dutchess County. (<http://jewishdutchess.org/community-directory/the-voice>)
- The Vues* (1977). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377–8016. Weekly. (www.thevuesonline.com)
- Westchester Jewish Life*. (1995). 629 Fifth Avenue, Suite 213, Pelham, NY 10803. (914) 738–7869. Monthly. (www.westchesterjewishlife.com)
- 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, Suite 112, 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. (<http://www.jewishakron.org/news/current-news?page=9>)

The American Israelite (1854). 18 West 9th Street, Suite 2, Cincinnati, OH 45202. (513) 621–3145. Weekly. (www.americanisraelite.com)

Cleveland Jewish News (1964). 23880 Commerce Park, Suite 1, Cleveland, OH 44122. (216) 454–8300. Weekly. (www.clevelandjewishnews.com)

The Dayton Jewish Observer. 525 Versailles Drive, Dayton, OH 45459. (937) 610–1555. Monthly. Jewish Federation of Greater Dayton. (<http://jewishobserver.jewishdayton.org/>)

The Jewish Journal Monthly Magazine (1987). 505 Gypsy Lane, Youngstown, OH 44504. (330) 746–3251. Monthly. Youngstown Area Jewish Federation. (www.jewishyoungstown.org/federation/jewish-journal-monthly-magazine)

Local Jewish News. Daily. Online only. For the Orthodox Jewish community in Cleveland. (www.localjewishnews.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. 2×/month. (www.ohiojewishchronicle.com)

Stark Jewish News (1920). 432 30th Street, NW, Canton, OH 44709. (330) 452–6444. Monthly. Canton Jewish Community Federation. (www.jewishcanton.org)

Toledo Jewish News (1951). 6505 Sylvania Avenue, Sylvania, OH 43560. (419) 724–0363. Monthly. Jewish Federation of Greater Toledo. (www.jewishtoledo.org/about-us/tjnff)

Oklahoma

Tulsa Jewish Review (1930). 2021 East 71st Street, Tulsa, OK 74136. (918) 495–1100. Monthly. Jewish Federation of Tulsa. (<http://jewishtulsa.org/our-work/tulsa-jewish-review>)

Oregon

Oregon Jewish Life (2012). 6680 SW Capitol Highway, Portland, OR 97219. (503) 892–7402. Monthly. Jewish Federation of Greater Portland. (www.ojlife.com)

Pennsylvania

Community Review (1925). 3301 North Front Street, Harrisburg, PA 17110. (717) 236–9555. 2×/month. Jewish Federation of Greater Harrisburg. (<http://jewish-harrisburg.org/resources/community-review>)

- Hakol Lehigh Valley*. 702 North 22nd Street, Allentown, PA 18104. (610) 821–5500. Monthly. Jewish Federation of the Lehigh Valley. (<http://jewishlehighvalley.org/shalom>)
- The Jewish Chronicle* (1962). 5915 Beacon Street, Pittsburgh, PA 15217. (412) 687–1000. Weekly. (www.thejewishchronicle.net)
- 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)
- The Reporter of Scranton and Northeastern Pennsylvania* (2000). 601 Jefferson Avenue, Scranton, PA 18541. (570) 961–2300. 2×/month. Jewish Federation of Northeastern Pennsylvania. (<http://jewishnepa.org/site/about/reporter>)
- Shalom: The Journal of the Reading Jewish Community*. 1100 Berkshire Boulevard, Suite 125, Wyomissing, PA 19610. (610) 921–0624. 10×/year. Jewish Federation of Reading. (www.readingjewishcommunity.org)

Rhode Island

- The Jewish Voice and Herald* (1973). 401 Elm Grove Avenue, Providence, RI 02906 (401) 421–4111. 2×/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.jewish-charleston.org/community-resources/communications/charleston-jewish-voice)
- Columbia Jewish News*. 306 Flora Drive, Columbia, SC 29223. (803) 787–2023. 6×/year. Columbia Jewish Federation. (<http://jewishcolumbia.org/cjn>)

Tennessee

- Hebrew Watchman* (1925). 4646 Poplar Avenue, Suite 232, Memphis, TN 38117. (901) 763–2215. Weekly. (No website)
- The Jewish Observer* (1934). 801 Percy Warner Boulevard, Nashville, TN 37205. (615) 354–1653. 2×/month. (Jewish Federation of Nashville and Middle Tennessee). (www.jewishobservernashville.org)
- Jewish Scene* (formerly *Jewish Living of the South*) (2006). 1703 Tamhaven Court Cordova, TN, 38016 (901) 624.4896. 2×/month. (www.jewishscenemagazine.com)
- Monthly. Jewish Federation of Greater Chattanooga*. (www.jewishchattanooga.com/about/shofar/)
- Shofar*. 5461 North Terrace Road, Chattanooga, TN 37411. (423) 493–0270.

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)

The Jewish Herald-Voice (1908). 3403 Audley Street, Houston, TX 77098. (713) 630–0391. Weekly. (www.jhonline.com)

The Jewish Journal of San Antonio (1973). 12500 NW Military Highway, Suite 200, San Antonio, TX 78231. (210) 302–6960. Monthly. Jewish Federation of San Antonio. (www.jfsatx.org/jewish-journal-of-san-antonio)

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)

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)

Virginia

Jewish News (1959). 5000 Corporate Woods Drive, Suite 200, Virginia Beach, VA 23462. (757) 671–6100. 2×/month. United Jewish Federation of Tidewater. (www.jewishnewsva.org)

The Reflector. 5403 Monument Avenue, Richmond, VA 23226. (804) 545–8620. Monthly. Jewish Community Federation of Richmond. (<http://jewishrichmond.org/the-reflector>)

Washington Jewish Week (formerly *National Jewish Ledger*) (1930). 11900 Parklawn Dr, Suite 300, Rockville, MD 20852 (301) 230–2222. Weekly. (www.washingtonjewishweek.com)

Washington

Jewish in Seattle (2015). 2031 Third Avenue, Seattle, WA 98121. (206) 443–5400. 6×/year. Jewish Federation of Greater Seattle. (www.jewishinseattle.org/jewish-life/jewish-seattle-bimonthly-community-magazine)

JTNews (formerly *The Jewish Transcript*) (1924). 2041 Third Avenue, Seattle, WA 98121. (206) 441–4553. 2×/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/madison-jewish-news)

The Wisconsin Jewish Chronicle (1921). 1360 North Prospect Avenue, Milwaukee, WI 53202. (414) 390–5888. Weekly. Milwaukee Jewish Federation. (www.jewishchronicle.org)

Canada

Alberta

Edmonton Jewish News (1990). Suite A 10632 124th Street, NW, Edmonton, AB T5N 1S3. (780) 421–7966. Monthly. (www.edmontonjewishnews.com)

Jewish Free Press (1990). 8411 Elbow Drive, SW Calgary, AB T2V 1 K8. (403) 252–9423. 2×/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 1 N6. (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 2 L1. (902) 422–7491, ext. 221. 3×–4×/year. The Atlantic Jewish Council. (www.theajc.ns.ca/category/shalom-magazine)

Ontario

The Canadian Jewish News (1971). 1750 Steeles Avenue West, Suite #218, Concord, ON L4K 2 L7 (416) 391–1836. (www.cjnews.com)

Exodus Magazine (formerly *Exodus Newspaper*) (1983). (In 2002 becomes *Exodus Magazine* in English) (1983). 5987 Bathurst Street, Suite 3, Toronto, ON M2R 1Z3. (416) 222–7105. Monthly. In Russian. Published by the Jewish Russian Community Centre of Ontario (Chabad). (www.jrcc.org/templates/articlecco_cdo/aid/259118/jewish/Exodus-Magazine.htm)

Hamilton Jewish News. 1030 Lower Lions Club Road, Ancaster, ON L9G 4×1. (905) 628–0058. 5×/year. (www.hamiltonjewishnews.com)

The Jewish Standard Magazine (1929). 1912A Avenue Road, Suite E5, Toronto. ON M5M 4A1. (416) 537–2696. Monthly. (www.thejewishstandardmag.com)

London Jewish Community News. 536 Huron Street, London, ON N5Y 4 J5. (519) 673–3310. 7×/year. London Jewish Federation. (www.jewishlondon.ca)

News and Views (formerly *Windsor Jewish Federation*) (1942). 1641 Ouellette Avenue, Windsor, ON N8×1 K9. (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. 19×/year. Jewish Federation of Ottawa. (www.ottawajewish-bulletin.com)

Shalom Toronto (2004). 361 Connie Crescent, Concord, ON L4K 5R2. (905) 760–1888. Online daily. Print weekly. In both English and Hebrew. (www.shalomtoronto.ca)

Quebec

LVS-La Voix Sepharad. 5151 Cote-Ste-Catherine, Suite 216, Montreal, QC H3W 1 M6. (514) 733–4998(514) 733–4998. 5×/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 H3 × 2 TB. (866) 849–0864. Online only. (www.cjnews.com)

The Jewish Standard Magazine (1929). 4340 Walkley, Montreal, QC H4B 2 K5 (514) 489–3124. Monthly. (www.thejewishstandardmag.com)

Chapter 20

Academic Resources

Arnold Dashefsky, Ira M. Sheskin, and Pamela J. Weathers

20.1 Programs in Jewish Studies, Holocaust and Genocide Studies, Israel Studies, and Jewish Social Work

Programs in Judaic Studies

United States

Central Coordinating Body for Programs in Judaic 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

A. Dashefsky (✉)

Department of Sociology and Center for Judaic Studies, University of Connecticut, Storrs, CT, USA

e-mail: arnold.dashefsky@uconn.edu

I.M. Sheskin

Department of Geography and Jewish Demography Project, The Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA

e-mail: isheskin@miami.edu

P.J. Weathers

Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA

e-mail: pamela.weathers@uconn.edu

institutions of higher learning. Its more than 1800 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)

Alabama

University of Alabama, Tuscaloosa, AL, Minor, www.as.ua.edu/rel/judaicstudies-minor.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

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, www.aju.edu/default.html

California State University, Chico, Chico, CA, Minor, www.csuchico.edu/mjis

California State University, Fresno, Fresno, CA, Graduate Certificate, 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/hsscconcentrations.html
- Hebrew Union College-Jewish Institute of Religion, Los Angeles, CA, PhD, MA, BA, www.huc.edu
- Loyola Marymount University, Los Angeles, CA, Minor, <http://bellarmine.lmu.edu/jewishstudies>
- 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/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>
- 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/jewishstudies/majors-minors

Colorado

- University of Colorado-Boulder, Boulder, CO, BA, Minor in Hebrew & Israel Studies, <http://jewishstudies.colorado.edu>
- 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, Minor, www.judaicstudies.uconn.edu

University of Hartford, West Hartford, CT, BA, Minor, 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://judaic.columbian.gwu.edu>

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

Florida

Chaim Yakov Shlomo College of Jewish Studies, Surfside, FL, BA, MA in 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.modlang.fsu.edu/Programs/Hebrew/Minor-in-Hebrew

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, BA, 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, Concentration, www.depaul.edu/university-catalog/degree-requirements/undergraduate/class

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, 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.clas.uiowa.edu/religion/people/jay-holstein

Kansas

University of Kansas, Lawrence, KS, BA, www.jewishstudies.ku.edu

Kentucky

University of Kentucky, Lexington, KY, Minor, www.as.uky.edu/about-jewish-studies

University of Louisville, Louisville, KY, Minor, www.louisville.edu/humanities/jewish-studies

Louisiana

Louisiana State University, Baton Rouge, LA, Minor, www.lsu.edu/hss/jewishstudies

Tulane University, New Orleans, LA, BA, <http://tulane.edu/liberal-arts/jewish-studies>

Maine

Colby College, Waterville, ME, Minor, www.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, No website

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/text-traditions/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/programs/judaic.htm
- University of Massachusetts, Amherst, MA, BA, www.umass.edu/judaic
- Wellesley College, Wellesley, MA, BA, www.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, www.emich.edu/jewishstudies
- Kalamazoo College, Kalamazoo, MI, Concentration, www.kzoo.edu/catalog/?id=2674
- 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, Minor in Yiddish, 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/admissions/subjects/jdst>

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, <http://catalog.umkc.edu/colleges-schools/arts-sciences/academic-departments-programs/judaic-studies>

Washington University in St. Louis, St. Louis, MO, PhD, MA, BA, www.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>

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

Rutgers University, New Brunswick, NJ, MA, BA, <http://jewishstudies.rutgers.edu>

Seton Hall University, South Orange, NJ, MA, www.shu.edu/academics

Stockton University, Galloway, NJ, Minor, <http://intraweb.stockton.edu/eyos/page.cfm?siteID=18&pageID=67>

New York

Academy for Jewish Religion, New York, Yonkers, NY, MA, www.ajrsem.org

Bard College, Annandale-on-Hudson, NY, Concentration, <http://jewish.bard.edu>

Barnard College, New York, NY, BA, <http://jewish.barnard.edu>

Colgate University, Hamilton, NY, Minor, www.colgate.edu/academics/departments-and-programs/jewish-studies

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-of-study/field/near-eastern-studies

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, www.qc.cuny.edu/Academics/Centers/Jewish/Pages/default.aspx

CUNY-The Graduate Center, New York, NY, MALS, www.gc.cuny.edu/Page-Elements/Academics-Research-Centers-Initiatives/Centers-and-Institutes/Center-for-Jewish-Studies/M-A-Track

- 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/academics/become-leader-in-jewish-education/ma-in-religious-education-ma-in-jewish-studies-in-new
- 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, No degree offered, www.siena.edu/centers-institutes/hayyim-and-esther-kieval-institute-for-jewish-christian-studies
- SUNY-Binghamton University, Binghamton, NY, 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, Albany, 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://asacademics.syr.edu/JewishStudies/requirements_JewishStudy.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

- Appalachian State University, Boone, NC, Minor in Judaic, Holocaust and Peace Studies, www.holocaust.appstate.edu/minor

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.jewish-studies.unc.edu
 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
 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&poid=4420
 University of Cincinnati, Cincinnati, OH, BA, Graduate Certificate, www.artsci.uc.edu/departments/judaic.html
 Ursuline College, Pepper Pike, OH, BA, www.ursuline.edu/Academics/Arts_Sciences/Religion
 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, <http://rels.ou.edu/judaic-studies>,
 University of Tulsa, Tulsa, OK, Certificate, <http://artsandsciences.utulsa.edu/academics/certificates/judaic-studies>

Oregon

Portland State University, Portland, OR, Minor, www.pdx.edu/judaic
 University of Oregon, Eugene, OR, BA, <http://judaicstudies.uoregon.edu>

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/programs
 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
 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, Nodegree offered, www.harrisburg.psu.edu/center-for-holocaust-and-jewish-studies
 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.cla.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=31&poid=5771
 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>

University of South Carolina, Columbia, SC, No degree offered, www.artsand-sciences.sc.edu/jstp

Tennessee

Middle Tennessee State University, Murfreesboro, TN, Minor in Jewish and Holocaust Studies, www.mtsu.edu/JHStudies

University of Memphis, Memphis, TN, BA, www.memphis.edu/jdst

University of Tennessee, Knoxville, TN, BA, <http://judaic.utk.edu>

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, www.stedwards.edu/undergraduate/jewish-studies

University of Houston, Houston, TX, Minor, www.uh.edu/class/mcl/jewish-studies

University of North Texas, Denton, TX, Minor, www.jewishstudies.unt.edu

The 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=41296

Utah

University of Utah, Salt Lake City, UT, No degree, <http://religious-studies.utah.edu/jewishstudies/>

Vermont

Middlebury College, Middlebury, VT, Minor, www.middlebury.edu/academics/jewish

Virginia

College of William & Mary, Williamsburg, VA, Minor, www.wm.edu/as/charles-center/academic-programs/interdisciplinary/structured/judaic-studies

George Mason University, Fairfax, VA, Minor, <http://religious.gmu.edu/programs/la-minor-reli-js>

Liberty University, Lynchburg, VA, Concentration, www.liberty.edu/index.cfm?PID=31150#ReligiousStudiesJewishStudies_Concentration

Old Dominion University, Norfolk, VA, Minor, www.odu.edu/al/jewishstudies/courses.htm

University of Richmond, Richmond, VA, Minor, www.jewishstudies.richmond.edu

University of Virginia, Charlottesville, VA, PhD, MA, BA, www.jewishstudiesuva.com

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.jewishstudies.washington.edu

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

Programs in Judaic Studies

Canada

Central Coordinating Body for Programs in Judaic Studies

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*. (acjs-aejc.ca)

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, www.concordia.ca/artsci/research/jewish-studies.html

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 History, www.chapman.edu/research-and-institutions/holocaust-education/index.aspx

Florida

University of Florida, Gainesville, FL, Holocaust Studies Certificate, www.jst.ufl.edu

Illinois

Elmhurst College, Elmhurst, IL, Minor in Intercultural Studies-Holocaust Focus, www.elmhurst.edu/academics/ics/12333216.html

University of Illinois at Urbana-Champaign, Urbana, IL, BA, Graduate Certificate in Holocaust, Genocide, and Memory Studies, www.jewishculture.illinois.edu

Maine

University of Maine at Augusta, Augusta, ME, Minor in Holocaust, Genocide and Human Rights Studies, www.uma.edu/hhrs.html

Massachusetts

Clark University, Strassler Family Center for Holocaust and Genocide Studies, Worcester, MA, PhD, Undergraduate Concentration in Holocaust and Genocide Studies, www.clarku.edu/departments/holocaust

Salem State University, Center for Holocaust and Genocide Studies, Salem, MA, Graduate Certificate in Holocaust and Genocide Studies, www.salemstate.edu/academics/schools/25178.php

Minnesota

University of Minnesota, Center for Holocaust & Genocide Studies, Minneapolis, MN, No degree offered, www.chgs.umn.edu/about

New Hampshire

Keene State College, Cohen Center for Holocaust and Genocide Studies, Keene, NH
BA in Holocaust and Genocide Studies, www.keene.edu/catalog/programs/detail/331/ba/holocaust_and_genocide_studies

New Jersey

Drew University, Madison, NJ, Minor in Holocaust Studies, www.drew.edu/undergraduate/what-you-learn/holocaust-studies

Kean University, Union, NJ, MA in Holocaust and Genocide Studies, www.grad.kean.edu/mahgs

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

Stockton University, Galloway, NJ, MA, Minor in Holocaust & Genocide Studies, <http://intraweb.stockton.edu/eyos/page.cfm?siteID=18&pageID=37>

The College of New Jersey, Ewing, NJ, Minor in Holocaust and Genocide 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 and Genocide Studies, www.mville.edu/undergraduate/academics/majors/holocaust-and-genocide-studies.html

North Carolina

Appalachian State University, Boone, NC, Minor in Judaic, Holocaust and Peace Studies, www.holocaust.appstate.edu/minor

University of North Carolina at Charlotte, Charlotte, NC, Minor in Holocaust, Genocide, and Human Rights Studies, www.gias.uncc.edu/hghr-minor

Oregon

Oregon State University, The Holocaust Memorial Program, Corvallis, OR, No degree offered, www.oregonstate.edu/holocaust

Pennsylvania

Albright University, Reading, PA, Minor in Holocaust Studies, www.albright.edu/catalog/special.html#holo

Gratz College, Melrose Park, PA, MA, Graduate Certificate in Holocaust and Genocide Studies, www.gratz.edu/programs/degrees/graduate-certificate-in-holocaust-and-genocide-studies

Pennsylvania State, Harrisburg, Center for Holocaust and Jewish Studies, Harrisburg, PA, No degree offered, www.harrisburg.psu.edu/center-for-holocaust-and-jewish-studies

Seton Hill University, Greensburg, PA, Minor in Genocide & Holocaust Studies, www.setonhill.edu/academics/undergraduate_programs/genocide_and_holocaust_studies Graduate Certificate, Concentration in Genocide & Holocaust Studies, www.setonhill.edu/academics/certificate_programs/genocide_and_holocaust_studies

West Chester University of Pennsylvania, West Chester, PA, MA, Certificate in Holocaust and Genocide Studies, Minor in Holocaust Studies, www.wcupa.edu/_academics/holocaust/academicPrograms.asp

Tennessee

Middle Tennessee State University, Murfreesboro, TN, Minor in Jewish and Holocaust Studies, www.mtsu.edu/JHStudies

Texas

Texas A&M University-Commerce, Commerce, TX, Certificate in Holocaust Studies, <http://coursecatalog.tamuc.edu/grad/colleges-and-departments/humanities-social-sciences-arts/political-science/holocaust-studies-grad-certificate>

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,
Minor in Holocaust and Genocide Studies, www.plu.edu/hgst/kurt-mayer-chair

Programs in Israel Studies

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 international 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,
Chico, CA, Minor in Modern Jewish and Israel Studies, www.csuchico.edu/mjis
University of California at Berkeley, Berkeley Institute for Jewish Law and Israel
Studies

Berkeley CA, No degree offered, www.law.berkeley.edu/centers/berkeley-institute-for-jewish-law-and-israel-studies

University of California at Los Angeles, *Near Eastern Languages & Cultures*,
Los Angeles, CA, Minor in Israel Studies, www.nelc.ucla.edu/programs/undergraduate-minors/2-uncategorised/250-israeli-studies-minor.html

University of California at Los Angeles, *Younes and Soraya Nazarian Center for Israel Studies*, Los Angeles, CA, www.international.ucla.edu/israel

Colorado

University of Colorado-Boulder, Boulder, CO, Minor in Hebrew & Israel Studies,
www.colorado.edu/jewishstudies/academics/majors-minors-jewish-studies/minor-hebrew-israel-studies

Connecticut

Wesleyan University, Middletown, CT, Certificate in Jewish and Israel Studies-Israel Studies Track, www.wesleyan.edu/registrar/catalog/cjst.htm

District of Columbia

American University, Center for Israel Studies, Washington, DC, Minor in Israel Studies, www.american.edu/cas/israelstudies

Florida

University of Florida, Gainesville, FL, BA-Israel Studies Track, www.jst.ufl.edu/israel_studies.shtml

Georgia

Emory University, Institute for the Study of Modern Israel, Atlanta, GA, No degree, offered, www.ismi.emory.edu

Illinois

Northwestern University, Crown Family Center for Jewish and Israel Studies, Evanston, IL, No degree offered, www.jewish-studies.northwestern.edu

Maryland

University of Maryland, Joseph and Alma Gildenhorn Institute for Israel Studies, College Park, MD, Minor in Israel Studies, MA, Ph.D., www.israelstudies.umd.edu

Massachusetts

Boston University, Elie Wiesel Center for Jewish Studies, Hebrew and Israel Studies, Boston, MA, No degree offered, www.bu.edu/jewishstudies/home/hebrew-and-israel-studies

Brandeis University, Schusterman Center for Israel Studies, Waltham, MA, No degree offered, www.brandeis.edu/israelcenter

Nebraska

University of Nebraska at Omaha, The Schwalb Center for Israel and Jewish Studies, Omaha, NE, No degree offered, www.unomaha.edu/israelcenter/index.php

New York

Binghamton University, State University of New York, Center for Israel Studies, Binghamton, NY, Minor in Israel Studies, www.binghamton.edu/israel-studies/minor.html

Columbia University, Institute for Israel and Jewish Studies, New York, NY, No degree offered, www.ijjs.columbia.edu

The Jewish Theological Seminary, New York, NY, MA-Israel Studies Track, www.jtsa.edu/Gershon_Kekst_Graduate_School/Academics/The_MA_Degree/Israel_Studies_Track__Semester_at_Ben-Gurion_University.xml

New York University, Taub Center for Israel Studies, Skirball Department of Hebrew and Judaic Studies, New York, NY, Ph.D., www.hebrewjudaic.as.nyu.edu/page/taub

Yeshiva University, Center for Israel Studies, New York, NY, No degree offered, www.yu.edu/cis

Oklahoma

University of Oklahoma, The Schusterman Center for Judaic and Israel Studies, Norman, OK, No degree offered, <http://judaicstudies.ou.edu>

Pennsylvania

Gratz College, Melrose Park, PA, MA in Israel Studies, www.gratz.edu/programs/degrees/master-of-arts-in-israel-studies

Texas

The University of Texas at Austin, The Schusterman Center for Jewish Studies, Institute for Israel Studies, Austin TX, No degree offered, www.israelstudies.org

University of North Texas, Jewish and Israel Studies Program, Denton, TX, Minor, Certificate in Jewish and Israel Studies, www.jewishstudies.unt.edu

Programs in Israel Studies

Canada

Ontario

Canada Christian College, Israel Studies Department, Israel Studies Program, Toronto, ON, No degree offered, http://canadachristiancollege.com/ccc_cms/israel-studies-department

Quebec

Concordia University, Azrieli Institute of Israel Studies, Montreal, QC, Minor in Israel Studies, www.concordia.ca/artsci/research/azrieli-institute/about.html

Professorships of Israel Studies

United States

California

University of California, Los Angeles, International Institute, Rosalinde and Arthur Gilbert Foundation Israel Studies Chair, Los Angeles, CA

San Francisco State University, Department of Jewish Studies, Richard and Rhoda Goldman Chair in Israel Studies, San Francisco, CA

Colorado, University of Colorado, Boulder, Professorship in Israel/Palestine Studies, Boulder, CO

District of Columbia

Georgetown University, Department of Government, Aaron and Cecile Goldman Visiting Israel Professorship, Washington, DC

Georgia

Emory University, Department of History, William Schatten Chair of Contemporary Middle Eastern History and Israeli Studies, Atlanta, GA

Maryland

University of Maryland, Abraham S. and Jack Kay Chair in Israel Studies, College Park, MD

Massachusetts

Harvard University, Center for Jewish Studies at Harvard University, Nachshon Visiting Professorship in Modern Israel Studies, Cambridge, MA

Michigan

Michigan State University, Michael and Elaine Serling and Friends Professor of Modern Israel Studies at James Madison College, East Lansing, MI

North Carolina

Wake Forest University, Mike and Deborah Rubin Chair of Jewish and Israeli History, Winston-Salem, NC
University of North Carolina, Sara and E.J. Evans Distinguished Professorships of Israel and the Middle East, Chapel Hill, NC

Ohio

Ohio State University, Melton Center for Jewish Studies, Sonia and Saul Schottenstein Chair in Israel Studies, Columbus, OH

Oregon

Portland State University, Rabbi Joshua Stampfer Professorship in Israel Studies, Portland, OR

Pennsylvania

Temple University, College of Liberal Arts, Mirowski Family Foundation Visiting Scholars Program in Israel Studies, Philadelphia, PA

Washington

University of Washington, School of International Studies, Jack and Rebecca Benaroya Endowed Fund for Excellence in Israel Studies

Wisconsin

University of Wisconsin, Department of Political Science, Meyerhoff Chair in Israel Studies, Madison, WI

Professorships in Israel Studies

Canada

Alberta

University of Calgary, Department of History, Kahanoff Chair of Israel Studies, Calgary, AB

Ontario

University of Toronto, Munk School of Global Affairs, Andrea and Charles Bronfman Chair in Israeli Studies, Toronto, ON

Programs in Jewish Social Work and Other Programs with Jewish Content

United States

California

American Jewish University (formerly University of Judaism), Los Angeles, CA, MBA in Nonprofit Management-Jewish Communal Leadership Track, MBA in Nonprofit Management/MAJCS, MBA in Nonprofit Management/MAEd, BA/MBA in Nonprofit Management, www.mba.aju.edu

Hebrew Union College-Jewish Institute of Religion, Zelikow School of Jewish Nonprofit Management, Los Angeles, CA, MA in Jewish Nonprofit Management (MAJNM), MAJNM/MA in Jewish Education, MAJNM/MA in Hebrew Letters/Literature, Certificate in Jewish Nonprofit Management, MPA, MSW, www.huc.edu/SJNM

University of Southern California, Los Angeles, CA, MSW/MAJNM, <https://sowkweb.usc.edu/master-of-social-work/msw-degree/dual-degrees/jewish-nonprofit-management>

Illinois

Spertus Institute of Jewish Studies, Center for Jewish Leadership, Chicago, IL
MA in Jewish Professional Studies (MAJPS), Certificate in Jewish Leadership
www.spertus.edu/MAJPS, www.spertus.edu/certificate

Maryland

Towson University: Jewish Communal Service Program, Towson, MD, MA in Leadership in Jewish Education and Communal Service, Post Baccalaureate Certificate in Jewish Communal Service, BA/MA in Family Science and Leadership in Jewish Education and Communal Service, www.grad.towson.edu/Program/certificate/jcs-pbc/index.asp, www.towson.edu/cla/departments/familystudies/grad/index.html.

Massachusetts

Brandeis University, Hornstein Jewish Professional Leadership Program (dual degrees), Waltham, MA, MBA-MA in Jewish Professional Leadership, MPP-MA in Jewish Professional Leadership, MA in Jewish Professional Leadership/MA in Near Eastern and Judaic Studies, BA-MA in Jewish Professional Leadership, www.brandeis.edu/hornstein

Michigan

University of Michigan, Jewish Communal Leadership Program, Ann Arbor, MI, MSW/Certificate in Jewish Communal Leadership, <http://ssw.umich.edu/programs/jclp>

New York

The Jewish Theological Seminary of America (dual degrees), New York, NY, MA in Jewish Studies/MSW, MA in Jewish Studies/MPA, Certificate in Pastoral Care and Counseling, www.jtsa.edu/Academics/Programs_of_Study.xml

New York University Dual Degree Program in Nonprofit Management, New York, NY and MPA in Public and Nonprofit Management and Policy/MA in Hebrew and Judaic Studies, <http://wagner.nyu.edu/dualdegrees/jewish-nonprofit>

Yeshiva University: Wurzweiler School of Social Work, New York, NY, MSW, PhD. in Social Welfare, MSW/PhD in Social Welfare, Certificate in Jewish Communal Service, Certificate in Jewish Philanthropy, www.yu.edu/wurzweiler

Pennsylvania

Gratz College: Jewish Communal Service, Melrose Park, PA, MA in Jewish Communal Service, Graduate Certificate in Jewish Communal Service, Graduate Certificate in Jewish Nonprofit Management, www.gratz.edu/programs/jewish-communal-service

University of Pennsylvania, Philadelphia, PA, MSW/Certificate in Jewish Communal Service, www.sp2.upenn.edu/degree-programs/certificate-programs-specializations/mswcertificate-in-jewish-communal-service

University of Pittsburgh, Pittsburgh, PA, MSW/MA in Jewish Communal Service, www.bulletins.pitt.edu/archive/social/si.html

20.2 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 non-fiction books about Jews and Judaism in the US and Canada, excluding self-published works and those cited in previous volumes of the *Year Book*. Further details about the books can be found at <http://www.worldcat.org> or <http://www.amazon.com>. Additional entries for 2015 can be found in Volume 115 of the *Year Book*, while the entries for 2016 cover the period of published books available during the first half of the year. The total number of books for this list is 88 for 2015 and 60 for 2016 for a grand total of 148.

2015

Alba, Avril. 2015. *The Holocaust memorial museum: Sacred secular place*. New York: Palgrave Macmillan.

Aranoff, Susan B., and Rivka Haut. 2015. *The wed-locked agunot: Orthodox Jewish women chained to dead marriages*. Jefferson, NC: McFarland.

Auxier, Randall E., Douglas R. Anderson, and Lewis Edwin Hahn. 2015. *The philosophy of Hilary Putnam*. Chicago, IL: Open Court.

- Bayer, Gerd, and Oleksandr Kobrynsky. 2015. *Holocaust cinema in the twenty-first century: Memory, images, and the ethics of representation*. New York: Columbia University Press.
- Benson, Ray, and David Menconi. 2015. *Comin' right at ya: How a Jewish Yankee hippie went country, or, the often outrageous history of Asleep at the Wheel*. Austin: University of Texas Press.
- Bier, Magdalena Ewa. 2015. *How to become Jewish Americans?: The A Bintel Brief advice column in Abraham Cahan's Yiddish Forverts*. Frankfurt am Main: Peter Lang GmbH Internationaler Verlag der Wissenschaften.
- Bloom, Barbara. 2015. *As it were... so to speak: A museum collection in dialogue with Barbara Bloom*. New Haven and New York: Yale University Press and The Jewish Museum.
- Brackman, Harold David, and Ephraim Isaac. 2015. *From Abraham to Obama: A history of Jews, Africans, and African Americans*. Trenton, NJ: Africa World Press.
- Carmelly, Felicia. 2015. *Across the rivers of memory*. Toronto: The Azrieli Foundation.
- Chafets, Ze'ev. 2015. *The bridge builder: The life and continuing legacy of Rabbi Yechiel Eckstein*. New York: Penguin.
- Cohen, Roger. 2015. *The girl from Human Street: Ghosts of memory in a Jewish family*. New York: Alfred A. Knopf.
- Davidman, Lynn. 2015. *Becoming un-Orthodox: Stories of ex-Haredi Jews*. New York: Oxford University Press.
- Deen, Shulem. 2015. *All who go do not return: A memoir*. Minneapolis, MN: Graywolf Press.
- Deutsch, Chaya. 2015. *Here and there: Leaving Hasidism, keeping my family*. New York: Schocken Books.
- Dershowitz, Alan M. 2015. *Abraham: The world's first (but certainly not last) Jewish lawyer*. New York: Schocken Books.
- Dickstein, Morris. 2015. *Why not say what happened: A sentimental education*. New York: Liveright.
- Dorinson, Joseph. 2015. *Kvetching and shpritzing: Jewish humor in American popular culture*. Jefferson, NC: McFarland.
- Eisenberg, Ellen. 2015. *Embracing a western identity: Jewish Oregonians, 1849–1950*. Corvallis, OR: Oregon State University Press.
- Eliezrie, David. 2015. *The secret of Chabad: Inside the world's most successful Jewish movement*. New Milford, CT and London: The Toby Press.
- Epstein, Lawrence J. 2015. *Converts to Judaism: Stories from biblical times to today*. Lanham, MD: Rowman & Littlefield.
- Evanier, David. 2015. *Woody*. New York: St. Martin's Press.
- Fahrer, Sharon. 2015. *A home in Shalom'ville: The history of Asheville's Jewish community*. Asheville, NC: Jewish Community Center of Asheville.
- Feldman, Deborah. 2015. *Exodus: A memoir*. New York: Penguin Group.
- Ferguson, Niall. 2015. *Kissinger: The idealist*. New York: Penguin Books.

- Ferziger, Adam S. 2015. *Beyond sectarianism: The realignment of American Orthodox Judaism*. Detroit, MI: Wayne State University Press.
- Finkle, Arthur L. 2015. *Jewish farming communities in NJ: Southern and central New Jersey*. Saarbrücken, Germany: Hadassa Word Press.
- Fishman, Sylvia Barack. 2015. *Love, marriage, and Jewish families: Paradoxes of a social revolution*. Waltham, MA: Brandeis University Press.
- Frankel, Hertz. 2015. *The Satmar Rebbe and his English principal: Reflections on the struggle to build Yiddishkeit in America*. Brooklyn, NY: Menucha Publishers.
- Garrett, Leah. 2015. *Young lions: How Jewish authors reinvented the American war novel*. Evanston, IL: Northwestern University Press.
- Goldberg, Adara. 2015. *Holocaust survivors in Canada: Exclusion, inclusion, transformation, 1947–1955*. Winnipeg, Manitoba: University of Manitoba Press.
- Gonshak, Henry. 2015. *Hollywood and the Holocaust*. New York: Rowman & Littlefield.
- Goodman, Simon. 2015. *The Orpheus Clock: The search for my family's art treasures stolen by the Nazis*. New York: Scribner.
- Gorenstein, Nathan. 2015. *Tommy gun winter: Jewish gangsters, a preacher's daughter, and the trial that shocked 1930s Boston*. Lebanon, NH: ForeEdge.
- Gross, Jonathan. 2015. *Rabbi in the middle of America: Jewish stuff from the chief rabbi of the state of Nebraska*. Saarbrücken, Germany: Hadassa Word Press.
- Gruenbaum, Michael, and Todd Hasak-Lowy. 2015. *Somewhere there is still a sun*. New York: Aladdin.
- Indiana Jewish Historical Society. 2015. *Indiana Jewish history*. Indianapolis, IN: Dog Ear Publishing.
- Jaffe, Harry. 2015. *Why Bernie Sanders matters*. New York: Regan Arts.
- Jilovsky, Esther, Jordana Silverstein, and David Slucki. 2015. *In the shadows of memory: The Holocaust and the Third Generation*. Portland, OR: Vallentine Mitchell.
- Jonas, Anna. 2015. *Israel in postmodern Jewish American literature: An analysis of Saul Bellow's To Jerusalem and Back and Philip Roth's Operation Shylock: A Confession*. Saarbrücken, Germany: AV Akademikerverlag.
- Katz, Steve. 2015. *Blood, sweat, and my rock 'n' roll years: Is Steve Katz a rock star?* Guilford, CT: Lyons Press.
- Kirschen, Bryan. 2015. *Judeo-Spanish and the making of a community*. New Castle upon Tyne, UK: Cambridge Scholars Publishing.
- Kobrin, Rebecca, and A. Teller. 2015. *Purchasing power: The economics of modern Jewish history*. Philadelphia: University of Pennsylvania Press.
- Krome, Frederic. 2015. *The Jewish Hospital and Cincinnati Jews in medicine*. Charleston, SC: The History Press.
- Kumin, Maxine. 2015. *The pawnbroker's daughter: A memoir*. New York: W. W. Norton & Company.
- Kunetka, James W. 2015. *The general and the genius: Groves and Oppenheimer—the unlikely partnership that built the atom bomb*. Washington: Regnery.
- Laney, Monique. 2015. *German rocketeers in the heart of Dixie: Making sense of the Nazi past during the civil rights era*. New Haven: Yale University Press.

- Las, Nelly, and Ruth Morris. 2015. *Jewish voices in feminism: Transnational perspectives*. Lincoln, NE: University of Nebraska Press.
- Le Blanc, Paul, and Tim R. B. Davenport. 2015. *The "American Exceptionalism" of Jay Lovestone and his Comrades, 1929–1940*. Leiden: Brill.
- Leipciger, Nate. 2015. *The weight of freedom*. Toronto: The Azrieli Foundation.
- Levitsky, Holli, and Phil Brown. 2015. *Summer haven: The Catskills, the Holocaust, and the literary imagination*. Boston: Academic Studies Press.
- Liebmann, George W. 2015. *The fall of the House of Speyer: The story of a banking dynasty*. New York: I.B. Tauris.
- Linden, Diana L. 2015. *Ben Shahn's New Deal murals: Jewish identity in the American scene*. Detroit: Wayne State University Press.
- Ljujić, Tatjana, Peter Krämer, and Richard Daniels. 2015. *Stanley Kubrick: New perspectives*. London: Black Dog Publishing.
- Lust, Fanny Bienenfeld. 2015. *Remembering Regina: My journey to freedom*. Jerusalem: Yad va-Shem, International Institute for Holocaust Research.
- Macleod, Beth Abelson. 2015. *Fannie Bloomfield-Zeisler: The life and times of a piano virtuoso*. Urbana, IL: University of Illinois Press.
- Marcus, Kenneth H. 2015. *Schoenberg and Hollywood modernism*. Cambridge: Cambridge University Press.
- Mason, Michael. 2015. *A name unbroken*. Toronto: The Azrieli Foundation.
- Melzer, Richard. 2015. *The Jewish legacy in New Mexico history*. Los Ranchos, NM: Rio Grande Books.
- Merwin, Ted. 2015. *Pastrami on rye: An overstuffed history of the Jewish deli*. New York: New York University Press.
- Myers, Muguette. 2015. *Where courage lives: They called me Marie*. Toronto: The Azrieli Foundation.
- Newman, David, and Miriam Dashkin Beckerman. 2015. *Hope's reprise*. Toronto: Azrieli Foundation.
- Oren, Michael B. 2015. *Ally*. New York: Random House.
- Padowicz, Julian. 2015. *When the diamonds were gone: A Jewish refugee comes of age in America in the 1940s*. Chicago: Academy Chicago.
- Peress, Maurice. 2015. *Maverick maestro*. Boulder, CO: Paradigm Publishers.
- Peretz, Pauline. 2015. *Let my people go: The transnational politics of Soviet Jewish emigration during the Cold War*. New Brunswick, NJ: Transaction.
- Pianko, Noam. 2015. *Jewish Peoplehood: An American Innovation*. New Brunswick, NJ: Rutgers University Press.
- Prose, Francine. 2015. *Peggy Guggenheim: The shock of the modern*. New Haven: Yale University Press.
- Pugach, Noel. 2015. *Jewish pioneers of New Mexico: Four Alsatian Jewish families shape Albuquerque*. Albuquerque, NM: New Mexico Jewish Historical Society.
- Pytell, Timothy. 2015. *Viktor Frankl's search for meaning: An emblematic 20th-century life*. New York: Berghahn Books.
- Ronen, Mordechai, Steve Paikin, and Jean Chrétien. 2015. *I am a victor: The Mordechai Ronen story*. Toronto: Dundurn.

- Ross, Dennis. 2015. *Doomed to succeed: The US-Israel relationship from Truman to Obama*. New York: Farrar, Straus, and Giroux.
- Rothko, Christopher. 2015. *Mark Rothko: From the inside out*. New Haven: Yale University Press.
- Salsberg, Kitty, and Ellen Foster. 2015. *Never far apart*. Toronto: Azrieli Foundation.
- Santamaria, Abigail. 2015. *Joy: Poet, seeker, and the woman who captivated C.S. Lewis*. Boston: Houghton Mifflin Harcourt.
- Shally-Jensen, Michael. 2015. *Defining documents in American history World War II (1939–1946)*. Ipswich, MA: Salem Press.
- Shamir, Ruth. 2015. *Jewish identity: The challenge of peoplehood today*. Jerusalem: Gefen.
- Shenker, Noah. 2015. *Reframing Holocaust Testimony*. Bloomington, IN: Indiana University Press.
- Sherman, Vincent. 2015. *Studio affairs: My life as a film director*. Lexington, KY: The University Press of Kentucky.
- Siegel, Lee. 2015. *Groucho Marx: The comedy of existence*. New Haven: Yale University Press.
- Silverman, Stephen M., and Raphael D. Silver. 2015. *The Catskills: Its history and how it changed America*. New York: Alfred A. Knopf.
- Silverstein, Jordana. 2015. *Narrating the Holocaust in Jewish communities at the beginning of the twentieth century*. New York: Berghahn Books.
- Treister, Kenneth, László Regős, and Irving Greenberg. 2015. *The Fusion of Architecture and Art: The Judaic Work of Kenneth Treister*. Coral Gables, FL: Books & Books Press.
- Vertes, Leslie. 2015. *Alone in the storm*. Toronto: The Azrieli Foundation.
- Weingarten, Michael. 2015. *Preservation, intrigue and property: Dissolving Boston's Vilna Shul congregation, 1985–2001*. Boston: The Boston Synagogue.
- Winik, Jay. 2015. *1944: FDR and the year that changed history*. New York: Simon & Schuster.
- Wirth-Nesher, Hana. 2015. *The Cambridge history of Jewish American literature*. Newark, NY: Cambridge University Press.
- Wolin, Penny Diane. 2015. *Descendants of light: American photographers of Jewish ancestry, 1853–2015*. Cheyenne, WY: Crazy Woman Creek Press.
- Zimmer, Kenyon. 2015. *Immigrants against the state: Yiddish and Italian anarchism in America*. Urbana: University of Illinois Press.

2016

- Backer, Ivan A. 2016. *My train to freedom: A Jewish boy's journey from Nazi Europe to a life of activism*. New York: Skyhorse Publishing.
- Bailey, Peter J. 2016. *The reluctant film art of Woody Allen*. Lexington, KY: The University Press of Kentucky.

- Barnett, Michael N. 2016. *The star and the stripes: A history of the foreign policies of American Jews*. Princeton: Princeton University Press.
- Baum, Steven K. 2016. *Antisemitism in North America: New world, old hate*. Leiden: Brill.
- Bly, Daniel W. 2016. *Here to stay: The founding of a Jewish community in the Shenandoah Valley of Virginia, 1840–1900*. Baltimore, MD: Otter Bay Books.
- Borjian, Maryam, and Charles Häberl. 2016. *Middle Eastern languages in diasporic USA communities*. Boston: De Gruyter Mouton.
- Boteach, Shmuel. 2016. *The Israel warrior: Fighting back for the Jewish state from campus to street corner*. Jerusalem: Gefen Books.
- Brettschneider, Marla. 2016. *Jewish feminism and intersectionality*. Albany: State University of New York Press.
- Bronfman, Edgar M. 2016. *Why be Jewish?: A testament*. New York: Twelve.
- Croland, Michael. 2016. *Oy oy oy gevalt!: Jews and punk*. Santa Barbara, CA: Praeger.
- Dalfin, Chaim. 2016. *A Lubavitcher in Boro Park*. Brooklyn, NY: Jewish Enrichment Press.
- Daum, Andreas W., Hartmut Lehmann, and James J. Sheehan. 2016. *The second generation: Émigrés from Nazi Germany as historians*. New York: Berghahn Books.
- Drexler, Carl G. 2016. *Historical archaeology of Arkansas: A hidden diversity*. Knoxville: The University of Tennessee Press.
- Eisenberg, Ellen. 2016. *The Jewish Oregon story, 1950–2010*. Corvallis, OR: Oregon State University Press.
- Eleff, Zev. 2016. *Modern Orthodox Judaism: A documentary history*. Lincoln, NE: University of Nebraska Press.
- Finkle, Arthur L. 2016. *Trenton's Jews: Beginning, adaptation and achieving the American dream*. Saarbrücken, Germany: Hadassa Word Press.
- Friedländer, Saul. 2016. *Where memory leads: My life*. New York: Other Press.
- Gabler, Neal. 2016. *Barbra Streisand: Redefining beauty, femininity, and power*. New Haven: Yale University Press.
- Gertheiss, Svenja. 2016. *Diasporic activism in the Israeli-Palestinian conflict*. New York: Routledge Taylor & Francis Group.
- Ginsberg, Alan Robert. 2016. *The Salome Ensemble: Rose Pastor Stokes, Anzia Yezierska, Sonya Levien, and Jetta Goudal*. Syracuse, NY: Syracuse University Press.
- Glaser, Jennifer. 2016. *Borrowed voices: Writing and racial ventriloquism in the Jewish American imagination*. New Brunswick, NJ: Rutgers University Press.
- Gliksman, Devora. 2016. *Nouri: The story of Isidore Dayan, and the growth of a vibrant community in America*. Brooklyn, NY: Mesorah Publications.
- Greenspoon, Leonard J. 2016. *Mishpachah: The Jewish family in tradition and in transition*. West Lafayette, IN: Purdue University Press.
- Grey, Joel, and Rebecca Paley. 2016. *Master of ceremonies: A memoir*. New York: Flatiron Books.

- Grumet, Louis, and John M. Caher. 2016. *The curious case of Kiryas Joel: The rise of a village theocracy and the battle to defend the separation of church and state*. Chicago: Chicago Review Press.
- Guarnieri, Patrizia. 2016. *Italian psychology and Jewish emigration under Fascism: From Florence to Jerusalem and New York*. New York: Palgrave Macmillan.
- Horowitz, Roger. 2016. *Kosher USA: How Coke became kosher and other tales of modern food*. New York: Columbia University Press.
- Inbari, Motti. 2016. *Jewish radical ultra-Orthodoxy confronts modernity, Zionism and women's equality*. New York: Cambridge University Press.
- Kaplan, Lawrence J. 2016. *Maimonides—between philosophy and halakhah: Rabbi Joseph B. Soloveitchik's lectures on the Guide of the Perplexed at the Bernard Revel Graduate School (1950–51)*. Brooklyn, NY: Urim Publications.
- Karp, Jensen. 2016. *Kanye West owes me \$300 and other true stories from a Jewish rapper who almost made it big*. New York: Crown Publishing Group. Imprint of Random House.
- Kim, Helen Kiyong, and Noah Samuel Leavitt. 2016. *JewAsian: Race, religion, and identity for America's newest Jews*. Lincoln, NE: University of Nebraska Press.
- Kleiman, Anne, Hanah Farmilant, Shachar Pinsker, Adriana Ximena Jacobs, and Yosefa Raz. 2016. *Women's Hebrew poetry on American shores*. Detroit: Wayne State University Press.
- Kowal, Donna M. 2016. *Tongue of fire: Emma Goldman, public womanhood, and the sex question*. Albany: State University of New York Press.
- Kreider, Kyle L., and Thomas J. Baldino. 2016. *Minority voting in the United States: Native American, Jewish American, Arab and Muslim American, Asian American, and LGBT voters Vol. 2*. Santa Barbara, CA: Praeger.
- Krijnen, Joost. 2016. *Holocaust impiety in Jewish American literature: Memory, identity (post-) postmodernism*. Leiden: Koninklijke Brill.
- Laulicht, Murray, Abraham Chaskel Goldwasser, and Ernestyna Goldwasser. 2016. *Yearning to breathe free: My parents' fight to reunite during the Holocaust*. Springfield, NJ: Gefen Publishing House.
- Leahy, Michael. 2016. *The last innocents: The collision of the turbulent sixties and the Los Angeles Dodgers*. New York: Harper.
- Lipstadt, Deborah E. 2016. *Holocaust: An American understanding*. New Brunswick, NJ: Rutgers University Press.
- Lipton, Eunice. 2016. *A distant heartbeat: A war, a disappearance, and a family's secrets*. Albuquerque: University of New Mexico Press.
- Marmur, Michael. 2016. *Abraham Joshua Heschel and the sources of wonder*. Toronto: University of Toronto Press.
- Miller, Rhoda, and Jewish Genealogy Society of Long Island. 2016. *Jewish Community of Long Island*. Charleston, SC: Arcadia.
- Munro, Patricia Keer. 2016. *Coming of age in Jewish America: Bar and bat mitzvah reinterpreted*. New Brunswick, NJ: Rutgers University Press.

- Nahshon, Edna. 2016. *New York's Yiddish theater: From the Bowery to Broadway*. New York: Columbia University Press in association with the Museum of the City of New York.
- Netanel, Neil, and David Nimmer. 2016. *From Maimonides to Microsoft: the Jewish law of copyright since the birth of print*. New York: Oxford University Press.
- Oksman, Tahneer. 2016. "How come boys get to keep their noses?": *Women and Jewish American identity in contemporary graphic memoirs*. New York: Columbia University Press.
- Preston, Jennifer. 2016. *Queen Bess: The unauthorized biography of Bess Myerson*. New York: Open Road Integrated Media.
- Ran, Amalia, and Moshe Morad. 2016. *Mazal tov, amigos!: Jews and popular music in the Americas*. Leiden: Brill.
- Robinson, Ira, Naftali S. Cohn, and Lorenzo DiTommaso. 2016. *History, memory, and Jewish identity*. Boston: Academic Studies Press.
- Roden, Frederick S. 2016. *Recovering Jewishness: Modern identities reclaimed*. Santa Barbara: Praeger.
- Rosen, Jeffrey. 2016. *Louis D. Brandeis: American prophet*. New Haven: Yale University Press.
- Scheinfeld, Marisa, Stefan Kanfer, and Jenna Weissman Joselit. 2016. *The Borscht Belt: Revisiting the remains of America's Jewish vacationland*. Ithaca, NY: Cornell University press.
- Schloff, Linda Mack. 2016. *Jewish scrap stories from the Upper Midwest*. Minneapolis, MN: Jewish Historical Society of the Upper Midwest.
- Schwartz, Delmore, Craig Morgan Teicher, and John Ashbery. 2016. *Once and for all: The best of Delmore Schwartz*. New York: New Direction.
- Silver, Mike. 2016. *Stars in the ring: Jewish champions in the golden age of boxing: A photographic history*. Lanham, MD: Rowman & Littlefield.
- Soomekh, Saba. 2016. *Sephardi and Mizrahi Jews in America: The Jewish role in American life*. West Lafayette, IN: Purdue University Press for the USC Casden Institute for the Study of the Jewish Role in American life.
- Tavory, Iddo. 2016. *Summoned: Identification and religious life in a Jewish neighborhood*. Chicago: University of Chicago Press.
- Waxman, Dov. 2016. *Trouble in the tribe: The American Jewish conflict over Israel*. Princeton, NJ: Princeton University Press.
- Wex, Michael. 2016. *Rhapsody in schmaltz: Yiddish food and why we can't stop eating it*. New York: St. Martin's Press.
- Wolk, Bruce H. 2016. *Jewish aviators in World War II: Personal narratives of American men and women*. Jefferson, NC: McFarland & Company.
- Zahra, Tara. 2016. *The great departure: Mass migration from Eastern Europe and the making of the free world*. New York: W. W. Norton & Company.

20.3 Academic Journals in or About the North American Jewish Communities

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/)

Antisemitism Studies

A double blind peer-reviewed academic publication, issued twice a year, that provides scholarly articles on the millennial phenomenon of antisemitism in both its past and present manifestations. Journal of the Canadian Institute for the Study of Antisemitism (CISA) published by Indiana University Press. (www.antisemitismstudies.com)

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.steinhardtfoundation.org/publications)

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 Higher Education

An online journal for methodology and pedagogy for teaching of hebrew in institutions of higher learning. (<http://www.naphhebrew.org/publication/hebrew-higher-education>)

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://www.naphhebrew.org/publications/hebrew>)

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. (<http://jqr.pennpress.org/home>)

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.jesna.org/component/mtree/jewish-educational-policy/journal-of-jewish-communal-service-digital-archive

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 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. (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. (<http://miar.ub.edu/issn/1352-4178>)

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. (<http://jtr.lib.virginia.edu/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. (<http://ajlpublishing.org/>).

Modern Judaism

Scholarly articles on modern Jewish life and experience. Sponsored by Oxford University Press. (<http://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. (<http://muse.jhu.edu/journal/243>)

Prooftexts: A Journal of Jewish Literary History

Articles on the study of Jewish literature. Published by Indiana University Press. (<http://muse.jhu.edu/journal/167>)

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

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. (<http://muse.jhu.edu/journal/443>)

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. (<http://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.jmaw.org/indexes)

Women in Judaism: A Multidisciplinary Journal

A multidisciplinary journal examining topics in gender issues in Judaism. Sponsored by Women in Judaism, Inc. (<http://wjudaism.library.utoronto.ca/index.php/wjudaism>)

20.4 Scholarly Articles on the Study of the North American Jewish Communities: June 1, 2015 – May 31, 2016

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 2015 – May 2016 yielded 296 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 116 articles that are presented below in alphabetical order by first author.

June 2015 – May 2016

- Aaron, Scott. 2015. Demystifying a black box: A grounded theory of how travel experiences impact the Jewish identity development of Jewish emerging adults. *Journal of Jewish Education* 81(4): 348–376.
- Abramson, Zelda. 2015. From rags to comfort: Women Holocaust survivors rebuilding lives in Montreal, 1947–1958. *Canadian Jewish Studies* 23(1): 92–117.
- Alexander, Hanan A. 2015. Mature Zionism: Education and the scholarly study of Israel. *Journal of Jewish Education* 81(2): 136–161.
- Attias, Shlomit. 2015. What’s in a name? In pursuit of Israel education. *Journal of Jewish Education* 81(2): 101–135.
- Bachrach, Deborah Y. 2015. Samuel N. Deinard: An unsung Zionist leader. *American Jewish Archives Journal* 67(1): 1–26.
- Barnat, Dara. 2015. Women and poets see the truth arrive: Muriel Rukeyser and Walt Whitman. *Studies in American Jewish Literature* 34(1): 94–116.
- Baumgarten, Max D. 2016. Beyond the binary: Los Angeles and a New York state of mind. *American Jewish History* 100(2): 233–246.
- Benjamin, Robert. 2015. *The Island Within* and Jewish revelation: A surprise hit of the 1920s. *American Jewish History* 99(3): 217–241.
- Benor, Sarah Bunin. 2016. Black and Jewish: Language and multiple strategies for self-presentation. *American Jewish History* 100(1): 51–71.
- Bergoffen, Wendy H. 2016. Taking care of our own: Narratives of Jewish giving and the Galveston movement. *Shofar: An Interdisciplinary Journal of Jewish Studies* 34(2): 26–58.
- Biggs-Craft, Katherine. 2015. From the end to the beginning: Archiving the history of a small Jewish community. *Canadian Jewish Studies* 23(1): 144–150.
- Boyarin, Jonathan. 2015. Undoing Jewish ethnography. *Transversal* 13(2): 65–75.
- Brunotte, Ulrike. 2016. From Nehemia Americanus to Indianized Jews. *Journal of Modern Jewish Studies* 15(2): 188–207.
- Bryan, Victoria Marie. 2015. What about a teakettle?: Anxiety, mourning, and burial in Jonathan Safran Foer’s *Extremely Loud and Incredibly Close*. *Studies in American Jewish Literature* 34(2): 274–289.
- Butler, Jon. 2016. At home, indeed: Deborah Dash Moore and the religious modernity of New York City’s second generation Jews. *American Jewish History* 100(2): 191–204.

- Chiswick, Barry, and Nicholas Larsen. 2015. Russian Jewish immigrants in the United States. *Contemporary Jewry* 35(3): 191–209.
- Cocola, Jim. 2015. Stanley Kunitz's cracked vocation. *Studies in American Jewish Literature* 34(1): 134–153.
- Cohen, Judah. 2015. Sing unto God: Debbie Friedman and the changing sound of Jewish liturgical music. *Contemporary Jewry* 35(1): 13–34.
- Cohen, Sharon Kanigsser. 2015. The guide with the tourist gaze: Jewish heritage travel to Poland. *Journal of Jewish Education* 81(4): 377–397.
- Dale, Gordon. 2015. Music and the negotiation of Orthodox Jewish gender roles in partnership minyanim. *Contemporary Jewry* 35(1): 35–53.
- Davenport, Lauren D. 2016. The role of gender, class, and religion in biracial Americans' racial labeling decisions. *American Sociological Review* 81(1): 57–84.
- Davis, Rebecca L. 2016. "These are a swinging bunch of people": Sammy Davis, Jr., religious conversion, and the color of Jewish ethnicity. *American Jewish History* 100(1): 25–50.
- DellaPergola, Sergio. 2015. On behalf of the epistemic community: Contexts and standards of American Jewishness. *Contemporary Jewry* 35(2): 129–135.
- Diemling, Maria. 2015. The politics of food: Kashrut, food choices and social justice (tikkun olam). *Jewish Culture and History* 16(2): 178–195.
- Diner, Hasia R. 2015. Signposts: Publications of the American Jewish Historical Society and World War I. *American Jewish History* 99(3): 209–216.
- Ezrachi, Elan. 2015. Educational travel to Israel in the era of globalization. *Journal of Jewish Education* 81(2): 212–225.
- Fader, Ayala, Henry Goldschmidt, Samuel Heilman, Barbara Kirshenblatt-Gimblett, Paul Rosenthal, and Jeffrey Shandler. 2015. Jewish children's museum: A virtual roundtable on material religion. *Material Religion* 3(3): 405–428.
- Fader, Ayala, and Owen Gottlieb. 2015. Occupy Judaism: Religion, digital media, and the public sphere. *Anthropological Quarterly* 88(3): 759–794.
- Feldman, Keith P. 2016. Seeing is believing: US imperial culture and the Jerusalem Exhibit of 1904. *Studies in American Jewish Literature* 35(1): 98–118.
- Finkin, Jordan. 2015. To organize beauty: The sonnets of Mani Leyb. *Studies in American Jewish Literature* 34(1): 70–93.
- Fishman, Sylvia Barack. 2015. American Jewishness today: Identity and transmissibility in an open world. *Contemporary Jewry* 35(2): 109–128.
- Flanzbaum, Hilene. 2015. The world is tref: Delmore Schwartz, Jews, poets, and the crisis of the middle generation. *Studies in American Jewish Literature* 34(1): 117–133.
- Friedman, Joel William. 2015. The legal, political, and religious legacy of an extended Jewish family. *Southern Jewish History* 18.
- Garrett, Leah. 2015. Joseph Heller's Jewish war novel *Catch-22*. *Journal of Modern Jewish Studies* 14(3): 391–408.
- Geismer, Lily. 2016. At home in America: Through the lens of metropolitan and political history. *American Jewish History* 100(2): 247–259.

- Glaser, Amelia. 2015. From Jewish Jesus to black Christ: Race violence in leftist Yiddish poetry. *Studies in American Jewish Literature* 34(1): 44–69.
- Golan, Oren, and Nurit Stadler. 2016. Building the sacred community online: The dual use of the Internet by Chabad. *Media, Culture and Society* 38(1): 71–88.
- Goldstein, Joshua R., and Guy Stecklov. 2016. From Patrick to John F.: Ethnic names and occupational success in the last era of mass migration. *American Sociological Review* 81(1): 85–106.
- Gordan, Rachel. 2015. Alfred Kinsey and the remaking of Jewish sexuality in the wake of the Holocaust. *Jewish Social Studies* 20(3): 72–99.
- Gordan, Rachel. 2015. Laura Z. Hobson and the making of *Gentleman's Agreement*. *Studies in American Jewish Literature* 34(2): 231–256.
- Gordan, Rachel. 2015. Nathan Glazer's American Judaism: Evaluating post-World War II American Jewish religion. *Jewish Quarterly Review* 105(4): 482–506.
- Gordon, Lewis R. 2016. Rarely kosher: Studying Jews of color in North America. *American Jewish History* 100(1): 105–116.
- Gray, Hillel. 2015. The transitioning of Jewish biomedical law: Rhetorical and practical shifts in halakhic discourse on sex-change surgery. *Nashim: A Journal of Jewish Women's Studies and Gender Issues* 29: 81–107.
- Green, Arthur. 2015. God's need for man: A unitive approach to the writings of Abraham Joshua Heschel. *Modern Judaism: A Journal Of Jewish Ideas and Experience* 35(3): 247–261.
- Gurock, Jeffrey S. 2015. Judah David Eisenstein on East European Jews in America in 1901: A first for the PAJHS. *American Jewish History* 99(4): 315–326.
- Halpern, Monda. 2015. Are you people Jewish?: The mistaken identity of Mary Rosenblatt in the 1952 Harry Lee murder case. *Canadian Jewish Studies* 23(1): 68–91.
- Harris, Brent David. 2015. Beyond guilt and stigma: Changing attitudes among Israeli migrants in Canada. *International Migration* 53(6): 41–56.
- Hassenfeld, Ziva R. 2016. Reading sacred texts in the classroom: The alignment between students and their teacher's interpretive stances when reading the Hebrew Bible. *Journal of Jewish Education* 82(1): 81–107.
- Hatch, Trevan, L. D. Marks, E. A. Bitah, M. Lawrence, N. M. Lambert, D. C. Dollahite, B. P. Hardy. 2015. The power of prayer in transforming individuals and marital relationships: A qualitative examination of Christian, Jewish, and Muslim families. *Review of Religious Research* 58(1): 27–46.
- Herskowitz, Daniel. 2015. Rabbi Joseph B. Soloveitchik's endorsement and critique of volkish thought. *Journal of Modern Jewish Studies* 14(3): 373–390.
- Hill, Brad Sabin. 2016. A century of Hebraica at the Library of Congress. *Jewish Quarterly Review* 106(1): 101–129.
- Hoberman, Michael. 2015. God loves the Hebrews: Exodus typologies, Jewish slaveholding, and Black peoplehood in antebellum America. *American Jewish Archives Journal* 67(2): 47–69.
- Hoberman, Michael. 2015. "How it will end, the blessed God knows": A reading of Jewish correspondence during the Revolutionary War era. *American Jewish History* 99(4): 281–313.

- Horowitz, Bethamie. 2015. The importance of a navigational perspective in the study of contemporary American Jews: Response to the Sklare Lecture. *Contemporary Jewry* 35(2): 137–145.
- Jackson, Maureen. 2015. Reaching beyond the local: The itineraries of an Ottoman-Sephardic-American minhag. *Contemporary Jewry* 35(1): 89–105.
- Jacobs, Adrian X. 2015. Hebrew on a desert island: The case of Annabelle Farmelant. *Studies in American Jewish Literature* 34(1): 154–174.
- Jotkouritz, Alan. 2015. Rabbi Aharon Lichtenstein: Torah umadda man. *Modern Judaism: A Journal of Jewish Ideas and Experience* 35(3): 262–280.
- Kellenbach, Katharina von. 2015. In our time: Civil rights, women's liberation, and Jewish-Christian dialogue fifty years after Nostra Aetate. *Studies in Christian-Jewish Relations* 10(2): 1–22.
- Kandiyoti, Dalia, and Dean Franco. 2016. Jewish-Muslim crossings in the United States and the Americas. *Studies in American Jewish Literature* 35(1): 2–12.
- Kaplowitz, Tracy. 2015. School-church/synagogue partnerships: A comparative case study of religious capital enrichment. *Journal of Jewish Education* 81(3): 241–259.
- Katsman, Roman. 2015. Eric Gans's thinking on origin, culture, and the Jewish question vis-à-vis Hermann Cohen's heritage. *The Journal of Jewish Thought and Philosophy* 23(2): 236–255.
- Katz, Meredith. 2015. Harnessing teacher potential as Israel education curriculum developers. *Journal of Jewish Education* 81(2): 162–188.
- Kelner, Shaul. 2015. Choice and obligation in post-normative Jewish families: Response to the Sklare Lecture. *Contemporary Jewry* 35(2): 147–152.
- Kranson, Rachel. 2015. "To be a Jew on America's terms is not to be a Jew at all": The Jewish counterculture's critique of middle-class affluence. *Journal of Jewish Identities* 8(2): 59–84.
- Kuznitz, Cecile E. 2016. At home in the city: Jewish urban history between the new and old worlds. *American Jewish History* 100(2): 221–232.
- Langston, Scott M. 2015. Being Jewish in Columbus, Georgia: The business, politics, and religion of Jacob and Isaac Moses, 1828–1890. *Southern Jewish History* 18.
- Lawee, Eric. 2015. Hans Jonas and classical Jewish sources: New dimensions. *The Journal of Jewish Thought and Philosophy* 23(2): 75–125.
- Lederhendler, Eli. 2016. Domestic virtues: Deborah Dash Moore's *At Home in America* and its historiographical context. *American Jewish History* 100(2): 205–219.
- Loeffler, James. 2015. Nationalism without a nation? On the invisibility of American Jewish politics. *Jewish Quarterly Review* 105(3): 367–398.
- Magnus, Shulamit S. 2016. Wengeroff in America: On the resonance of conversion and fear of dissolution in early twentieth-century American Jewry. *Jewish Social Studies* 21(2): 142–187.
- Mahalel, Adi. 2015. We will not be silent: I. L. Peretz's "Bontshe the Silent" vs. 1950s McCarthyism in America and the story of the staging of the world of Sholom Aleichem. *Studies in American Jewish Literature* 34(2): 204–230.

- Marans, Noam E. 2015. The Pope Francis Effect and Catholic-Jewish relations. *Studies in Christian-Jewish Relations* 10(1): 1–11.
- McDonnell, Lillooet Nordlinger. 2015. Hannah Director: Jewish pioneer, chairman of the school board. *Canadian Jewish Studies* 23(1): 14–36.
- Mirakhor, Leah. 2016. After the revolution to the war on terror: Iranian Jewish American literature in the United States. *Studies in American Jewish Literature* 35(1): 52–76.
- Moore, Deborah Dash. 2016. Remaking ourselves at home. *American Jewish History* 100(2): 179–189.
- Morawska, Ewa. 2016. How Deborah Dash Moore's *At Home in America* led me to study small-town Jewish life. *American Jewish History* 100(2): 261–270.
- Niren, Ann Glazer. 2015. "Lenny was family... at Mishkan Tefila": The importance of Leonard Bernstein's synagogue. *American Jewish Archives Journal* 67(1): 27–56.
- Novershtern, Avraham. 2015. The bounty of the Earth: I. J. Schwartz's Kentucky. *Studies in American Jewish Literature* 34(1): 6–23.
- Palmer, Bryan D. 2015. Reading otherwise: Ian McKay's fairly straightforward misrepresentation of Canadian Communist Party historiography. *Canadian Jewish Studies* 23(1): 8–13.
- Pear, Rachel S. A. 2015. Differences over Darwinism: American Orthodox Jewish responses to evolution in the 1920s. *Aleph: Historical Studies in Science and Judaism* 15(2): 343–387.
- Phillips, Bruce A. 2016. Not quite white: The emergence of Jewish "ethnoburbs" in Los Angeles 1920–2010. *American Jewish History* 100(1): 73–104.
- Pollack, Jonathan Z. S. 2015. "Where have all the Cohens gone?": Jewish radicals, restrictions, and renewal at the University of Wisconsin, 1964–1972. *Journal of Jewish Identities* 8(2): 159–178.
- Presiado, Mor. 2016. Reconstructing life stories of Holocaust survivors through art. *Journal of Modern Jewish Studies* 15(2): 246–266.
- Rabin, Shari. 2015. Working Jews: Hazanim and the labor of religion in nineteenth-century America. *Religion and American Culture* 25(2): 178–217.
- Raphael, Marc Lee. 2015. D. A. Levy and the Cleveland Jewish counterculture of the 1960s. *American Jewish History* 99(4): 353–365.
- Rebhun, Uzi. 2015. Assimilation in American life: An empirical assessment of Milton Gordon's multi-dimensional theory. *Journal of Contemporary Religion* 30(3): 473–496.
- Rebhun, Uzi. 2015. English-language proficiency among Israeli Jews and Palestinian Arabs in the United States, 1980–2000. *International Migration Review* 49(2): 271–317.
- Reingold, Matt. 2015. Parshanut through art: The high school student as Biblical commentator. *Journal of Jewish Education* 81(4): 398–412.
- Roda, Jessica. 2015. Pop stars as ambassadors of Sephardic culture at the Festival Sefarad in Montreal. *Contemporary Jewry* 35(1): 73–88.
- Rosenwald, Lawrence. 2015. On Jacob Glatshsteyn's Sacco and Vanzetti poem. *Studies in American Jewish Literature* 34(1): 24–43.

- Sakal, Vered. 2015. Realism, pluralism, and salvation: Reading Mordecai Kaplan through John Hick. *The Journal of Jewish Thought and Philosophy* 23(1): 60–74.
- Saperstein, Marc. 2015. “Rabbis, stay out of politics”: Social justice preaching and its opponents, 1848–2014. *Jewish Culture and History* 16(2): 127–141.
- Schiff, Mel. 2015. President Truman and the Jewish DPs, 1945–46: The untold story. *American Jewish History* 99(4): 327–352.
- Schwartzman, Roy. 2015. Sutured identities in Jewish Holocaust survivor testimonies. *Journal of Social Issues* 71(2): 279–293.
- Segal, Agnes Romer. 2015. Dancing into history: A glimpse into the Jewish community of Calgary, 1912–13. *Canadian Jewish Studies* 23(1): 123–130.
- Seron, Carroll. 2015. Prestige, networks, and social mobility among lawyers: A view from California of Woeste’s book, *Henry Ford’s War on Jews and the Legal Battle Against Hate Speech*. *Law and Social Inquiry* 40(4): 1049–1057.
- Shahar, Rivka Neriya-Ben. 2015. “At ‘amen meals’ it’s me and God” religion and gender: A new Jewish women’s ritual. *Contemporary Jewry* 35(2): 153–172.
- Sherrard, Brooke. 2016. American Biblical archaeologists and Zionism: How differing worldviews on the interaction of cultures affected scholarly constructions of the ancient past. *Journal of the American Academy of Religion* 84(1): 234–259.
- Sheskin, Ira M., and Ethan Felson. 2016. Is the Boycott, Divestment, and Sanctions movement tainted by anti-Semitism? *Geographical Review* 106(2): 270–275.
- Sheskin, Ira M., and Harriet Hartman. 2015. Denominational variations across American Jewish communities. *Journal for the Scientific Study of Religion* 54(2): 205–221.
- Shiffman, Dan. 2015. The kindling breath of another mind: Anzia Yeziarska’s critique of American education. *Studies in American Jewish Literature* 34(2): 257–273.
- Shoctor, Debby. 2015. Jewish life in northern Alberta’s small communities. *Canadian Jewish Studies* 23(1): 131–137.
- Shohat, Ella, and Robert Stam. 2016. Genealogies of Orientalism and Occidentalism: Sephardi Jews, Muslims, and the Americas. *Studies in American Jewish Literature* 35(1): 13–32.
- Silverberg, Jay. 2015. Louisiana Letters, 1855–1871: The Story of an Immigrant Jewish Family. *Southern Jewish History* 18.
- Silverman, Rachel. 2016. Jewish lesbian identity, feminist antisemitism, and *The L Word* as a site for activism. *Journal of Jewish Identities* 9(1): 1–18.
- Sinkoff, Nancy. 2016. Lucy S. Dawidowicz and the restitution of Jewish cultural property. *American Jewish History* 100(1): 117–147.
- Soifer, Aviam. 2015. The spokesman conundrum: “Is it good for the Jews?” *Law and Social Inquiry* 40(4): 1039–1048.
- Spillenger, Clyde. 2015. Hate speech, group libel, and “Ford’s megaphone”. *Law and Social Inquiry* 40(4): 1058–1066.
- Starr, David. 2015. Saving the union: Solomon Schechter and Abraham Lincoln. *Modern Judaism: A Journal of Jewish Ideas and Experience* 35(3): 302–317.

- Super, Ava Block. 2015. Preserving Winnipeg's Jewish history. *Canadian Jewish Studies* 23(1): 138–143.
- Train, Kelly Amanda. 2016. "Well, how can you be Jewish *and* European?": Indian Jewish experiences in the Toronto Jewish community and the creation of Congregation BINA. *American Jewish History* 100(1): 1–23.
- Usher, Peter J. 2015. Removing the stain: A Jewish volunteer's perspective in World War Two. *Canadian Jewish Studies* 23(1): 37–67.
- Uzan, Elad. 2016. From social norm to legal claim: How American Orthodox feminism changed orthodoxy in Israel. *Modern Judaism: A Journal of Jewish Ideas and Experience* 36(2): 144–162.
- Wald, Alan. M. 2016. The murdered dreams of Aaron Kramer: A Marxist poet in the "American century." *Science and Society* 80(2): 147–169.
- Whitfield, Stephen J. 2016. Necrology: Mark Shechner (1940–2015). *American Jewish History* 100(2): 271–274.
- Zaritt, Saul. 2015. The world awaits your Yiddish word: Jacob Glatstein and the problem of world literature. *Studies in American Jewish Literature* 34(2): 175–203.

20.5 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.facebook.com/pages/American-Sephardi-Federation/424484861037678)

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 1800 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.ajsnet.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 2000-01. The Data Bank is the sole distributor of the NJPS 2000-01 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 Stanford University 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.cija.ca/cdn-jewish-archives)

Canadian Jewish Heritage Network (CJHN)

This site brings together the databases and digitized archival material of the Canadian Jewish Congress Charities Committee National Archives (CJCCNA), the Jewish Public Library Archives of Montreal (JPL-A), the Montreal Holocaust Memorial Centre (MHMC), the Saint John Jewish Historical Museum (SJJHM), the Congregation Shaar Hashomayim Museum and Archives and The Spanish and Portuguese Synagogue Archives. (www.cjhn.ca/en)

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 & 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.jewishfederations.org)

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://njms2.umdj.edu/lindweb/>)

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 six years. (www.nrje.org)

Pew Forum on Religion & Public Life

The Pew Research Center's Forum on Religion & 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. (www.rra.org)

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. (<https://sar.americananthro.org>)

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.sssrweb.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 1000-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)

20.6 Major Judaic Research and Holocaust Research Libraries

Central Coordinating Body for Jewish Libraries

Association of Jewish Libraries. PO Box 1118, Teaneck, NJ 07666 (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) 965–3605. 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. (<https://lib.asu.edu/hayden>)

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 16th 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 20th 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.aju.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.library.ucla.edu/yrl)

Doe Library of University of California, Berkeley Judaica Collection. University of California, Berkeley, Doe Library 438, Berkeley, CA 94720. (510) 642–6657. 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. (<http://library.stanford.edu/guides/jewish-studies-resources>)

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

The I. Edward Kiev Judaica Collection, Gelman Library at The George Washington University. 2130 H Street NW, Washington, DC 20052. (202) 994–6558. 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)

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)

Florida

Isser and Rae Price Library of Judaica at University of Florida (1981). PO Box 117010, Gainesville, FL 32611. (352) 273–2865. 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 19th to early 20th 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) 702–8442. 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. (<http://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 02453. (781) 736–7777. 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://lts.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) 559-8600. 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. 2111 South Thayer Building, 202 South Thayer Street, Ann Arbor, MI 48104 (734) 763-9047. 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. (<https://lsa.umich.edu/judaic/resources/library-collections/harlan-hatcher-graduate-library.html>)

New York

Dorot Jewish Division of the New York Public Library (1897). Stephen A. Schwarzman Building, Fifth Avenue at 42nd Street, 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/about/divisions/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) 761-7000. 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 16th 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 16th 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 three hundred 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. (212) 294–8301. 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 11722. (631) 761–7000. 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. (642) 592-4190. The Mendel Gottesman Library of Hebraica/Judaica is one of the world's great Judaica 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) 854-7309. 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 17th-18th 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 twelve major languages. This includes the unique Vilna Collection of 40,000 volumes with 25,000 rabbinical works from as early as the 16th 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. (<http://staging.accessjewishcleveland.org/programs/s/siegal-college-aaron-garber-library.aspx>)

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. (<http://huc.edu/research/libraries/cincinnati>)

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 20th 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://www.library.vanderbilt.edu/divinity/>)

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). (301) 565–3918. 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)

Sefaria Library Sefaria is building a free living library of Jewish texts and their interconnections, in Hebrew and in translation. Its scope is Torah in the broadest sense, from Tanakh to Talmud to Zohar to modern texts and all the volumes of commentary in between. Sefaria is created, edited, and annotated by an open commu-

nity. Having digital texts enables the creation of new, interactive interfaces for the web, tablet and mobile which allow students and scholars around the world to freely learn and explore the interconnections among Torah texts. (www.sefaria.org)

Holocaust Research

Fortunoff Video Archive for Holocaust Testimonies (1982). Sterling Memorial Library, 130 Wall Street, New Haven, CT 06520. (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) 997–6815. The Sala and Aron Samuelli Holocaust Memorial Library's permanent 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. [http://www.chapman.edu/research-and-institutions/\(www.chapman.edu/research-and-institutions/holocaust-education/samuelli-holocaust-memorial-library.aspx\)](http://www.chapman.edu/research-and-institutions/(www.chapman.edu/research-and-institutions/holocaust-education/samuelli-holocaust-memorial-library.aspx))

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 hear-

ings 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. (PERLINK "<http://sfi.usc.edu>" <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 21

Transitions: Major Events, Honorees, and Obituaries

Ira M. Sheskin, Arnold Dashefsky, and Pamela J. Weathers

This chapter provides a listing of major events in the North American Jewish Communities from June 2015 to May 2016, a list of persons honored by the Jewish and general communities from 2013 to 2016, and a list of obituaries of North American Jews from June 2015 to May 2016.

The list of persons honored (Sect. 21.2) is presented in the following categories.

Jewish Book Awards

Academic Awards

Jewish Organization Awards

Media Awards

Secular Awards Given to North American Jews

Cultural/Sports/Pulitzer Awards Given to North American Jews

Lists of Influential Jews

US Jewish Politicians

I.M. Sheskin

Department of Geography and Jewish Demography Project, The Sue and Leonard Miller Center for Contemporary Judaic Studies, University of Miami, Coral Gables, FL, USA

A. Dashefsky

Department of Sociology and Center for Judaic Studies, University of Connecticut, Storrs, CT, USA

P.J. Weathers (✉)

Center for Judaic Studies and Contemporary Jewish Life, University of Connecticut, Storrs, CT, USA

e-mail: pamela.weathers@uconn.edu

21.1 Major Events in the North American Jewish Communities

US Year in Review, June 2015–May 2016

June 2015

After a lengthy story in *The New York Times* detailing his habit of inviting young males to join him for naked heart-to-heart talks in the sauna, Rabbi Jonathan Rosenblatt of the Riverdale Jewish Center in New York asserts he is innocent of any crime. Rosenblatt initially rebuffs offers from his synagogue's board to buy out the remainder of his contract, vowing he will stay on as leader of the shul, but eventually announces his intention to step down.

The US Supreme Court strikes down a 2002 law allowing US citizens to list Jerusalem as their place of birth. The case was brought by the parents of 12-year-old Menachem Zivotofsky; they had sought the passport listing not long after his birth.

Israeli parliamentarian Michael Oren, Israel's former ambassador to the United States and before that a respected American-Israeli historian, causes a stir with a new book, *Ally*, suggesting that President Barack Obama purposely damaged US-Israeli relations.

July 2015

Theodore Bikel, the actor and folk singer who won fame playing Tevye in "Fiddler on the Roof," dies at 91.

The apparent suicide of an ex-Hasid, Faigy Mayer, 30, who jumped to her death from a rooftop bar in Manhattan, prompts intense discussion in the Jewish community about how the Hasidic community treats those who leave it.

A federal panel unanimously grants parole to Jonathan Pollard, the civilian US Navy analyst sentenced to life in prison for spying for Israel. Pollard is freed Nov. 20 after serving 30 years of a life sentence.

Abraham Foxman steps down after nearly 30 years as national director of the Anti-Defamation League. He is succeeded by Jonathan Greenblatt, a former White House aide and co-founder of the socially conscious bottled water company Ethos.

August 2015

J Street U, the campus arm of the left-wing "pro-Israel, pro-peace" lobby group J Street, elects a Muslim student, University of Maryland senior Amna Farooqi, as president.

Frazier Glenn Miller, the white supremacist who killed three people outside two Jewish facilities in a Kansas City, Kansas, suburb in April 2014, is found guilty of

capital murder after less than 2 h of jury deliberations. Miller, who had admitted to the killings but pleaded not guilty, represented himself at trial. In November, Miller was sentenced to death.

September 2015

Senator Barbara Mikulski, D-Md., becomes the 34th voice in the US Senate to endorse the Iran nuclear deal, effectively ensuring that Congress cannot overturn it and handing President Obama a major victory. Overall, 19 of 28 Jewish members of Congress supported the deal, which had been vigorously opposed by Israeli Prime Minister Benjamin Netanyahu and the American Israel Public Affairs Committee. After the September 17 deadline for congressional rejection of the deal passed, 53 major American Jewish groups issued a call for unity and recommitment to American and Israeli security.

Yeshiva University President Richard Joel announces he will step down upon completion of his term in 2018. Joel presided over a period of severe decline in the financial health of the university, considered the flagship institution of modern Orthodoxy. Among Joel's efforts to improve the school's finances was the transfer of the school's Albert Einstein College of Medicine to the Bronx-based Montefiore Health Systems. Joel assumed the Yeshiva University presidency in 2003.

Barry Freundel, the disgraced Washington rabbi sentenced to 6 1/2 years in prison for secretly recording women immersing in the mikvah, issues an apology ahead of the High Holidays. "No matter how many times I attempt to apologize, it will never be enough," Freundel wrote in a letter posted on the website of the *Washington Jewish Week*. "I am sorry, beyond measure, for my heinous behavior and the perverse mindset that provoked my actions."

The Reconstructionist Rabbinical College reverses a longstanding ban on accepting rabbinical students with non-Jewish partners. The move proves to be controversial, leading seven rabbis and one Florida synagogue to quit the movement in January in response.

October 2015

Republican presidential candidate Ben Carson claims that gun control enhanced Adolf Hitler's ability to murder European Jews. The claim, made initially in his book *A More Perfect Union* and reiterated in subsequent interviews, was condemned by the Anti-Defamation League as "historically inaccurate." Carson later doubled down on the claim, asserting in an interview on NBC that he had heard from rabbis who backed his assertion. Carson would drop out of the presidential race in March.

The Jewish Council for Public Affairs called on Jewish groups to lobby for official American recognition of the Armenian genocide. Though most historians say the killing or deportation of 1.5 million Armenians by Turkish forces during World War I constitutes a genocide, many American Jewish groups – including the

Anti-Defamation League and the American Israel Public Affairs Committee – have declined to do so for fear of harming Israel’s alliance with Turkey. In May, the ADL’s new chief, Jonathan Greenblatt, wrote in a blog post that the massacres of Armenians were “unequivocally genocide.”

November 2015

New York State Assembly Speaker Sheldon Silver is found guilty of corruption. An Orthodox Jew who wielded vast power as one of the New York state government’s proverbial “three men in a room,” Silver was convicted of using his position to win millions through various kickback schemes and no-show jobs. Silver was sentenced to 12 years in jail in May.

American yeshiva student Ezra Schwartz, 18, is killed in a shooting in the West Bank. A native of Sharon, Massachusetts, Schwartz was memorialized by the New England Patriots with a moment of silence prior to their November 23 game against the Buffalo Bills. Schwartz was a fan of the team.

The Anti-Defamation League reports a 30 % jump in anti-Israel activity on American college campuses. According to the report, over 150 “explicitly anti-Israel programs” have either taken place or are scheduled to take place on American campuses, an increase from 105 the year before.

The Rabbinical Council of America adopts a policy prohibiting the ordination or hiring of women rabbis. The policy, the result of a vote of the main Orthodox rabbinical group’s membership, proscribed the usage of any title implying rabbinic status, specifically naming “maharat” – an acronym meaning “female spiritual, legal and Torah leader” used by Yeshivat Maharat, a New York school ordaining Orthodox women as clergy.

Six men are sentenced for their roles in a plot to violently coerce a man to grant his wife a religious divorce; most are given prison terms. In December, two rabbis involved in the scheme are sentenced to jail time, including 70-year-old Mendel Epstein, who receives a 10-year term. In all, 10 people, three of them rabbis, are convicted for their roles in kidnapping and torturing recalcitrant husbands for a fee.

December 2015

Republican presidential candidate Donald Trump cancels plans to visit Israel after Israeli Prime Minister Benjamin Netanyahu criticizes his call to ban Muslims from entering the United States. Trump and Netanyahu had been scheduled to meet on December 28.

The Wall Street Journal, citing more than two dozen unnamed American officials, reports that the United States monitored conversations between top Israeli officials and US lawmakers and American Jewish groups. According to the paper, the White House planned to use the information to counter Israeli Prime Minister Benjamin Netanyahu’s efforts to scuttle the Iran nuclear deal.

An Orthodox gay conversion group is ordered by a New Jersey court to cease operations. Jews Offering New Alternatives for Healing, or JONAH, must cease operations within 30 days, the state Superior Court ordered. In a lawsuit filed in 2012, the group, which claimed to be able to eliminate homosexual urges, was found to be in violation of New Jersey's Consumer Fraud Act.

Violinist Itzhak Perlman is named the third recipient of the Genesis Prize. The annual \$1 million prize, dubbed the "Jewish Nobel," is funded by a group of Russian philanthropists to honor individuals who have achieved international renown in their professional fields and serve as role models through their commitment to Jewish values.

Facebook founder and CEO Mark Zuckerberg pledges to give away 99 % of his shares in the company to charity during his lifetime. Zuckerberg and his wife, Priscilla Chan, make the pledge, which was worth approximately \$45 billion at the time, in a Facebook post announcing the birth of their daughter, Max Chan Zuckerberg.

Samuel "Sandy" Berger, who served as President Bill Clinton's national security adviser, dies at 70. A prominent player at the 2000 Camp David summit, Berger succumbs to cancer.

January 2016

In response to unspecified complaints that products produced in the West Bank are mislabeled as originating in Israel, the US customs agency reiterates its policy that any goods originating in the West Bank or Gaza Strip be labeled as such.

The Brown University chapter of the historically Jewish fraternity Alpha Epsilon Pi separates from the international organization over biases against non-Jewish members as well as its handling of sexual assault. In an op-ed in the Brown student newspaper, chapter president Ben Owens says the group objected to the "demeaning way that some representatives of AEPi National treated our non-Jewish brothers."

The Cleveland Cavaliers fire Israeli-American head coach David Blatt, who led the team to the NBA Finals in 2015. Blatt releases a statement saying he was "grateful" for the chance to serve as coach. The Cavaliers go on to win their first NBA championship under Blatt's successor, Tyronn Lue.

Rabbi Eugene Borowitz, an influential thinker in Reform Judaism, dies at 91. A longtime faculty member at Hebrew Union College-Jewish Institute of Religion, Borowitz was the author of 19 books and hundreds of articles on Jewish thought.

The Mount Freedom Jewish Center in New Jersey announces it has hired a woman using the title "rabbi." Lila Kagedan, a graduate of New York's Yeshivat Maharat, was ordained in June as an Orthodox clergywoman. The school permits graduates to choose their title and Kagedan is the first to choose rabbi.

Hundreds of protesters at a gay conference in Chicago, charging "pinkwashing" of Israeli misdeeds, disrupt a reception for Israeli LGBT activists, forcing the event to shut down. The disruption is strongly condemned days later by several leading

gay activists, including former Representative Barney Frank and Edie Windsor, the plaintiff in the Supreme Court case that led to the legalization of gay marriage.

February 2016

Bernie Sanders wins the New Hampshire primary, becoming the first Jewish candidate in American history to win a presidential primary. The Vermont Independent, seeking the Democratic nomination, handily defeats former Secretary of State Hillary Clinton, commanding 60 % of the vote compared to Clinton's 38 %.

The Jewish Theological Seminary announces the sale of \$96 million worth of real estate assets and its intention to use the funds to upgrade its New York facility. The seminary, considered the flagship institution of the Conservative movement, says it intends to build a state-of-the-art library, auditorium and conference facilities, and a new 150-bed residence hall at its main campus.

Republican presidential hopeful Donald Trump disavows the support of David Duke after earlier claiming he knew nothing about the former Ku Klux Klan leader's views. In response, the Anti-Defamation League announces it will be providing all presidential candidates with information about hate groups so they can better determine which endorsements to accept and reject.

March 2016

Jewish comedian Garry Shandling dies in Los Angeles at 66. Shandling wrote for several sitcoms before starring in his own shows, including "The Larry Sanders Show," which aired on HBO in the 1990s and earned Shandling 18 Emmy Award nominations.

Microsoft pulls its artificial intelligence tweeting robot after it posts several anti-Semitic comments. The software company had launched the so-called chatbot as an experiment but quickly paused the endeavor after the controversial tweets, several of which express admiration for Adolf Hitler.

In an unusual move, the leadership of the American Israel Public Affairs Committee issues an apology to President Obama for attacks against him by Republican presidential candidate Donald Trump at the group's annual policy conference in Washington, DC. Speaking the morning after Trump's address to the conference, AIPAC President Lillian Pinkus said the group was "deeply disappointed that so many people applauded a sentiment that we neither agree with or condone."

Merrick Garland, the chief of the US Court of Appeals for the District of Columbia, is nominated to replace Antonin Scalia, who died in February, on the Supreme Court. In his acceptance speech, Garland emotionally recalls his grandparents who had fled anti-Semitism for better lives in the US. Republicans vow not to consider his nomination during President Obama's last year in office.

Mark Zuckerberg, the co-founder and CEO of Facebook, is the world's richest Jew, according to Forbes. The magazine's annual list of the world's billionaires shows Zuckerberg surpassing Oracle CEO Larry Ellison to claim the top spot among Jews.

April 2016

Days ahead of the New York primary, Bernie Sanders and Hillary Clinton engage in a heated exchange over Israel at a debate in Brooklyn, with the Vermont senator accusing the former secretary of state of neglecting the Palestinians and reiterating his charge that Israel used disproportionate force in Gaza in 2014. Clinton said she had worked hard to bring peace to the region as secretary of state. Clinton won the primary in New York, home to the country's largest Jewish population, 58–42 %.

A majority of professors at Oberlin College sign a letter condemning the “anti-Semitic Facebook posts” by a fellow faculty member. The letter, signed by 174 professors, does not name Joy Karega, the rhetoric and composition professor whose posts, including one accusing Israel and “Rothschild-led bankers” of responsibility for downing an airliner over Ukraine in 2014, drew widespread attention.

Bernie Sanders suspends his Jewish outreach director after revelations of social media posts that used profanity to describe Israeli Prime Minister Benjamin Netanyahu. Simone Zimmerman, a former activist with J Street, reportedly called Netanyahu a “manipulative asshole,” though she later changed the expletive to “politician.”

May 2016

Bernie Sanders names three prominent critics of Israel to the committee charged with formulating the Democratic Party platform: Representative Keith Ellison, D-Minn., the first Muslim elected to Congress; James Zogby, the president of the Arab American Institute; and Cornel West, a philosopher and supporter of the BDS movement. Days later, Sanders releases a statement emphasizing that while he supports Israel's right to live in peace, lasting peace will not come without “fair and respectful treatment of the Palestinian people.”

Morley Safer, a 46-year veteran of the CBS newsmagazine “60 Minutes,” dies at 84. Safer, who helped turn American public opinion against the Vietnam War with his coverage of US atrocities and the winner of 12 Emmy Awards, died at his home in Manhattan a week after his retirement from the show.

Sheldon Adelson, the casino magnate and major backer of Republican candidates, endorses Donald Trump for the presidency. In an op-ed in the *Washington Post*, Adelson cites Trump's executive experience and the threat of a “third term” for President Obama if Hillary Clinton is elected. Adelson plans to spend more than ever on the 2016 presidential election, even in excess of \$100 million, *The New York Times* reports.

Julia Ioffe, a reporter who wrote a critical profile of Donald Trump's wife, Melania, is deluged with anti-Semitic phone calls and messages on social media, including a cartoon of a Jew being executed. Ioffe files a police complaint about the threats.

An 11-min video showing what appears to be a Hasidic school principal sexually abusing a young boy refocuses attention on sex abuse in the haredi Orthodox community. The video, which prompts an investigation by state police, was filmed secretly from an overhead camera and posted on social media before being removed.

21.2 Persons Honored by the Jewish and General Communities, 2013–2016

Jewish Book Awards

American Library Association, 2016

www.ala.org

David A. Edwards Award

David Levithan

(for lasting contribution to young adult literature)

--Stonewall Book Award

Bill Konigsberg, *The Porcupine of Truth*

--Theodor Seuss Geisel Award

David A. Adler and **Sam Ricks** (illustrator) *Don't Throw It to Me*

--YALSA Award for Excellence in Nonfiction for Young Adults

Steven Sheinkin, *Most Dangerous: Daniel Ellsberg and the Secret History of the Vietnam War*

Association for Israeli Studies, 2015, 2016

www.aisraelstudies.org

--Shapiro Best Book Award, 2015–2016

Tamir Sorek, *Palestinian Commemoration in Israel: Calendars, Monuments and Martyrs*, (2016)

Noam Zadoff, *From Berlin to Jerusalem and Back: Gershom Scholem between Israel and Germany*, (2016).

Liora Halperin, *Babel in Zion: Jews, Nationalism, and Language Diversity in Palestine, 1920–1948*. (2015)

Association of Jewish Libraries, 2015

www.jewishlibraries.org

--Sydney Taylor Book Award for Younger Readers

Lesléa Newman and **Amy June Bates**, author and illustrator of *Ketzel, the Cat Who Composed*,

--Sydney Taylor Book Award for Older Readers

Aharon Appelfeld, Jeffrey M. Green, and Philippe Dumas, author, translator, and illustrator of *Adam & Thomas*

--*Sydney Taylor Book Award for Teen Readers*

Laura Amy Schlitz, *The Hired Girl*

--*Judaica Reference Award*

Solon Beinfeld and Harry Bochner's Comprehensive Yiddish-English Dictionary Bibliography Award

Mosheh Peli, *Mi-Kitveha-itim: >itonut ha-haskalah me-1820 > ad 1845*

Baron Book Prize, 2014

www.aajr.org

Lital Levy of Princeton University, *Poetic Trespass: Writing Between Hebrew and Arabic in Israel/Palestine*

Canadian Jewish Literary Awards, 2016

www.cjlawards.ca

--*Novel*

Nora Gold, *Fields of Exile*

--*Scholarship*

James A. Diamond, *Maimonides and the Shaping of the Jewish Canon*

--*Biography/Memoir*

Allison Pick, *Between Gods: A Memoir*

--*Youth Literature*

Suri Rosen, *Playing with Matches*

--*Poetry*

Robyn Sarah, *Shoes Are Killing Me*

--*Holocaust Literature*

Beverley Charmers, *Birth, Sex and Abuse: Women's Voices Under Nazi Rule*

--*Short Fiction*

Mireille Silcoff, *Chez l'Arabe*

--*Yiddish*

Ruth Panofsky, *The Collected Poems of Miriam Waddington: A Critical Edition*

--*History*

Joseph Hodes, *From India to Israel: Identity, Immigration, and the Struggle for Religious Equality*

Hadassah Magazine Harold U. Ribalow Prize, 2015

www.hadassahmagazine.org

Molly Antopol, *The UnAmericans* (2015)

(For Jewish fiction, both novels and short-story collections)

Jordan Schnitzer Book Award Recipients from the Association of Jewish Studies, 2015

www.ajsnet.org

--*Cultural Studies and Media Studies*

Sara Lipton of Stoney Brook University, *Dark Mirror: The Medieval Origins of Anti-Jewish Iconography*

Modern Jewish History Americas, Africa, Asia, and Oceania

--**Julia Phillips Cohen** of Vanderbilt University, *Becoming Ottomans: Sephardi Jews and Imperial Citizenship in the Modern Era*

--*Philosophy and Jewish Thought*

Sven-Erik Rose of University of California, *Davis Jewish Philosophical Politics in Germany, 1789–1848*

National Jewish Book Awards by The Jewish Book Council, 2015

www.jewishbookcouncil.org

--*Jewish Book of the Year, Everett Family Foundation Award*

Bruce Hoffman *Anonymous Soldiers: The Struggle For Israel, 1917–1947*

--*American Jewish Studies, Celebrate 350 Award*

Adam S. Ferziger, *Beyond Sectarianism: The Realignment of American Orthodox Judaism*

--*Anthologies and Collections*

Alice Nakhimovsky and **Roberta Newman**, *Dear Mendl, Dear Reyzl: Yiddish Letter Manuals from Russian and America*

--*Biography, Autobiography, Memoir, The Krauss Family Award in Memory of Simon & Shulamith (Sofi) Goldberg*

Goran Rosenberg; Sarah Death, trans., *A Brief Stop on the Road From Auschwitz*

--*Children's Literature*

Tanya Simon and **Richard Simon; Mark Siegel**, illus., *Oskar and the Eight Blessings*

--*Contemporary Jewish Life and Practice, Myra H. Kraft Memorial Award*

Shulem Deen, *All Who Go Do Not Return: A Memoir*

--*Debut Fiction, Goldberg Prize*

John Benditt, *The Boatmaker*

--*Education and Jewish Identity, In Memory of Dorothy Kripke*

Ted Merwin, *Pastrami on Rye: An Overstuffed History of the Jewish Deli*

--*Fiction, JUST JEWISH Greenberg Memorial Award*

Daniel Torday, *The Last Flight of Poxl West: A Novel*

--*History, Gerrard and Ella Berman Memorial Award*

Dennis Ross, *Doomed to Succeed: The U.S.-Israel Relationship from Truman to Obama*

--*Holocaust*

Anna Bikont; Alissa Valles, trans. *The Crime and the Silence: Confronting the Massacre of Jews in Wartime Jedwabne*

--*Modern Jewish Thought and Experience, Dorot Foundation Award in Memory of Joy Ungerleider Mayerson*

Rabbi Jonathan Sacks, *Not In God's Name: Confronting Religious Violence*

--*Poetry*

Edward Hirsch, *Gabriel: A Poem*

--*Scholarship, Nahum M. Sarna Memorial Award*

Christine Hayes, *What's Divine About Divine Law? Early Perspectives*

--*Sephardic Culture, Mimi S. Frank Award in Memory of Becky Levy*

David A. Wacks, *Double Diaspora in Sephardic Literature: Jewish Cultural Production Before and After 1492*

--Visual Arts

Marc Michael Epstein, ed., *Skies of Parchment, Seas of Ink: Jewish Illuminated Manuscripts*

--Women's Studies, Barbara Dobkin Award

Beverley Charmers, *Birth, Sex and Abuse: Women's Voices Under Nazi Rule*

--Writing Based on Archival Material, The JDC-Herbert Katzki Award

Ethan B. Katz, *The Burdens of Brotherhood: Jews and Muslims from North Africa to France*

--Young Adult, The Posner Award

Laura Amy Schlitz, *The Hired Girl*

Sami Rohr Prize by The Jewish Book Council, 2016

www.jewishbookcouncil.org

Lisa Moses Leff, *The Archive Thief: The Man Who Salvaged French Jewish History in the Wake of the Holocaust*

(for the contribution of contemporary writers in exploring and transmitting Jewish values.)

Sophie Brody, 2015, 2016

www.ala.org

Boris Fishman, *A Replacement Life* (2015)

Jim Shepard, *The Book of Aron: A Novel* (2016)

(to encourage, recognize and commend outstanding achievement in Jewish literature)

Academic Awards

The Abel Prize, 2016

www.abelprize.no

Andrew Wiles, University of Oxford, proving the impossibility of solving the general quintic equation via radicals

(for lifelong influence on mathematics)

American Council of Learned Societies Fellowships, 2016

www.acls.org

Lorraine V. Aragon, Anthropology, University of North Carolina at Chapel Hill, *Partial Enclosures: Copyright, Creativity, and Traditional Cultural Expressions in Southeast Asia*

Jennifer Fleissner, English, Indiana University Bloomington, *Maladies of the Will: The American Novel and the Symptomatology of Modernity*

Ari Joskowitz, Jewish Studies, Vanderbilt University, *Jews and Roma in the Shadow of Genocide*

Robin Judd, History, The Ohio State University, *Love at the Zero Hour: Jewish Brides, Solider Husbands, and Strategies for Reconstruction, 1943–1955*

Robert Kugler, Religious Studies and Classics, Lewis & Clark College, *Discovering Legal Pluralism: Toward a New Understanding of the Jews of Hellenistic Egypt*

Rebecca Stein, Anthropology, Duke University, *Captured: How the Digital Camera Has Changed the Israeli Occupation*

Daniel Ludwig Sutherland, Philosophy, University of Illinois at Chicago, *Kant's Philosophy and the Question of Mathematical Knowledge*

American Jewish Historical Society, 2015, 2016

www.ajhs.org

Emma Lazarus Statue of Liberty Award, 2015

Ambassador John L. Loeb, Jr

Lee Max Friedman Award Medal, 2016

Jonathan Sarna, History, Brandeis University

Association for Canadian Jewish Studies, 2015

www.acjs-aejc.ca/award

--*Louis Rosenberg Canadian Jewish Studies Distinguished Service Award*

Pierre Anctil, University of Ottawa

--*Marcia Koven Best Student Paper Award*

Antoine Burgard (UQÀM/Université Lumière Lyon 2), *Entre exigences administratives et attentes de la communauté, le Congrès Juif Canadien et l'immigration d'orphelins de la Shoah depuis l'Europe de l'immédiat après-guerre*

Rebecca Margolis, University of Ottawa and **Meghan Cavanagh** (University of Ottawa), *Canadian Yiddish in the Internet Age*

Association for the Social Scientific Study of Jewry, 2016

www.assj.org

Sklare Award

Bruce Phillips, Hebrew Union College and University of Southern California
(for significant scholarly contribution to the social scientific study of Jewry)

Berman Foundation Dissertation Fellowships, 2015–2016

www.ajsnet.org

Jonathan Jackson, Department of Anthropology, Syracuse University
Unholy Alliance: Queer Kinship and Reform Judaism

Rottem Sagi, Department of Sociology, University of California, Irvine
Who's In My Bed: Strange Bedfellows in the American Pro-Israel Movement

Dannie Heineman Prize for Mathematical Physics, 2016

Andrew Strominger, theoretical physicist, Harvard

Fraenkel Prize in Contemporary History, 2015 www.wienerlibrary.co.uk/Fraenkel-Prize

Patrick Houlihan, University of Chicago, *Catholicism and the Great War: Religion and Everyday Life in Germany and Austria-Hungary, 1914–1922*

Fundamental Physics Special Breakthrough Prize, 2015–2016<http://breakthroughprize.org>**Ronald W. P. Drever**, California Institute of Technology, **Kip S. Thorne**, California Institute of Technology, and **Rainer Weiss**, Massachusetts Institute of Technology*(experiment recording waves from two black holes colliding over a billion light years away)***MacArthur Genius Awards, 2015**<http://www.macfound.org/programs/fellows>**Gary Cohen**, Health Care without Harm (Environmental Health Advocate spurring environmental responsibility among health care providers)**Nicole Eisenman**, (Painter expanding the expressive potential of the figurative tradition in works that engage contemporary social issues and restore cultural significance to the representation of the human form)**Ben Lerner**, City University of New York (Writer transcending conventional distinctions of genre and style in works that convey the texture of our contemporary moment and explore the relevance of art and the artist in modern culture)**Marina Rustow**, Princeton University (Neuroscientist revealing the heretofore unknown role of microglial cells in neuron communication and prompting a fundamental shift in thinking about brain development in both healthy and unhealthy states)**National Medal of Science, 2014**www.nsf.gov/od/nms/medal.jsp**Simon Levin**, Princeton University, biological sciences*(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, 2015**www.uspto.gov/about/nmti/index.jsp**Robert Fischell**, University of Miami, College Park**Jonathan Rothberg**, Yale School of Medicine*(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.)***Wolf Prize, 2016**www.wolffund.org.il**Phyllis Lambert**, Architect**Keren Censuor**, Science**Yosef Imry**, Physics*(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)*

Jewish Organizations Awards

Anti-Defamation League Deborah Awards, 2016

www.adl.org

Carol Cheng-Mayer, Senior Vice President, Bel Air Investment Advisors LLC
Mónica Gil, Senior Vice President and General Manager, Multicultural Growth & Strategy, Nielsen

Jill Black Zalben, Partner, Black Equities Group, Director, Joyce and Stanley Black Family Foundation

(presented annually to outstanding women whose leadership in their professions and civic contributions exemplify the qualities and ideals of the Anti-Defamation League.)

Association of Jewish Aging Services, 2016

--*Dr. Herbert Shore Award of Honor*

Martin A. Goetz, Chief Executive Officer, River Garden Senior Services, Jacksonville, FL

--*Trustee of the Year Award*

Jon Maloff, Lay Leader, Menorah Park (Jewish Home of Central New York), Syracuse, NY

--*Professional of the Year Award*

Beth Laxton, Senior Vice President and Administrator, Jewish Home Life Communities/The William Breman Jewish Home, Atlanta, GA

--*Young Executive of the Year Award*

Bobby Meadows, Executive Director, Memphis Jewish Home & Rehab, Memphis, TN

--*Mentor of the Year Award*

Rabbi Leah M. Herz, Director of Spiritual Care, Menorah Manor, St. Petersburg, FL

--*Jewish Programming Award Winners:*

Art in the Moment, CJE SeniorLife, Chicago, IL

BRAVO, Baycrest Centre for Geriatric Care, Toronto, ON

In G-d's Image, Menorah Park Center for Senior Living, Beachwood, OH

Linking the Generations, Jewish Home at Rockleigh, Rockleigh, NJ

Shabbat Box, Menorah Manor, St. Petersburg, FL

Exploring Jewish Music: The Music of Shabbat, Charles E. Smith Life Communities, Rockville, MD

Be'Chol Lashon Media Award, 2013

www.bechollashon.org

Simone Weichselbaum, Daily News Reporter

(to recognize outstanding journalism depicting the rich diversity of Judaism and the important place diverse Jews have among the Jewish people)

Bernice N. Tannenbaum Prize, 2015

(http://archive.hadassah.org/site/c.keJNlW0vElH/b.5842273/k.431E/The_Bernice_S_Tannenbaum_Prize.htm)

Jessica Nare, Director of leadership programs for the Jewish Family Service of San Diego

(*awarded annually to an emerging professional who is working to advance the cause of women and girls in the US or Israel*)

Bernice N. Tannenbaum Prize, 2016

(http://archive.hadassah.org/site/c.keJNlW0vElH/b.5842273/k.431E/The_Bernice_S_Tannenbaum_Prize.htm)

Lilach Tzur Ben-Moshe, the Founder and Executive Director of Turning the Tables, a Tel Aviv-based organization that provides economic alternatives to women exiting prostitution. (*awarded annually to an emerging professional who is working to advance the cause of women and girls in the US or Israel*)

The Charles Bronfman Prize, 2016

www.thecharlesbronfmanprize.com

Etgar Keret, Israeli writer

(*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 Award for Excellence in Jewish Education, 2016

www.covenantfn.org

Daniel Henkin, music director at The Ramaz Upper School in Manhattan and at Camp Ramah Nyack, a Jewish day camp in New York's Rockland County.

Rabbi Benay Lappe, founder and rosh yeshiva of SVARA: A Traditionally Radical Yeshiva, in Chicago.

Ilana Ruskay-Kidd, founder and head of school at The Shefa School in Manhattan. (recognizes excellence and impact in Jewish education)

Genesis Prize, 2016

www.gpg.org

Itzhak Perlman, violinist

(*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.*)

Hebrew Union College-Jewish Institution of Religion, 2015–2016

--*Beacon of Light Humanitarian Award*

Gary P. Zola, Executive Director of the Jacob Rader Marcus Center of the American Jewish Archives and Edward M. Ackerman Family Distinguished Professor of the American Jewish Experience and Reform Jewish History

--*Dr. Bernard Heller Prize*

Menachem Z. Rosensaft, general counsel of the World Jewish Congress

Hillel International, 2016

www.hillel.org

--*Renaissance Award, 2016*

Daniel A. Barack, chairman of Burack Investments and one of the founding partners of ABS Partners Real Estate

(Hillel International's highest honor bestowed upon individuals whose bold vision and transformative initiatives enrich the campus, the Jewish community and the world)

--Maimonides Award, 2016

Mark Yudof, President of the University of California

(presented to a university leader whose dedication to higher education has promoted a deep commitment to Jewish and secular learning and devotion to the community)

--Edgar M. Bronfman Award, 2016

Rhoda Weisman, co-founder and former director of the Steinhardt Jewish Campus Service Corps

(presented to a Hillel professional who has served the movement with distinction and honor)

International Jewish Sports Hall of Fame, 2015–2016

www.jewishsports.net

Monte Attell, boxing (2015)

Donna Geils Render, basketball (2015)

Steven Sandler, handball (2015)

Garrett Weber Gale, swimming

Gary Bittman, Ice Hockey (2016)

Abe Goldstein, Boxing (2016)

Mike Lieberthal, Baseball (2016)

Jewish Coaches Association, 2016

www.jewishcoaches.com

Eran Ganot, University of Hawaii's men's basketball coach

Jewish American Hall of Fame, 2015

Gertrude Berg (Molly Goldberg)

Jewish Council for Public Affairs, 2015

<http://jewishpublicaffairs.org>

--Albert D. Chenin Award

David Lychins, Touro College Professor

(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

Rabbi Steve Gutow

(given to leaders who have worked to bring together communities and have embodied good works)

Jewish Foundation for the Righteous, 2015

www.jfr.org

Robert I Goldman Award for Excellence in Holocaust Education

Frances Kennedy, Palm Beach Gardens, Florida.

Jewish Labor Committee Human Rights Award, 2015

www.jewishlaborcommittee.org

Senator Elizabeth Warren

Jewish National Fund Tree of Life Award, 2015

www.jnf.org

Burton Morris, modern artist

(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.)

Jewish Sports Heritage Association, 2015

Helene Hines Courage Award

Helene Hines, winner of the hand-cycle category of the NY marathon

--*Dr. Bruno Lambert Good Guy Award*

Craig Breslow, major league pitcher

--*Lifetime Achievement Award*

David Stern, NBA Commissioner

Bud Selig, Baseball Commissioner

Marty Glickman Broadcaster of the Year Award

Tony Kornheiser, ESPN

--*Sportswriter of the Year Award*

Joel Sherman, *New York Post*

Rabbi Shmuley's This World: The Jewish Values Network

Champion of Jewish Values Awards, 2016

www.shmuley.com

Elie Wiesel, author, Nobel Laureate

Dr. Mehmet Oz cardiac surgeon, television personality

Yoko Ono, artists

Reza Pahlavi, Crown Prince of Iran

Bret Stephens, journalist

Eli Beer, founder of United Hatzalah of Israel

Amir Ohana, Member of the Knesset

Ed Royce, US Representative

Rebecca Kook, Professor, Ben Gurion University

Geza Rohrig, actor and poet

Pamela Anderson, actress

(recognizes those who strive to positively affect society)

Republican Jewish Coalition

www.rjchq.org

Jon Voight, actor

Simon Wiesenthal Center Humanitarian Award, 2015www.wiesenthal.com**Harvey Weinstein**, Co-Chairman of The Weinstein Company.***Yivo Institute for Jewish Research, 2015***<https://yivo.org>**Theodore Bikel**, world-renowned actor, singer, author, and activist***Zionist Organization of America, 2015***www.zoa.org*Brandeis Award***Jack Halperin**, philanthropic supporter of Israel and Washington lobbyist--*Sheldon and Dr. Miriam Adelson Defender of Israel Award***Jon Voight**, actor and Christian Zionist--*Dr. Bob Shillman Award for Outstanding Pro-Israel Diplomacy***Ambassador Ron Dermer*****Media Awards******Religion Newswriters Association, 2014***www.rna.org--*RNS Religion Reporter of the Year Large Newspapers***Laurie Goodstein**, *The New York Times* (first place)--*Excellence in Religion Feature Writing (Supple Award)***Yair Rosenberg**, *Tablet* (second place)--*Excellence in Religion Commentary***Yair Rosenberg**, *Tablet* (second place)**Jeffrey K. Salkin**, Religion News Service (third place)--*Excellence in Magazine News Religion Reporting***Mark Oppenheimer**, *The New York Times Magazine* (third place)--*Excellence in Magazine News Religion Reporting**Tikkun*--*Excellence in Religion Documentary***Bruce Feiler**, WGBH and Maya Vision***Simon Rockower Awards for Excellence in Jewish Journalism, 2016***www.ajpa.org**Category 1: The Louis Rapoport Award for Excellence in Commentary****Division A.** Newspapers 15,000 circulation and over; Magazines; Web Based Outlets.***First Place*****The Forward Association, Inc., New York, NY**

“The Alternative Vision of Israeli Security That Netanyahu Refuses to See,”

“Benjamin Netanyahu Ignores Roots of Palestinian Violence – and Betrays His

Party's Founders," "5 Signs That Benjamin Netanyahu's Split with Israel Security Chiefs is a Crisis" by **J.J. Goldberg** [Click to Read](#) [Click to Read](#) [Click to Read](#)

Second Place

j. The Jewish News Weekly of Northern California, San Francisco, CA

"And What am I, Chopped Liver?," "Rabin's Murder Marked Israel's Loss of Innocence," "If I Forget Thee, O Jerusalem" by **Sue Fishkoff**
[Click to Read](#) [Click to Read](#) [Click to Read](#)

Division B. Newspapers 14,999 circulation and under. First Place
Atlanta Jewish Times, Atlanta, GA

"Which Israel Are You Talking About?," "Not in My Lifetime," "Have You Lost Your Way?" by Dave Schechter [Click to Read](#) [Click to Read](#) [Click to Read](#)

Second Place

Baltimore Jewish Times, Owings Mills, MD

"Neighborhood Fear," "Reverse the Neglect," "On Iran, a Spit Decision" by **Joshua Runyan** [Click to Read](#) [Click to Read](#) [Click to Read](#)

Category 2: Award for Excellence in Single Commentary

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web Based Outlets.

First Place

The Forward Association, Inc., New York, NY

"Why This Hasid Was Right To Flip the Bird to Kapparot Protester" by **Jay Michaelson**

[Click to Read](#)

Second Place

70 Faces Media, New York, NY

"For Black Orthodox Jews, Constant Racism is Exhausting" by **Chava Shervington**
[Click to Read](#)

Division B. Newspapers 14,999 circulation and under.

First Place

St. Louis Jewish Light, St. Louis, MO

"Of Confederate Flags and Statues of Anti-Semites" by **Robert Cohn**
[Click to Read](#)

Second Place

Cleveland Jewish News, Cleveland, OH

"West Bank Residents Israelis Too" by **Marcy Oster** [Click to Read](#)

Category 3: Award for Excellence in Personal Essay

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web Based Outlets

First Place

The Forward Association, Inc., New York, NY

"I Was 13 When Marc Gafni's Abuse Began" by **Sara Kabakov** [Click to Read](#)

Second Place

Hamodia, Brooklyn, NY

“Lyme in the Limelight Part 1 and 2” by **Rachel Isaacson** [Click to Read](#) [Click to Read](#)

Division B. Newspapers 14,999 circulation and under.

First Place

Atlanta Jewish Times, Atlanta, GA

“Bet Big or Fold” by **Dave Schechter** [Click to Read](#)

Second Place

The Boiling Point, Los Angeles, CA

“Out of the Shadows: Ancient Tradition Meets Modern Sensibility” by **Alec Fields** and **Noah Rothman** [Click to Read](#)

Category 6: Award for Excellence in News Reporting

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web Based Outlets

First Place

The Forward Association, Inc., New York, NY

“A Jewish Journalist’s Exclusive Look Inside Iran” by **Larry Cohler-Esses** [Click to Read](#)

Second Place

The Jewish Week, New York, NY

“Shmurah’s Back-Alley Road To Seders: Handmade Matzah and the High Price of Freedom” by **Jonathan Mark** [Click to Read](#)

Division B. Newspapers 14,999 circulation and under.

First Place

Baltimore Jewish Times, Owings Mills, MD

“The Whole World is Seeing This” by **Marc Shapiro** and **Melissa Gerr** [Click to Read](#)

Second Place

Intermountain Jewish News, Denver, CO

“Colorado Returns to Dachau” by **Shana Goldberg** [Click to Read](#)

Category 7: Award for Excellence in Social Justice Reporting

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Web Based Outlets

First Place

Lilith Magazine, New York, NY

“In Vienna with Syrian Refugees” by **Roberta Elliott** [Click to Read](#)

Second Place

Cleveland Jewish News – Magazine, Cleveland, OH

“Survivor Story” by **Michael C. Butz** [Click to Read](#)

Division B. Newspapers 14,999 circulation and under

First Place

St. Louis Jewish Light, St. Louis, MO

“Our Kids and Anti-Semitism” by **Ellen Futterman** [Click to Read](#)

Category 8: Award for Excellence in Feature Writing

Division A. Newspapers 15,000 circulation and over; Broadcast.

First Place

The Forward Association, Inc., New York, NY

“Searching For My Indian Jewish Family from Secret Societies to Bollywood” by
Sigal Samuel [Click to Read](#)

Second Place

70 Faces Media, New York, NY

“How to Build an American Shtetl – See: Bloomingburg, N.Y.” by **Uriel Heilman**
[Click to Read](#)

Division B. Newspapers 7500–14,999 circulation

First Place

Atlanta Jewish Times, Atlanta, GA

“After the Survivors” by **Dave Schechter** [Click to Read](#)

Second Place

Intermountain Jewish News, Denver, CO

“Ancestral Journey Leads to Israel” by Chris Leppek [Click to Read](#)

Division C. Newspapers 1–7499 circulation

First Place

Yiddish Forward, New York, NY

“How Aaron Frank Became the Unlikely Orthodox Head of Secular Day School”
by **Rukhl Schaechter** [Click to Read \(English\)](#) [Click to Read \(Yiddish\)](#)

Division D. Magazines; Special Sections and Supplements; Web Based Outlets.

First Place

Jewish Action (Orthodox Union), New York, NY

“Coming Out of Denial: Drug Addiction in the Orthodox Community” by **Bayla
Sheva Brenner** [Click to Read](#)

Second Place

Lilith Magazine, New York, NY

“Sex in the Promised Land” by **Barbara Gingold** [Click to Read](#)

Category 9: Award for Excellence in 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; Broadcast;
Magazines; Special Sections and Supplements; Web Based Outlets

First Place

Hadassah Magazine, New York, NY

“The Arts: Radical Visions” by **Elin Schoen Brockman** [Click to Read](#)

Second Place

The Forward Association, Inc., New York, NY

“The Life and Death and Life of Coney Island” by **Ezra Gliner**

[Click to Read](#)

Division B. Reporting on an artistic endeavor, trend, movement or personality, whether in literature, theater, film or fine arts and crafts. All Newspapers; Broadcast; Magazines; Special Sections and Supplements; Web Based Outlets.

First Place**Hadassah Magazine, New York, NY**

“The Arts: Leonard Cohen’s Mystical Midrash” by **Seth Rogovy** [Click to Read](#)

Second Place**j. The Jewish News Weekly of Northern California, San Francisco, CA**

“A Lost World, On Canvas” by **Dan Pine** [Click to Read](#)

Category 10: The David Frank Award for Excellence in Personality Profiles

Division A: Newspapers 15,000 circulation and over; Broadcast.

First Place – Written Profiles**j. The Jewish News Weekly of Northern California, San Francisco, CA**

“Daniel Boyarin – the Talmudist, Feminist, Anti-Zionist, Only-in-Berkeley Orthodox Jew” by **Alix Wall** [Click to Read](#)

Second Place -Written Profiles**The Forward Association, Inc., New York, NY**

“Is Stav Shaffir, Israel’s Youngest Lawmaker, Ready for a Bigger Role?” by **Naomi Zeveloff** [Click to Read](#)

Division B. Newspapers 14,999 circulation and under.

First Place**Yiddish Forward, New York, NY**

“How Ziggy Gruber Became a ‘Deli Man’” by **Jordan Kutzik**

[Click to Read \(English\)](#) [Click to Read \(Yiddish\)](#)

Second Place**Baltimore Jewish Times, Owings Mills, MD**

“The Many Lives of Arnold Clapman” by Marc Shapiro [Click to Read](#)

Division C. Magazines; Special Sections and Supplements; Web Based Outlets.

First Place**Cleveland Jewish News – Magazine, Cleveland, OH**

“Curious Gastronomy” by **Carlo Wolff** [Click to Read](#)

Second Place**Intermountain Jewish News – Magazine, Denver, CO**

“Pot Czar” by **Andrea Jacobs** [Click to Read](#)

Category 11: Award for Excellence in Special Sections or Supplements

(All entries competed in the same division.)

First Place**Hadassah Magazine, New York, NY**

“Europe Through the Lens of Anti-Semitism” by **Abraham H. Foxman** [Click to Read](#)

Second Place

Jewish Voice (Delaware) – Supplement, Wilmington, DE

“Shalom Delaware” by **Seth J. Katzen, Jaidy Schweers and Carolyn Katwan** [Click to Read](#)

Category 12: The Rambam Award for Excellence in Writing About Health Care

Sponsored by: American Friends of Rambam Health Care Campus

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web Based Outlets.

First Place

Jewish Action (Orthodox Union), New York, NY

“Coming Out of Denial: Drug Addiction in the Orthodox Community” by **Bayla Sheva Brenner** [Click to Read](#)

Second Place

The Forward Association, Inc., New York, NY

“Can an Orthodox Charity Help Save Lives in This Man’s Church? ” by **Paul Berger** [Click to Read](#)

Division B. Newspapers 14,999 circulation and under.

First Place

Intermountain Jewish News, Denver, CO

“Vaccination” by **Andrea Jacobs** [Click to Read](#)

Second Place

Baltimore Jewish Times, Owings Mills, MD

“Negotiating the Negev” by **Melissa Gerr** [Click to Read](#)

Category 13: Award for Excellence in 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** [Click to Read](#)

Division B. eNewsletter.

First Place

InterfaithFamily, Newton, MA

May, September and November 2015 issues by **Lindsey Silken and Chris Clark** [Click to Read](#) [Click to Read](#) [Click to Read](#)

Category 14: Award for Excellence in Writing About Women

Sponsored by: Jewish Women International (All entries competed in the same division.)

First Place**Lilith Magazine, New York, NY**“Sex in the Promised Land” by **Barbara Gingold** [Click to Read](#)***Second Place*****The Boiling Point, Los Angeles, CA**“Evolution of a Title Ensnares Potential New Hire” by **Alec Fields, Noah Rothman** and **Alexa Fishman** [Click to Read](#) [Click to Read](#) [Click to Read](#) [Click to Read](#) [Click to Read](#)**Category 15: Award for Excellence in Writing About the Global Russian-Speaking Jewish Community***Sponsored by: Genesis Philanthropy Group***Division A.** Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web Based Outlets.***First Place*****Chabad.org, Brooklyn, NY**“Despite Ongoing Trials of History, Ukraine Matzah Bakery Continues Its Unique Legacy” by **Dovid Margolin** [Click to Read](#)***Second Place*****San Diego Jewish Journal Magazine, San Diego, CA**“The Most Interesting Yiddish Story You’ve Never Heard – “The Twenty-Seventh Man” Premieres at The Old Globe” by **Pat Launer** [Click to Read](#)**Division B.** Newspapers 14,999 circulation and under.***First Place*****Intermountain Jewish News, Denver, CO**“Soviet-Jewish American Writers Come of Age” by **Andrea Jacobs** [Click to Read](#)**Category 16: Award of Excellence in Writing About Jewish Heritage and Jewish Peoplehood in Europe****Division A.** Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web Based Outlets.*Sponsored by: Taube Philanthropies Group****First Place*****Jewish Standard, Teaneck, NJ**“Murder Before Auschwitz: A French Priest’s Battle to Document and Preserve the Killing Fields of Nazi-Occupied Eastern Europe” by **Larry Yudelsohn** [Click to Read](#)***Second Place*****The Forward Association, Inc., New York, NY**“It’s Not About Leaving France – Our Question is How to Stay” by **Robert Zaretsky** [Click to Read](#)**Division B.** Newspapers 14,999 circulation and under.***First Place*****Intermountain Jewish News, Denver, CO**“Searching for Life – Hungary Series” by **Shana Goldberg** [Click to Read](#)

Category 17: The Jacob Rader Marcus Award for Journalistic Excellence in American Jewish History

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines; Special Sections and Supplements; Web Based Outlets.

Sponsored by: The Jacob Rader Marcus Center of the American Jewish Archives
First Place

The Forward, New York, NY

“How Solomon Schechter’s Daughter Became a Card-Carrying Communist” by **Dave Schechter** [Click to Read](#)

Second Place

The Forward Association, Inc., New York, NY

“Which Side Were We On? Kentucky Slavery, Mine Wars and Segregation” by **Josh Nathan-Kazis** [Click to Read](#)

Division B. Newspapers 14,999 circulation and under.

First Place

Intermountain Jewish News, Denver, CO

“70 Years Later Dachau” by **Andrea Jacobs** [Click to Read](#)

Category 18: Award for Excellence in Overall Graphic Design

Division A. Newspapers 15,000 circulation and over; Broadcast.

First Place

Hamodia, Brooklyn, NY

July 1, 2015, September 2, 2015 and November 18, 2015 Hamodia Newspaper by Hamodia Staff

Division B. Newspapers 14,999 circulation and under.

First Place

Jewish Voice (Delaware), Wilmington, DE

August, October and November issues by **Seth Katzen, Jaidy Schweers, Carolyn Katwan** [Click to View](#) [Click to View](#) [Click to View](#)

Division C. Magazines, Special Sections and Supplements; Web Based Outlets.

First Place

Lilith Magazine, New York, NY

Spring, Summer and Winter issues by **Lindsay Barnett**
[Click to View](#) [Click to View](#) [Click to View](#)

Category 19: Award for Excellence in Graphic Design: COVER

Division A. Magazines.

First Place

Southern Jewish Life Magazine, Birmingham, AL

March and June 2015 Covers by **Larry Brook** [Click to View](#) [Click to View](#)

Division B. Newspapers.

First Place

The Forward Association, Inc., New York, NY

May 15, August 7 and November 20, 2015 issues by **Kurt Hoffman**

[Click to View](#) [Click to View](#) [Click to View](#)

Second Place

j. The Jewish News Weekly of Northern California, San Francisco, CA

April 3, July 17 and November 27, 2015 issues by **Cathleen Maclearie**

[Click to View](#) [Click to View](#) [Click to View](#)

Category 20: The Noah Bee Award for Excellence in Illustrating and/or Editorial Cartooning

(All entries competed in the same division.)

First Place

The Forward Association, Inc., New York, NY

February 6, March 20 and August 28, 2015 issues by **Anya Ulinich**

[Click to View](#) [Click to View](#) [Click to View](#)

Category 21: Award for Excellence in Photography

Division A. Newspapers.

First Place

Washington Jewish Week, Rockville, MD

“Faces of Survival” by **David Stuck** [Click to View](#)

Second Place

Jewish Herald-Voice, Houston, TX

“Holocaust Remembrance Prompts Pledges to Secure Future Free of Hate” by **Michael Duke** [Click to View](#)

Division B. Magazines; Special Sections and Supplements; Web Based Outlets.

First Place

Chabad.org, Brooklyn, NY

“In Mariupol, Ukraine: Faces on the Frontlines” by **Jonathan Alpeyrie** [Click to View](#)

Category 22: Award for Outstanding Digital Outreach

Division A. Newspapers 15,000 circulation and over; Broadcast; Magazines.

First Place

The Forward Association, Inc., New York, NY

“Soundtrack of Our Spirit” by **Jane Eisner** and **Anne Cohen**

[Click to Read](#) [Click to Read](#)

Second Place

The Canadian Jewish News, Concord, ON

Website, Facebook and Twitter by **Daniel Koren**, **Yoni Goldstein**, **Joseph Serge**, **Daniel Wolgelerenter** and **David Collin**

[Click to Read](#) [Click to Read](#) [Click to Read](#)

Division B. Newspapers 14,999 circulation and under.

First Place

Phoenix Jewish News, Phoenix, AZ

Website, Facebook, Twitter, Blog, JN Now Newsletter by **Salvatore Caputo, Becky**

Globokar, Jeannie Quiggle and Leisah Woldoff

[Click to Read](#) [Click to Read](#) [Click to Read](#) [Click to Read](#) [Click to Read](#)

Division C. Web Based Outlets; Jewish Organizations.

First Place

Chabad.org, Brooklyn, NY

Chabad.org's Online and Mobile Platform and Presence by Chabad.org Staff

[Click to Read](#) [Click to Read](#)

Second Place

InterfaithFamily, Newton, MA

InterfaithFamily Digital Outreach by **Lindsey Silken, Liz Polay-Wettengel, Chris**

Clark, Rabbi Maurice Harris [Click to Read](#) [Click to Read](#) [Click to Read](#) [Click to Read](#)

[Click to Read](#) [Click to Read](#)

Category 23: Award for Excellence in a Multi-Media Story

Division A. Jewish Media Outlets.

First Place

St. Louis Jewish Light, St. Louis, MO

“St. Louis Jews, Muslims Join for Day of Community Service” by **Eric Berger**

[Click to Read](#)

Second Place

70 Faces Media, New York, NY

“Show and Tell” by **Zivar Amrami** [Click to Read](#)

Category 24: Award for Excellence in Blogging

(All entries competed in the same division.)

First Place

Judy Bolton-Fasman, Newton Center, MA

“The Situation” by **Judy Bolton-Fasman** [Click to Read](#) [Click to Read](#)

Secular Awards Given to North American Jews

ACM A.M. Turing Award, 2015

Martin Hellman, American Cryptologist

American Academy of Arts and Letters, 2016

www.artsandletters.org

Andrew Berman, Arts and Letters Award, Architecture

Michael Korie, Marc Blitzstein Award, Musical Theatre
Rachel Kushner, Harold D. Vursell Memorial Award
Phyllis Lambert, Arnold W. Brunner Memorial Prize
Hannah Lash, Charles Ives Fellowship
Sam Messer, Hassam, Speicher, Betts, and Symons Purchase Fund
Joan Snyder, Arts and Letters Award, Art
Kate Soper, Virgil Thomson Award

American Academy of Religion Book Awards, 2014

www.aarweb.org

Analytical-Descriptive Studies

Anya Bernstein, *Religious Bodies Politic: Rituals of Sovereignty in Buryat Buddhism*

Americans for the Arts, 2013

www.americansforthearts.org

Public Art Network Award

Barbara Goldstein, San Jose, CA
(for contributions to public art)

British Royal Society, 2015, 2016

Gail Martin, stem cell research (2015)

Vincent Cerf, Internet pioneer (2016)

EATCS/ACM Kurt Gödel Prize

Daniel Spielman, professor of Applied Mathematics and Computer Science at Yale University

Kennedy Center Honors, 2015

www.kennedy-center.org

Carole King, songwriter and singer

Lasker Award in Basic Medical Research, 2015

Evelyn Witkin, American Geneticist

Leroy P. Steele Prize for Lifetime Achievement, 2015, 2016

Louisa Gross Horwitz Prize, 2015

S. Lawrence Zipursky, professor of biological chemistry at the University of California, Los Angeles,

Victor Kac, mathematics for his work in representation theory, MIT (2015)

Barry Simon, mathematical physicist, Caltech (2016)

Presidential Medal of Freedom, 2015

www.whitehouse.gov

Itzhak Perlman, treasured violinist, conductor and sought-after teacher. Among his many achievements are four Emmy Awards, 16 Grammy Awards, and the 2008 Grammy Lifetime Achievement Award. He was awarded a National Medal of Arts in 2000 and a Kennedy Center Honor in 2003.

Stephen Sondheim, one of the country's most influential theater composers and lyricists. His work has helped define American theater with shows such as *Company*, *West Side Story*, *Gypsy*, *Sweeney Todd*, *Sunday in the Park with George*, and *Into the Woods*. Sondheim has received eight Grammy Awards, eight Tony Awards, an Academy Award, and the Pulitzer Prize for Drama.

Steven Spielberg, an American film director, producer, philanthropist, and entrepreneur. Spielberg's films include blockbusters such as *Jaws*, *Jurassic Park*, *E.T.: The Extra-Terrestrial*, and the *Indiana Jones* series, as well as socially conscious works *Schindler's List*, *Saving Private Ryan*, *Lincoln*, and his newest film *Bridge of Spies*. A three-time Academy Award winner, Spielberg is widely considered one of the most influential filmmakers in cinematic history.

Barbra Streisand, one of our Nation's most gifted talents. Her body of work includes extraordinary singing, acting, directing, producing, songwriting, and she is one of the few performers to receive an Emmy, Grammy, Oscar, and a Tony. Her performance in 1968's *Funny Girl* endeared her to Americans for generations, and she won her first Academy Award for her role in that film. In 1984, she became the first woman to win a Golden Globe for Best Director, which she won for the motion picture *Yentl*. Streisand is also a recipient of four Peabody Awards, in addition to the National Medal of Arts and Kennedy Center Honors.

The Shaw Prize, 2015, 2016

www.shawprize.org

--*Shaw Prize in Life Science and Medicine, 2015*

E. Peter Greenberg, University of Washington

--*Shaw Prize in Astronomy, 2016*

Rainer Weiss, Massachusetts Institute of Technology

Wolf Prize, 2015, 2016

Robert Kirshner, Harvard University (2015)

John Kappler, National Jewish Health Hospital, Denver (2015)

Jeffrey Ravetch, Rockefeller University (2015)

Phyllis Lambert, Architect and philanthropist (2016)

Stuart Schreiber, Chemistry and Biology, Harvard (2016)

C. Ronald Kahn, Harvard University (2016)

(for achievements in the interest of mankind and friendly relations among people.. irrespective of nationality, race, colour, religion, sex or political views. Known as Israel's Nobel Prize)

Cultural/Sports/Pulitzer Awards Given to North American Jews

Critics' Choice Movie Awards, 2016

www.criticschoice.com/movie-awards

--Best Picture

Spotlight, Steve Golin, Blye Pagon Faust, Nicole Rocklin, and Michael Sugar (producers)

--Best Acting Ensemble

Spotlight, Liev Schreiber, Mark Ruffalo, Michael Keaton, Rachel McAdams, John Slattery, and Stanley Tucci

--Best Original Screenplay

Spotlight, Josh Singer and Tom McCarthy

--Best Comedy

The Big Short, Jeremy Kleiner, Arnon Milchan, Dede Gardner, and Brad Pittsburgh (producers)

--Best Actress in a Comedy

Amy Schumer, Trainwreck

Critics' Choice Television Awards, 2016

www.criticschoice.com/television-awards

--Best Drama Series

Mr. Robot, Steve Golin, Sam Esmail, and Chad Hamilton (executive producers)

--Best Actor in a Comedy Series

Jeffrey Tambor, Transparent

--Best Actress in a Comedy Series

Rachel Bloom, Crazy Ex-Girlfriend

--Best Guest Actor/Actress in a Comedy Series

Timothy Olyphant, Grinder

--Best Movie Made for Television or Limited Series

Fargo, Joel Coen, Ethan Coen, Noah Hawley, Warren Littlefield, Adam Bernstein, and Geyer Kosinski (executive producers)

--Best Supporting Actress in a Comedy Series

Mayim Bialik, *The Big Bang Theory*

--Best Animation Series

BoJack Horsemen, Raphael Bob-Waksberg, Will Arnett, Aaron Paul, Steven A. Cohen, and Noel Bright (executive producers)

--Best Reality Show Host

James Lipton, Inside the Actors Studio

--*Best Unstructured Reality Show*

Anthony Bourdain: Parts Unknown, Anthony Bourdain (writer and host)

Emmys-The Academy of Television Arts & Sciences, 2015

www.emmys.com

--*Outstanding Comedy Series*

VEEP, Frank Rich, Armando Iannucci, Christopher Godsick, Chris Addison, Simon Blackwell, Tony Roche, Julia Louis-Dreyfus, Stephanie Laing, and David Mandel (executive producers)

--*Outstanding Drama Series*

Game of Thrones, David Benioff and D.B. Weiss (executive producers)

--*Outstanding Variety Talk Series*

The Daily Show with Jon Stewart, Jon Stewart and Trevor Noah (executive producers)

--*Outstanding Variety Sketch Series*

Inside Amy Schumer, Amy Schumer, Brooke Posch, and Daniel Powell (executive producers)

--*Outstanding Limited Series*

Olive Kitteridge, Gary Goetzman, Tom Hanks, Frances McDormand, Jane Anderson, Steve Shreshian, David Coatsworth (producers)

--*Outstanding Lead Actor in a Comedy Series*

Jeffrey Tambor, Maura Pfefferman in *Transparent*

--*Outstanding Lead Actress in a Comedy Series*

Julia Louis-Dreyfus, President Selina Meyer in *Veep*

--*Outstanding Directing for a Comedy Series*

Jill Soloway, Best New Girl Episode on *Transparent*

--*Outstanding Directing for a Limited Series, Movie, or Dramatic Special*

Lisa Colodenco, *Olive Kitteridge*

--*Outstanding Writing for a Variety Series*

Jon Stewart, Elliott Kalan, Dan Amira, Dan McCoy, Jo Miller, Zhubin Parang, Owen Parsons, Daniel Radosh, Lauren Sarver, and Delaney Yeager, *The Daily Show With Jon Stewart*

--*In Memoriam*

Mike Nichols (director, producer, actor, and comedian)

Polly Bergen (actress, singer, and writer)

Jerry Weintraub (producer)

Martin Milner (actor)

Bud Yorkin (director and producer)

Marv Adelson (television producer)

Bob Simon (television correspondent)

Harris Wittels (comedian, writer, producer, and musician)

Harve Bennett (producer and screenwriter)

Ed Sabol (filmmaker and founder of NFL films)

Joan Rivers (comedian, actress, writer, and producer)

Ernest Kinoy (screenwriter and playwright)

Albert Maysles (documentarian)
Sam Simon (director, producer, and writer)
Jack Carter (comedian and actor)
Leonard Nimoy (actor and director)

Daytime Emmys-The Academy of Television Arts & Sciences, 2016

www.emmys.com

Outstanding Game Show

The Price is Right, Adam Sandler (director)

--*Outstanding Talk Show/Entertainment*

The Talk, Sara Gilbert and John Redmann (Executive Producers) Steve Jobs

Golden Globe Awards, 2016

www.goldenglobes.com

--*Best Motion Picture*

The Revenant, Steve Golin, Arnon Milchan, Alejandro G. Inarritu, Mary Parent, Keith Redmon, and James W. Skotchdopole (producers)

--*Best Screenplay*

Aaron Sorkin, Steve Jobs

--*Best TV Series: Drama*

Mr. Robot, Steve Golin, Sam Esmail, and Chad Hamilton (executive producers)

--*Best TV Series: Musical or Comedy*

Mozart in the Jungle, Jason Schwartzman, Paul Weitz, and Roman Coppola (executive producers)

--*Best Performance in a Television Series: Actress*

Rachel Bloom, Crazy Ex-Girlfriend

--*In Memoriam*

Richard Chartoff (producer)

Jerry Weintraub (producer)

James Horner (composer)

Grammy Awards, 2016

www.grammy.com

--*Record of the Year*

Uptown Funk, Mark Ronson and Bruno Mars

--*Best Population Duo/Group Performance*

Uptown Funk, Mark Ronson and Bruno Mars

--*Best Folk Album*

Bela Fleck & Abigail Washburn, Bela Fleck and Abigail Washburn

--*Best Historical Album*

The Basement Tapes Complete: The Bootleg Series Vol. 11, Steven Berkowitz, Jan Haust and Jeff Rosen (compilation producers) and Bob Dylan and The Band (artists)

--*In Memoriam*

Lesley Gore (singer and songwriter)

Michael Masser (songwriter, composer, and producer)

Paul Bley (pianist)
Jerry Weintraub (producer)
James Horner (composer)

Grande Medalille of the French Academy of Sciences, 2014

Joel Leibowitz, mathematical physicist

Juno Awards, 2016

www.junoawards.ca

--*Producer of the Year*

Bob Ezrin

--*Rap Recording of the Year*

Drake, *If You're Reading This It's Too Late*

Oscars American Academy of Motion Picture Arts and Sciences, 2016

www.oscars.org

--*Best Picture*

Spotlight, Steve Golin, Blye Pagon Faust, Nicole Rocklin, and Michael Sugar
 (producers)

--*Best Documentary (Short Subject)*

A Girl in the River: The Price of Forgiveness, Sheila Nevins (executive
 producer)

--*Best Writing (Original Screenplay)*

Spotlight, Josh Singer and Tom McCarthy

--*In Memoriam*

Abe Vigoda (actor)

Leonard Nimoy (actor and director)

Richard Chartoff (producer)

Jerry Weintraub (producer)

Haskell Wexler (cinematographer)

James Horner (composer)

Bruce Sinofsky (documentarian)

Roger L. Mayer (executive and film preservation advocate)

Albert Maysles (documentarian)

Bud Yorkin (director and producer)

Screen Actors Guild Awards, 2016

www.sagawards.org

--*Outstanding Performance by a Cast in a Motion Picture*

Spotlight, Liev Schreiber, Mark Ruffalo, Michael Keaton, Rachel McAdams, John
 Slattery, and Stanley Tucci

--*Outstanding Performance by a Male Actor in a Comedy Series*

Jeffrey Tambor, *Transparent*

--*In Memoriam*

Leonard Nimoy (actor and director)

David Margulies (actor)

Jack Larson (actor, screenwriter and producer)

Theodore Bikel (actor, folk singer, musician, and composer)

Martin Milner (actor)

Tony Awards, 2016

www.tonyawards.com

--*Best Revival of a Play*

A View from the Bridge, Arthur Miller (writer) and Scott Rudin (producer)

Best Performance by a Featured Actor

Daveed Diggs, Hamilton

Lifetime Achievement

Sheldon Harnick, Lyricist

--*In Memoriam*

Theodore Bikel (actor, folk singer, musician, and composer)

David Margulies (actor)

Roger Rees (actor and director)

Doris Roberts (actress and philanthropist)

People's Choice Awards, 2016

www.peopleschoice.com

--*Favorite Comedic Movie*

Pitch Perfect 2, Max Handelman, Paul Brooks, and Elizabeth Banks (producers)

--*Favorite Dramatic Movie*

The Martian, Simon Kinberg, Ridley Scott, Aditya Sood, Michael Schaefer, and Mark Huffam (producers)

--*Favorite Network TV Comedy*

The Big Bang Theory, Chuck Lorre, Steven Molaro, and Bill Prady (executive producers)

--*Favorite Network TV Drama*

Grey's Anatomy, Allan Heinberg, Rob Corn, Mark Gordon, Shonda Rhimes, Joan Rater, Tony Phelan, Stacy McKee, and Jeff Rafner (executive producers)

--*Favorite Cable TV Comedy*

It's Always Sunny in Philadelphia, Dan Attias, Charlie Day, Michael Rotenberg, Nick Frenkel, and Matt Shakman (executive producer)

--*Favorite Cable TV Drama*

Pretty Little Liars, Marlene King, Maya Goldsmith, Joseph Dougherty, and Bob Levy (executive producers)

--*Favorite Premium Cable TV Show*

Homeland, Alex Gansa, Howard Gordon, Gideon Raff, Alexander Cary, Chip Johannessen, Meredith Stiehm, Patrick Harbinson, Lesli Linka Glatter, Avi Nir, and Ran Telem (executive producers)

--*Favorite TV Crime Drama*

Person of Interest, J.J. Abrams, Jonathan Nolan, Greg Plageman, Denise The, and Bryan Burk (executive producers)

--*Favorite Network TV Sci-Fi/Fantasy Show*

Beauty & the Beast, Ron Koslow, Jennifer Levin, and Sherri Cooper Landsman (creators)

--*Favorite Daytime TV Hosting Team*

The Talk, Sara Gilbert, Julie Chen, Sharon Osbourne, Aisha Tyler, and Sheryl Underwood

--*Favorite Streaming Series*

Orange is the New Black, Jenji Kohan (executive producer)

--*Favorite New TV Comedy*

Scream Queens, Brad Falchuk, Ian Brennan, Ryan Murphy, Dante Di Loreto, and Alexis Martin Woodall (executive producers)

--*Favorite New TV Drama*

Supergirl, Sarah Schechter, Ali Adler, Andrew Kreisberg, and Greg Berlanti (executive producers)

The Pulitzer Prizes, 2016

www.pulitzer.org

--*Local Reporting*

Lisa Gartner, *Tampa Bay Times*

--*International Reporting*

Alissa J. Rubin, *The New York Times*

--*Feature Writing*

Kathryn Schultz, *The New Yorker*

--*Criticism*

Emily Nussbaum, *The New Yorker*

--*Journalism: Commentary*

Lisa Falkenberg, *Houston Chronicle*

Rock and Roll Hall of Fame, 2016

www.rockhall.com

Bertrand Russell Bert Berns, American songwriter and record producer
Steve Miller Band (**Ben Sidran**)

Society of Professional Journalists New America Award, 2015

www.spj.org

Sarah Stillman *Where Are the Children*

(*New America Award honors public service journalism that explores and exposes an issue of importance to immigrant or ethnic communities currently living in the United States.*)

List of Influential Jews

The Forward Fifty, 2015

www.forward.com

Top 5 (+1)

Mendy Reiner Dozens of Jews, most of them ultra-Orthodox, are saving lives every year by committing a profound act of altruism becoming a live kidney donor

to a stranger. That's thanks to Mendy Reiner, 38, a soft-spoken ultra-Orthodox Jew from Brooklyn.

The group Renewal works by appealing to the Jewish community's sense of a common bond. The group places advertisements in Orthodox newspapers appealing for donors. Renewal provides support for the donor through the transplant process, including reimbursement of lost wages and taking care of household chores while the donor recuperates. Although donors are mostly ultra-Orthodox, many recipients are from more liberal streams of Judaism. Other groups are looking to copy this model

Marina Rustow Rustow, 46, a Princeton University professor who has plumbed unexplored depths of the Cairo Geniza, this year became the first academic expert in Jewish studies to win one of the MacArthur Foundation's genius grants since the 1990s. While most of the scholarship on the Cairo Geniza has focused on its Hebrew texts, Rustow has specialized on Arabic fragments. Her discoveries have provided a key not only to how Jewish communities intersected with the Fatimid Caliphate, which ruled much of North Africa from the tenth through the twelfth centuries, but also to how the Caliphate itself operated.

Bernie Sanders The only serious challenger to Hillary Clinton for the Democratic presidential nomination has a Brooklyn Jewish accent that makes even the most comfortably assimilated Jews ask: "Hold on, that guy is running for president? Of the US?" He is a self-proclaimed democratic socialist senator from Vermont.

The Jewish experience informed Sanders's politics, which focus on class-based critiques of the widening economic gap between rich and poor. Jews factor much more heavily on the rich side of that equation than they did when Bernie was a Brooklyn boy, and it's unclear how attractive his message is to the Jewish mainstream, especially given their decades-long history of backing the Clintons.

Amy Schumer When she wasn't making viral waves on Inside Amy Schumer, being named one of *Time* magazine's 100 Most Influential People of 2015, writing and acting in the hit comedy *Trainwreck*, trading text messages with Jennifer Lawrence, winning Emmys and making surprise appearances at Billy Joel concerts, Schumer, 34, was busy advocating for gun control alongside her cousin Senator Chuck Schumer.

Evan Wolfson When Evan Wolfson wrote his Harvard Law School thesis on gay marriage in 1983, it was considered a fringe idea. Thirty-two years later, Wolfson had his I told you so moment when the US Supreme Court legalized same-sex marriage on June 26, 2015.

Love won, Wolfson wrote in *The New York Times* that day.

As founder and president of Freedom to Marry, Wolfson led a savvy national campaign to build momentum to overturn the federal ban on same-sex marriage.

American Pharaoh A horse with a Jewish owner!

Activism

Alan Gross Gross, 66, was arrested in Havana in 2009 while working as a subcontractor for the US Agency for International Development. Although Gross's supporters claimed that he was doing nothing more than trying to improve internet services for Cuba's tiny Jewish community, he was arrested in Havana carrying high-tech satellite equipment commissioned under a federal democracy-building program designed explicitly to undermine the Cuban government.

Alan Gross was released from a Cuban jail in December 2014. After 5 years in captivity, he decided to use his newfound fame to join the growing political push to ease America's business and travel restrictions on Cuba.

Nicholas Lowinger When Lowinger had to select a community service project as part of his bar mitzvah, he already knew what he wanted to do: provide shelter kids with footwear. At 17 he was already an established CEO. But his company is not a run-of-the-mill organization. Lowinger is the founder of the Gotta Have Sole Foundation, which provides children living in shelters with new footwear. In November 2014 he won a Nickelodeon HALO award and this year he is one of two World of Children Youth Award honorees.

Ruth Messinger After 17 years, and at age 75, Ruth Messinger stepped down as president of American Jewish World Service, one of the fastest growing Jewish not-for-profits in the country. Messinger doesn't leave a legacy only at AJWS, which has created a uniquely Jewish way to promote economic and gender equality in the developed world. She has inspired a generation of women in political activism, as a mentor, champion and, as Rabbi Joy Levitt wrote in the Forward, constant nudge No one wears her dedication, enthusiasm or relentless commitments better than Ruth does, and no one shares all of that with more generosity than Ruth does.

Shoshana Roberts Roberts, a Jewish actress who has been sexually assaulted in the past, made a 2-min hidden-camera video to shine a light on the problem of street harassment. It has received 41,000,000 views on YouTube.

Emma Sulkowicz When Columbia University dismissed her sexual assault complaint, Emma Sulkowicz came back to campus carrying a mattress like the one on which she said she was raped by a fellow student and never left it behind. The image of a young woman carrying her mattress quickly became the new symbol of the national movement to end campus rape.

Her project was heralded with awards from advocacy organizations like the New York chapter of the National Organization for Women and the Feminist Majority Foundation. She was also invited to the State of the Union address by Senator Kirsten Gillibrand. Though Sulkowicz, 23, has not found legal recourse even as two other women's complaints about the same person were found not responsible by Columbia she did succeed in one sense. By shouldering that mattress, she showed that her burden is society's burden to share.

Business

Michael Dell Michael Dell is one of America's wealthiest computer entrepreneurs. In October, Dell stunned the tech community with the largest (\$67 billion in a merger with EMC) merger in the industry's history, which will create the largest single vendor of personal computers, servers and storage in the world.

In 2013, Dell bought back the company he founded, which was publicly traded, and has since succeeded in growing it despite a declining market for personal computers. While doing so he brought his personal wealth up to \$19 billion.

A mainstream Republican, Dell contributes generously to the GOP, but most of the family's philanthropic giving is directed at children's issues. Dell is a major funder of the Jewish federation in his hometown of Austin, Texas, and of Friends of Israel Defense Forces.

Justin Hartfield Justin Hartfield believes that the medical effectiveness of marijuana is going to be the big news story of this century. Hartfield's business Weedmaps the Yelp of weed helps patients and recreational users find and rate marijuana dispensaries across the country. If the pace of marijuana legalization keeps up, Weedmaps, which Hartfield says has annual revenues in excess of \$30 million, will only grow. So far, four states have legalized recreational marijuana and a further 19 states have legalized medical marijuana.

Paul Singer Hedge fund billionaire Paul Singer is a philanthropist and Republican political donor whose name was known only to insiders. While much of the public attention in the GOP race has been directed at Sheldon Adelson and the Koch brothers, Republican candidates also courted Singer for his generous support, and the New York-based businessman announced he would back Marco Rubio for the GOP nomination.

Singer, founder of Elliott Management, made his fortune by buying distressed debts and selling them for higher value.

Singer, 71, has been a longtime supporter of hawkish pro-Israel causes and is one of the major funders of the conservative think tank Foundation for Defense of Democracies. During the debate over the Iranian nuclear deal, Singer used his fortune to support opponents of the agreement, including by founding an anti-deal Christian group. Singer also sought to promote Christian support for Israel. Singer, whose son is married to a man, has devoted time and resources to fighting for gay rights, including within the Republican Party.

Community

Sheldon Adelson Sheldon Adelson, 82, is America's 18th richest person. His anti-BDS initiative, launched in a closed-door meeting at his Venetian hotel, took community activists by surprise and his \$50 million initiative is set to become America's largest pro-Israel campus program.

In recent years, Adelson has massively expanded his investment in Jewish causes. In addition to Taglit-Birthright Israel and Yad Vashem, which have long benefitted from his sponsorship, the business mogul and his wife, Israeli-born Miriam Adelson, have poured millions into the Israeli American Council and have increased their gifts to pro-Israel groups to the right of the Jewish communal mainstream, including the Zionist Organization of America and Christians United for Israel.

Adelson's clout in the Jewish community mirrors his influence in Republican political circles, where his kingmaker image has led many GOP presidential hopefuls to make a pilgrimage to Vegas, seeking his support in what are now widely called the Adelson primaries.

Eli Broad Eli Broad has made headlines this year because of a new contemporary art museum that opened in late September to house the collection he has amassed in partnership with his wife, Edythe.

Born to Lithuanian Jewish parents in the Bronx, Broad started his professional life as a certified public accountant in Michigan. In 1957 he started developing and selling affordable homes in Detroit; that venture grew into KB Home, which would become a Fortune 500 company. After leaving KB Home in 1974, Broad focused his attention on insurance and retirement savings as owner and CEO of SunAmerica. In 2000 he left the company to focus full time on his philanthropic ventures.

Alisa Doctoroff Alisa Robbins Doctoroff, 57, president of UJA-Federation of New York, found her name in bold letters in an ad campaign threatened by right-wing activists because of her support for the New Israel Fund, a liberal organization that funds civil society programs in Israel. Doctoroff became the face of a struggle many liberal Jews in communal and public office have been confronted with this year, as their love for Israel has been put in question. Despite the organized campaign aimed at Doctoroff, she went on to lead the New York federation despite pressure from pro-Israel groups to take a position against the nuclear deal with Iran. New York's federation stood firm, refusing to fall in line with the potentially divisive actions of its peers.

Haim Saban Haim Saban, a top financial backer and personal friend of Hillary Clinton, and a hawkish supporter of Israel, was faced with a dilemma posed by the proposed Iranian nuclear deal: Clinton was for it; Israel was against it, as was AIPAC, the pro-Israel lobby that Saban generously supports.

Saban, who describes himself as a one-issue guy, and my issue is Israel, chose to stick with Clinton, declaring that the Iran deal, with all its faults, is a done deal and that it's time to move on, instead of trying to defeat the agreement.

Tom Sosnik Thirteen-year old Tom Sosnik, one of the youngest people on this year's Forward 50 list, made headlines in March when a video of him coming out to his class as transgender went viral. Sosnik decided to make his brave speech after reading about Leelah Alcorn, a transgender teen who died by suicide in 2014 after her family and friends refused to accept her.

Culture

Ike Barinholtz Ike Barinholtz is now the writer and actor behind one of TV's funniest characters, Morgan Tookers, the ex-con-turned-nurse on Hulu's *The Mindy Project*, and will play opposite Amy Poehler and Tina Fey in the upcoming *Sisters*.

The Chicago native attended the Bernard Zell Anshe Emet Day School and then The Latin School of Chicago for high school. But it was when the Boston University dropout went to a show at Second City that he was bitten by the improv comedy bug.

Shulem Deen Sholem Deen's memoirs written *All Who Go Do Not Return*, about his leaving the ultra-Orthodox world distinguishes itself with its mesmerizing lyricism which is all the more remarkable when you consider that Deen's rigid upbringing in the insular Skverer Hasidic sect never exposed him to the great works of literature. His was also the first major off the derech story to be penned by a man. Deen, now 41, was banned from the community and forced to forgo all future contact with his five children.

Billy Eichner In 2 years, Eichner, 37, went from hosting Fuse's *Billy on the Street* to finding a new home for the show on truTV, receiving a Daytime Emmy nomination for the series, starring in the final season of *Parks and Recreation* (garnering another Emmy nomination), being nominated (again) for an Emmy for *Billy on the Street* and starring with Julie Klausner in the acclaimed Hulu comedy *Difficult People*.

The pair play New York comedians trying to land their own show. Hailed as the most Jewish sitcom since *Seinfeld*, the self-absorbed antiheroes are ridiculous, detestable and hilarious.

Nicole Eisenman Eisenman is a painter who uses narrative elements to reimagine and explore gender and familial roles. The MacArthur Fellowship, an award this year of \$625,000, which she plans to use to hire a much-needed assistant to help her with administrative tasks, is hardly her first recognition. She received the Guggenheim Fellowship in 1996 and the Carnegie Prize in 2013.

Eisenman was born in Verdun, France, and grew up in New York, going on to earn a degree from the Rhode Island School of Design. This year, the Jewish Museum displayed her painting *Seder*, where the tension of family relationships are reflected in the grotesque proportions of figures and where points of view comment on group dynamics.

Carolyn Hessel As the executive director of the Jewish Book Council for over 20 years, Carolyn Starman Hessel has been called the Jewish Oprah. She helped launch the careers of writers such as Nathan Englander, Jonathan Safran Foer, Francesca Segal and Dara Horn. Most of all, she made a small Jewish organization into a powerhouse of the literary world and, despite her diminutive size, turned herself into one of publishing's biggest movers and shakers.

Hessel, 77, who retired from her post in March 2015, joined the Jewish Book Council in 1994 after working as a Hebrew school teacher in the Reform movement, and later as a staff member of the National Education Resource Center of the Jewish Education Service of North America. Though she knew little at the time about the publishing world, she built the Jewish Book Council into an organization with a yearly budget of almost \$1 million.

Sarah Koenig Koenig, 46, daughter of the legendary Jewish advertising copywriter Julian Koenig, has been a producer on *This American Life* since 2004 and produced the show's 2006 Peabody-award winning episode *Habeas Schmabeas*. And she brought serious journalistic chops to her podcast's first season. Koenig managed to strike a balance between intense investigative reporting and exceptional storytelling.

Speaking with NPR's Terry Gross in December 2014, Koenig said the show's producers wanted it to feel like a living thing a vital thing. They succeeded; *Serial* shattered records for podcast downloads, bringing unprecedented celebrity to the podcast form. This year Fox 21 Television optioned *Serial* for TV, although the show in development reportedly will not concern the case of Adnan Syed.

Ben Lerner Ben Lerner, 36, began his writing career as a poet, but his two debut novels, one published in 2011 and the other last year, quickly gained critical acclaim and have both been called brilliant and revolutionary, among other praise.

This year Lerner received a MacArthur genius fellowship of \$625,000 for his work. Though he has turned to fiction in recent years, his novels mirror aspects of his own experiences and integrate his background in poetry.

Lerner was born and raised in Topeka, Kansas, and won his first award from the National Forensic League's speech and debate tournament the year he graduated high school. Since then, he has secured far more prestigious recognitions, such as a Fulbright scholarship and Guggenheim fellowship before the MacArthur.

Zalmen Mlotek Zalmen Mlotek, 64, has been involved in Yiddish culture practically since before he was born. His mother, Chana Mlotek, who died in 2013, was a folk song researcher, anthologist and long-serving chief archivist at the YIVO Institute for Jewish Research. His father, Joseph Mlotek, was a writer, educator and cultural activist who served as the educational director of the Workmen's Circle/Arbeter Ring Yiddish school system. And for more than 15 years, after receiving an elite musical education at some of the country's leading conservatories, Mlotek has headed the National Yiddish Theatre-Folksbiene as the organization's artistic director.

During his tenure at the Folksbiene, Mlotek has directed, produced and performed in countless plays and musical productions and won both Drama Desk Awards and Tony nominations. But this year, which marked the Folksbiene's 100th anniversary, was really his chance to shine. Over nine days in June the Folksbiene produced *Kulturfest: The First Chana Mlotek International Festival of Jewish Performing Arts*, a smorgasbord of concerts, plays and other cultural events featur-

ing over 200 artists from more than 30 countries at venues throughout New York City.

Hari Nef In May, 23-year-old Hari Nef made history when she became one of a handful of transgender women to be signed by a major modeling agency.

Prior to her graduation from Columbia University this year, she had already starred in the Agender video campaign for Selfridges department store, walked the runway for Adam Selman, Hood by Air and Eckhaus Latta, and landed a profile in *Vogue* Later this year, she'll be appearing in the second season of Jill Soloway's hit Amazon series, *Transparent*.

Jill Soloway Jill Soloway, 50, is no new-comer to the entertainment industry. From 2002 to 2005 the Chicago-born director and screenwriter wrote and later co-executive produced the acclaimed HBO series *Six Feet Under*. She wrote and directed the 2013 movie *Afternoon Delight*, about an unhappy mother who strikes up an unlikely friendship with a 19-year-old sex worker, which won Soloway the best directing award at the Sundance Film Festival. She also co-created the curated video network *wifey.tv*.

But it took Soloway's latest series, *Transparent*, to make her into a household name. In the series, which was produced by Amazon Studios, she depicts the joys and sorrows of a Jewish family in Los Angeles whose father, played by Jeffrey Tambor, comes out as a transgender woman.

Jon Stewart Jon Stewart exited *The Daily Show* after 16 years as America's liberal Jewish conscience and signed a 4-year deal with HBO, starting with the production of timely short-form digital content.

At 52, Stewart already has many achievements under his belt. In addition to *The Daily Show*, he's co-written two books, done a little acting and directed his own feature-length film, *Rosewater*. He's won 22 Primetime Emmy Awards, and shaped US policy from behind his fake news desk.

He was more than a host who happened to be Jewish. He was a Jewish host who could as easily quip about gefilte fish and Passover as satirize his public's inability to process any criticism about Israel. The latter sometimes earned him the label of self-hating Jew, a term he objected to vehemently.

Jeffrey Tambor Long known for playing supporting characters (Hank Kingsley on *The Larry Sanders Show* and George Bluth Sr. on *Arrested Development*) and making short, if memorable, cameo appearances (*Entourage!*), at 71, the actor is finally enjoying his leading man moment. This year he won a Golden Globe for his performance as Maura Pfefferman, a Jewish father of three who comes out as transgender, in Amazon's *Transparent*. The role also earned him an Emmy for Outstanding Lead Actor in a Comedy Series in September.

Food

Leah Koenig

The best food writing isn't only about food. It's about considering the world a community, a region, a country at a moment in time, through its flavors, textures, ingredients, cooking methods and dining traditions. That's exactly what Leah Koenig, 33, achieved this year with the publication of her second cookbook, *Modern Jewish Cooking: Recipes & Customs for Today's Kitchen* (Chronicle Books). Her first was published in 2011.

Alon Shaya An Israeli restaurant in New Orleans doesn't sound like a recipe for success, but when chef Alon Shaya opened his namesake eatery, Shaya, on Magazine Street this past February 2015, he proved the doubters wrong. In May, he won the James Beard Award for Best Chef: South for Domenica, another of the John Besh Group restaurants whose kitchen he helms.

Yehuda Sichel Michael Solomonov gets the (well-deserved) glory for the mini empire of CookNSolo Philadelphia eateries (Zahav, Dizengoff, etc.) that he runs with partner Steven Cook. But outside the spotlight, the Solomonov acolyte Yehuda Sichel is turning out foods of the Jewish Diaspora at Abe Fisher, which CookNSolo opened in September 2014.

Sichel, who went to culinary school in Israel, was sous-chef at Zahav and ran the kitchen at Citron & Rose, a kosher spot the group is no longer affiliated with.

Media

Lori Adelman Lori Adelman is the executive director at Feministing and associate director for global communications at Planned Parenthood. She made Forbes' 30 Under 30 in its media section after making The Root 100 2014 list of the nation's most influential African Americans.

Adelman, 29, was raised Jewish in her family's Conservative tradition, and she celebrated her bat mitzvah. In a 2011 Feministing post she wrote: Even though I am no longer practicing, I still sometimes join some members of my family for a Rosh Hashanah dinner, blowing of the shofar, and of course apples and honey. In 2013, she went on Birthright trip which she documented on a Black on Birthright tumblr.

As a journalist, Adelman focuses on gender, sexuality and race. She has written on everything from reproductive rights in Ireland to the undercover feminism of Nicki Minaj. And, as a Jewish feminist of color, she has been personally vocal in the Black Lives Matter movement. While, through www.feministing.com, she helps give voice to a variety of feminist voices from different ethnicities and backgrounds.

Sarah Maslin Nir Sarah Maslin Nir, 32, got her start at *The New York Times* in 2009 after she stayed up for 24 h straight to cold pitch one of the editors. She sent

him almost a dozen stories in one night and the next morning received word that two had been accepted.

In May Nir published the shocking two-part investigative series *Unvarnished* in the *Times*, uncovering the poor working conditions and health dangers of nail salons throughout New York City. It resulted in swift actions from Governor Andrew Cuomo to conduct investigations and change the rules in salons.

Nir grew up in Manhattan, graduating from Columbia both as an undergraduate and from the journalism school. She attributes her audacity to her late father, Yehuda Nir. He was a Holocaust survivor who escaped persecution by posing as a Roman Catholic in Poland. He would tell Nir to erase the divide between them and us, which became one of the mantras she brings to her work.

Ruby Sklar (and Rachel) For years, Rachel Sklar played the role of the feminist single woman to perfection in New York's glittery tech and media world. She was an indefatigable networker and promoter (for herself and others) who knew how to attract the limelight to win the TV gigs and the Twitter followers to her own creative brand. A lawyer by training, Sklar was a founding editor of the *Huffington Post* and *Mediaite*; by co-founding TheList, she pivoted to become the unofficial scold of the male-dominated tech world, but in her own relentlessly upbeat style, prompting *The New York Times* to describe her as the unofficial yenta for New York women in technology.

Politics

Diane Feinstein At 82, Dianne Feinstein is the oldest serving member in the US Senate, but she is showing no sign of slowing down.

After forcefully taking on the CIA for its practice of torture and for holding up a congressional attempt to investigate the clandestine service, Feinstein, a security-focused Democrat from California who serves as the ranking member of the Senate Intelligence Committee, led this year's Democratic outcry against Israeli Prime Minister Benjamin Netanyahu's controversial speech to the US Congress.

After the nuclear deal with Iran was signed, Feinstein pressed on, leading fellow Democrats to support the agreement despite calls from Netanyahu and the pro-Israel lobby to cast a vote against it. The Israeli prime minister, she made clear, doesn't speak for me on this.

Ann Lewis Entering her third Clinton political campaign, Ann Lewis naturally slipped into the position of Hillary Clinton's point person to the Jewish community, even without an official title. A former adviser to President Clinton, Lewis worked closely on Hillary Clinton's 2008 unsuccessful presidential campaign and is now back again, leading the candidate's Jewish outreach efforts.

Lewis, 78, has spent most of her life in Democratic politics, just like her brother, the liberal former Massachusetts Representative Barney Frank. In recent years Lewis has had to apply herself to keep left-wing Democrats close to Israel, working

with AIPAC to make sure liberals don't lose faith in the Jewish state. In talks, she touts Israel's record as a haven for progressives far from the image of it held by many on the left.

Jerrold Nadler The anonymous advertisements started soon after US Representative Jerry Nadler announced he would support the Iran nuclear agreement in September. An angry New York State Assembly member sent a bus to Nadler's office with a picture of the Iranian supreme leader waving happily on the side.

Nadler, 68, represents more Jews than any other member of the House of Representatives. He's done so since the early 1990s from his base on Manhattan's Upper West Side, holding a progressive line in Congress while grooming a generation of liberal Jewish Democrats who have gone on to hold major citywide and statewide offices in New York.

Leon Rodriguez His parents left the Cuba's oppressive communist regime for a better future in the US. Now, Leon Rodriguez, who grew up in a Cuban-Jewish enclave in Florida, has come full circle: 2015 is his first full year as America's top gatekeeper for refugees and immigrants.

As director of the US Citizenship and Immigration Services, Rodriguez oversees an operation dealing with thousands of asylum seekers from Central America, millions of undocumented immigrants waiting for relief and a growing push to accept masses of refugees fleeing war-torn Syria.

A civil rights lawyer and federal prosecutor, Rodriguez, 53, runs a \$3.2 billion agency that employs 19,000 workers across the country. He can do little, though, about the key issues facing America's immigration system. Attempts to reform it have been derailed by Congress, and a more modest effort to stay deportations is stuck in court.

Rodriguez's biggest challenge is yet to come, if America dramatically increases the numbers of Syrian refugees allowed to resettle in the US.

Charles Schumer Chuck Schumer was in a tough spot. The Iran nuclear deal was coming before Congress for approval, and the US senator from New York had an unenviable decision before him.

On the one hand, Schumer was getting an earful from deep-pocketed Jewish donors and activists who opposed the deal. On the other hand, the leaders of his party expected his support.

For Schumer, 64, who is expected to succeed Nevada's Harry Reid as head of the Senate Democrats after the 2016 elections, it was a tricky time to be upsetting either his wealthy constituents or his party allies. Still, it didn't take the DC stalwart long to choose: He came out early against the Iran deal, with a lengthy statement on August 6.

Wendy Sherman Israel and the American Jewish establishment fought furiously against the nuclear deal that Wendy Sherman forged with Iran as America's key

negotiator. But Sherman, ironically, credits the Jewish values she learned from her parents for her determination to push through during 2 years of grueling multilateral talks. They are, she says, the same values that inspired her earlier work as a community organizer and a political activist.

Currently teaching this semester at Harvard University's John F. Kennedy School of Government, Sherman won't say what else lies in her future, though she is close to Clinton.

Religion

Capers Funnye In sermons, Rabbi Capers Funnye quotes from spirituals and the Talmud, from Abraham Joshua Heschel and from black nationalist Marcus Garvey.

It's a preaching style well suited for Funnye's role as the newly installed chief rabbi of the International Israelite Board of Rabbis the main rabbinical body in the Hebrew Israelite community. And it works for him just as well as spiritual leader of Chicago's Beth Shalom B'nai Zaken Ethiopian Hebrew Congregation.

A cousin of Michelle Obama, Funnye, 63, found his way to the Israelite community while growing up in Chicago. He earned his rabbinic ordination from the movement's Israelite Academy and then went on to receive his bachelor's and master's degrees from Chicago's Spertus Institute for Jewish Learning and Leadership. Spertus opened mainstream doors for Funnye, who eventually went through an additional conversion in a Conservative beit din, or rabbinical court. He is also the first African American on the Chicago Board of Rabbis.

Bethany Mandel What do you do when you discover that your rabbi filmed you naked in the mikveh as you were converting to Judaism? You pull out your cell phone at 2 a.m., type up a bill of rights for Jewish converts and watch as your blog post goes viral by morning.

At least, that's how you react if you're Bethany Mandel.

A young Orthodox stay-at-home mom in New Jersey who often writes about politics from a conservative perspective, Mandel, 29, was one of Rabbi Barry Freundel's victims. She'd long been dissatisfied with the treatment she received as a convert, but it wasn't until the scandal broke that she felt emboldened to rock the boat. Once her bill of rights went up online, it was shared more than 15,000 times on Facebook, steeling other converts in turn.

Naftuli Moster It took a product of the ultra-Orthodox school system to get New York City to investigate the quality of secular education at the city's ultra-Orthodox schools.

Following a campaign by Naftuli Moster, 29, founder and executive director of an activist group called YAFFED (Young Advocates for Fair Education), New York City's Department of Education announced this year that it would look into complaints about the lack of adequate secular studies at dozens of yeshivas for ultra-Orthodox boys.

Deborah Waxman In the long communal discussion over how to relate to Jews who marry non-Jews, those in the be welcoming camp won a major battle this year, thanks in large part to Rabbi Deborah Waxman.

Waxman is president of the Reconstructionist Rabbinical Seminary, which, after more than a year of deliberation, decided in a September faculty vote to change its admissions criteria to allow for the eventual ordination of a rabbi married to a non-Jew.

Waxman, 48, became the first woman to head the congregational body of a major American Jewish denomination when she took over the merged seminary and Reconstructionist synagogue organization in 2013. She now oversees a small but influential movement, with close to 100 individual congregations and a rabbinical school that ordained eight new rabbis in 2015.

Science

Gary Cohen Gary Cohen, 59, has spent his entire career trying to reduce pollution. His Virginia-based not-for-profit, Health Care Without Harm, has been at the forefront of the push to eliminate the use of mercury in medical instruments worldwide and to dramatically reduce the number of medical waste incinerators in America, a leading source of pollution linked to birth defects and cancer.

Cohen's work was recognized this year by the MacArthur Foundation, which awarded Cohen a genius grant of \$625,000 paid over the next 5 years. Cohen intends to use the money to help the health care industry reduce its carbon footprint and to slow climate change.

Tom Frieden Tom Frieden, 55, felt the weight of America's panic. As the director of the Centers for Disease Control and Prevention, Frieden was the government's principal contact in stopping the Ebola virus epidemic in America.

Starting in 2013, Ebola had ravaged West Africa, killing thousands. Proving difficult to quarantine, the disease spread and in late 2014 the US government felt compelled to carry out medical evacuations of Americans from West Africa.

At the center of the media frenzy and panic that followed, Frieden, 55, was criticized for the CDC's unclear protocol for medical personnel to deal with Ebola that led to the death of a patient and two nurses contracting the virus.

Frieden grew up in Westchester, New York, in a mostly secular family. Before he moved to Atlanta with his wife and two children to be near the CDC headquarters, Frieden was New York City's commissioner of health and mental hygiene. Honored as the 2005 public official of the year by *Governing* magazine, he was described as the consummate Jewish mom except that he isn't nudging you about wearing a scarf [Frieden's admonitions] relate to much more serious illnesses.

Evelyn Witkin When Evelyn Witkin received the National Medal of Science from President George W. Bush in 2002, at age 81, she might have suspected that it would be the high point of an illustrious career. Perhaps it would be the icing on the cake

of the 2000 Thomas Hunt Morgan Medal, awarded for distinguished service to the field of genetics.

But in 2015, at a brisk 94, she won not only the Wiley Prize in Biomedical Sciences but the Albert Lasker Basic Medical Research Award for her work with Stephen J. Elledge on DNA damage response.

Born Evelyn Maisel in Manhattan, she moved at age 9 to Forest Hills, Queens, after her father's death. When she started New York University at 16 she was soon politically hot and was one of the seven students suspended in 1941 for protesting NYU's part in discrimination against black athletes.

Sports

Dustin Fleischer Twenty-six-year-old boxer Dustin Fleischer walks into every match wearing tiger-striped trunks blazoned with a gold Star of David. Known as The White Tiger, Fleischer, the grandson of Holocaust survivor Bernard Fleischer, has wholeheartedly incorporated his grandfather's story into his own career. Speaking to *The Jerusalem Post* in September, Fleischer said, My quest is to become the first world champion who's the [descendant] of a Holocaust survivor.

Time 100, 2016

www.time100.com

Laura Esserman, breast cancer doctor

Alan Stern, astronomer

Eli Broad, American entrepreneur and philanthropist.

Mark Zuckerberg, owner of Facebook

Julia Luis-Dreyfus, actress

Bernie Sanders, US Senator

America's Most Inspiring Rabbis, 2016

www.forward.com

Rachel Barenblat, 41, Congregation Beth Israel, North Adams, Massachusetts
Renewal; Alliance for Jewish Renewal Ordination Program

Cecelia Beyer, 42, Temple Beth Ahm Yisrael, Springfield, New Jersey
Conservative; Jewish Theological Seminary

Elizabeth Bolton, 59, Or Hanesamah, Ottawa, Ontario, Canada
Reconstructionist; Reconstructionist Rabbinical College

Rachael Bregman, 39, Temple Beth Tefilloh, Brunswick, Georgia
Reform; Hebrew Union College-Jewish Institute of Religion

Menachem Cohen, 47, Mitzit Jewish Community and The Night Ministry,
Chicago, Illinois, Independent; Hebrew Seminary: A Rabbinical School for Deaf
and Hearing

Jon Cutler, 59, Beth Israel Congregation of Chester County, Flourtown,
Pennsylvania
Reconstructionist; Reconstructionist Rabbinical College

- Noah Zvi Farkas**, 36, Valley Beth Shalom, Encino, California
Conservative; Jewish Theological Seminary
- Jeffrey Fox**, 40, Yeshivat Maharat, Bronx, New York
Orthodox; Yeshivat Chovevei Torah Rabbinical School
- Ruth Balinsky Friedman**, 31, Ohev Sholom: The National Synagogue,
Washington, DC, Orthodox; Yeshivat Maharat
- Justin Goldstein**, 35, Congregation Beth Israel, Asheville, North Carolina
Conservative; American Jewish University, Ziegler School of Rabbinic Studies
- Seth Goldstein**, 42, Temple Beth Hatfiloh, Olympia, Washington
Reconstructionist; Reconstructionist Rabbinical College
- Jessy Gross**, 36, Jewish Community Center of Baltimore, Baltimore, Maryland
Reform; Hebrew Union College-Jewish Institute of Religion
- Lauren Holtzblatt**, 38, Adas Israel Congregation, Washington, DC
Conservative; Jewish Theological Seminary
- Dan Horwitz**, 32, The Well, Detroit, Michigan
Renewal; Mesifita Adath Wolkowisk Rabbinical Academy
- David Ingber**, 47, Romemu, New York, New York
Renewal; Rabbi Zalman Schachter-Shalomi
- Cheryl Jacobs**, 46, ISH, Plantation, Florida
Conservative; Jewish Theological Seminary
- Devorah Jacobson**, 62, JGS Lifecare, Longmeadow, Massachusetts
Reform; Hebrew Union College-Jewish Institute of Religion
- Amichai Lau-Lavie**, 47, Lab/Shul, New York, New York
Conservative; Jewish Theological Seminary
- Darby Jared Leigh**, 43, Kerem Shalom, Concord, Massachusetts
Reconstructionist, Reconstructionist Rabbinical College
- Shafir Lobb**, 39, Congregation Eitz Chayim, Port Saint Lucie, Florida
Renewal, Alliance for Jewish Renewal Ordination Program
- Shana Goldstein Mackler**, 40, Congregation Ohabei Sholom, Nashville, Tennessee
Reform; Hebrew Union College-Jewish Institute of Religion
- Avram Mlotek**, 29, Base DWTN, New York, New York
Open Orthodox, Yeshivat Chovevei Torah Rabbinical School
- Hershey Novack**, 37, Chabad on Campus at Washington University in St. Louis,
St. Louis, Missouri, Orthodox; United Central Lubavitcher Yeshiva
- Aaron (Ari) Raskin**, 49, B'nai Avraham, Brooklyn, New York
Orthodox, Rabbinical College of America
- Larry Rothwachs**, 43, Congregation Beth Aaron, Teaneck, New Jersey
Orthodox; Yeshiva University
- Royi Shaffin**, 41, Congregation Or Atid, Henrico, Virginia
Conservative; Jewish Theological Seminary
- Rona Shapiro**, 55, Congregation B'nai Jacob, Woodbridge, Connecticut
Conservative; Jewish Theological Seminary
- Joshua Skoff**, 55, The Park Synagogue, Pepper Pike, Ohio
Conservative; Jewish Theological Seminary
- Stuart Weinblatt**, 63, Congregation B'nai Tzedek, Potomac, Maryland

Conservative; Hebrew Union College-Jewish Institute of Religion
Yisroel Wilhelm, 37, Chabad at the University of Colorado, Boulder, Colorado
 Orthodox; Chabad Central Yeshiva
Joey Wolf, 65, Havurah Shalom, Portland, Oregon
 Conservative; Jewish Theological Seminary
Shmuly Yanklowitz, 34, Valley Beit Midrash, Phoenix, Arizona
 Orthodox; Yeshivat Chovevei Torah Rabbinical School

Forbes List 100 Most Powerful Women, 2016

www.forbes.com/power-women

3. **Janet Yellen**, Chair, Federal Reserve
7. **Sheryl Sandberg**, COO of Facebook
8. **Susan Wojcicki**, CEO of YouTube
20. **Safra Catz**, Oracle Corporation
23. **Ruth Bader Ginsberg**, Supreme Court Justice
27. **Ruth Porat**, CFO of Alphabet
31. **Adena Friedman**, President of Global Capital Access, Technology & Insights for Nasdaq
32. **Irene Rosenfeld**, chairwoman and CEO of Mondelez International
47. **Bonnie Hammer**, chairman of NBCUniversal Cable
71. **Diane von Fürstenberg**, fashion designer

Jewish Women International 10 Women to Watch, 2015

www.jwi.org

1. **Rebecca Alexander**, New York City, psychotherapist, has Usher Syndrome Type III genetic disorder, works as spinning instructor, participates in extreme athletic endurance races, wrote memoir, *Not Fade Away: a Memoir of Senses Lost and Found*
2. **Deborah Berebichez**, New York City, physicist, television host, public speaker and educator who has dedicated her life to empowering young women interested in science careers
3. **Rabbi Sherre Hirsch**, Los Angeles, guest on *The Tyra Banks Show*, PBS's *30 Good Minutes* and others, wrote *Thresholds; How to Thrive Life's Transitions to Live Fearlessly and Regret-Free*
4. **Alyson Kapin**, Miami, pioneer in online and social media advocacy, named one of the Most Influential Women in Tech, co-author of *Social Change, Anytime, Everywhere, Always*
5. **Roberta Kaplan**, New York City, lawyer, national hero of gay rights movement after winning landmark 2013 case *United States v. Windsor*, has high profile corporate clients including JPMorgan Chase and the Minnesota Vikings
6. **Linda Lipsen**, Washington DC fights for legal rights of others as the CEO of the American Association for Justice, helped create the largest pro bono program for victims of terrorism
7. **Lynn Morgan**, Potomac, Maryland, activist and philanthropist, has leadership roles in Charles E. Smith Jewish Day School, The Jewish Federation of Greater

Washington, AIPAC, and BBYO, Sondra D. Bender Community Leadership Honoree

8. **Laurie Moskowitz**, Washington, DC, domestic political organizer, Senior Director of ONE, prominent anti-poverty advocacy organization, and co-founded political consulting agency FieldWorks
9. **Jane Randel**, devoted much of her life to spreading public awareness about domestic violence, Senior Vice-President of Communications at Liz Claiborne (now Kate Spade & Company), co-authored influential paper *Coming into the Light: Intimate Partner Violence and Its Effects at Work*
10. **Paula Shoyer**, Cookbook author

Top 13 Jewish News Makers, 2014–2015 (5775)

www.jta.org

David Blatt. American-Israeli coach David Blatt, in his first season as the Cleveland Cavaliers head coach, guided the club to the NBA Finals.

Abraham Foxman. Retired from the Anti-Defamation League after nearly three decades at its helm (and five decades on its staff). In addition to being the world's most outspoken critic of all things anti-Semitic.

Rabbi Barry Freundel. Long one of America's most prominent modern Orthodox rabbis, Barry Freundel, 63, shocked the Jewish community when he was arrested on charges of voyeurism. He was sentenced in May to 6 years in prison for secretly videotaping dozens of women in the mikvah affiliated with his Washington, DC, congregation, Keshet Israel.

Ruth Bader Ginsberg. The Supreme Court's most reliably liberal votes has morphed from merely being a prominent public figure to "the Notorious RBG" and the subject of a forthcoming book and film.

Alan Gross. In December, 65-year-old American Jewish contractor Alan Gross was released from a Cuban prison after 5 years. Gross' freedom was negotiated as part of a historic thaw in relations between the United States and Cuba. Since returning home, Gross has credited the Jewish community for helping to secure his freedom and has lobbied for easing US travel and trade.

Michael Oren. The former Israeli ambassador to the United States published a new book, "Ally," that inflamed many with his harsh (and some say unfair) criticism of the Obama administration. Oren, who was raised in New Jersey and has a doctorate in Near Eastern studies from Princeton, made aliyah in 1979.

Natalie Portman. The Israel-born Natalie Portman, 34, was among the most talked-about stars at this year's Cannes Film Festival, which premiered her directorial debut. Portman sounded off in a recent *Hollywood Reporter* interview on various Jewish topics, including her dislike of Israeli Prime Minister Benjamin

Bernie Sanders. The Vermont senator and self-described socialist has been a left-wing darling, appealing to those who see Clinton as too establishment.

Lacey Schwartz. She grew up believing she was a white Ashkenazi Jew, only to discover that her biological father was an African-American man with whom her mother had an affair. In "Little White Lie," a documentary that screened in major

US cities and aired on PBS, Schwartz explored her shifting racial identity and what it means to be black - and Jewish - in America.

Ayelet Shaked. Israel's justice minister, is secular and lives in Tel Aviv, but is a member of Jewish Home, a pro-settler party. Her calls to deport African migrants, limit the powers of Israel's High Court and enact the controversial "Jewish state" law have been controversial.

Wendy Sherman. The chief US negotiator in the nuclear deal with Iran and one of the few women participating in the negotiations.

Jill Soloway Inspired by her own father coming out as transgender in 2011, this TV producer-writer created "Transparent," one of the most acclaimed shows of the past year.

Jon Stewart. Nominated in July for an Emmy, the unabashedly liberal Stewart (nee Jonathan Stuart Leibowitz) presided over Comedy Central's fake news program for 16 years, during which time there have been countless Jewy moments.

US Jewish Politicians

Jews in the US Senate in the 114th Congress

Michael Bennet, Democrat, Colorado

Richard Blumenthal, Democrat, Connecticut

Barbara Boxer, Democrat, California

Benjamin Cardin, Democrat, Maryland

Dianne Feinstein, Democrat, California

Al Franken, Democrat, Minnesota

Carl Levin, Democrat, Michigan

Bernie Sanders, Democrat, Vermont

Brian Schatz, Democrat, Hawaii

Chuck Schumer, Democrat, New York

Ron Wyden, Democrat, Oregon

Jews in the US House of Representatives in the 114th Congress

David Cicilline, Democrat, Rhode Island

Steve Cohen, Democrat, Tennessee

Susan Davis, Democrat, California

Ted Deutch, Democrat, Florida

Eliot Engel, Democrat, New York

Lois Frankel, Democrat, Florida

Alan Grayson, Democrat, Florida

Steve Israel, Democrat, New York

Sander Levin, Democrat, Michigan

Alan Lowenthal, Democrat, California

Nita Lowey, Democrat, New York

Jerrold Nadler, Democrat, New York

Jared Polis, Democrat, Colorado

Jan Schakowsky, Democrat, Illinois

Adam Schiff, Democrat, California
 Brad Sherman, Democrat, California
 Debbie Wasserman Schultz, Democrat, Florida
 John Yarmuth, Democrat, Kentucky
 Lee Zeldin, Republican, New York

Jewish Governors

Jack Markel, Democrat, Delaware
 Peter Shumlin, Democrat, Vermont

Jewish Mayors of the Top 50 US Cities

Los Angeles, Eric Garcetti
 Chicago, Rahm Emanuel
 Austin, Steve Adler
 Las Vegas, Carolyn Goodman
 Tucson, Jonathan Rothschild
 Oakland, Libby Schaaf

Jewish US Cabinet Officers

Jack Lew, Secretary of the Treasury
 Penny Pritzker, Secretary of Commerce

Jewish US Supreme Court Justices

Stephen Breyer
 Ruth Bader Ginsburg
 Elena Kagan

21.3 Obituaries, June 2015 to May 2016

This list of obituaries was culled from the Jewish Telegraphic Agency (www.JTA.org), the Jewish Federations of North America (www.JFNA.org), *Forward* (www.forward.com), *Tablet* (www.tabletmag.com), *Jewish Journal* (www.jewishjournal.com), *The New York Times* obituary section online, and the *Toronto Star* online.

Obituaries for notable figures are abridgments of those originally posted by the JTA.

Notable Obituaries, June 2015 – May 2016¹

AARON, Daniel

May 5, 2016 (JTA)— Daniel Aaron, pioneer of American studies who taught JFK, 103

Daniel Aaron, the son of Russian-Jewish immigrants who pioneered the field of American studies and taught the likes of John F. Kennedy, has died at 103. A prolific

¹For the full obituary of individuals in the notable section see www.JTA.org.

writer and hugely influential intellectual, Aaron, is acclaimed for combining his interests in history and literature. The founding president of the Library of America, which republishes works by classic American writers for broad audiences, Aaron was the Victor S. Thomas professor emeritus of English and American literature at Harvard, where he taught for a dozen years before taking on the emeritus title. Previously he taught for 30 years at Smith College. In 2011 he received the National Humanities Medal. Aaron's colleagues and friends spanned a century of American luminaries including Robert Frost, Ralph Ellison, Edmund Wilson and Saul Bellow. In the arc of his academic career, Aaron's students included such noteworthy names as Kennedy, Norman Mailer, Walter Isaacson and Betty Friedan, who included Aaron in the acknowledgments of her book "The Feminine Mystique." Among his highly acclaimed books are "Men of Good Hope: A Story of American Progressives" (1951) and "Writers on the Left: Episodes in American Literary Communism" (1961), that included notable Jewish writer Joe Freeman, founding editor of the *Partisan Review*. "The Unwritten War: American Writers and the Civil War" (1973), was a finalist for the National Book Award.

BERGER, Sandy

Dec. 2, 2015 (JTA)— Sandy Berger, national security adviser for President Clinton, 70

Samuel "Sandy" Berger, who served as President Bill Clinton's national security adviser, has died. Berger, a prominent player at the 2000 Camp David summit, died early Wednesday of cancer. He was 70. Berger, who was Jewish, was the top foreign policy adviser for Clinton during the 1992 campaign, then served as deputy national security adviser during Clinton's first term. He was named national security adviser in 1997, at the beginning of Clinton's second term. At Camp David, Clinton fell short of bringing Israeli Prime Minister Ehud Barak and Palestinian Authority President Yasser Arafat to a peace agreement. After leaving the White House, Berger continued to consult on foreign policy, including for Hillary Clinton, the president's wife, when she served as secretary of state. Hillary Clinton reportedly consulted with Berger on how to handle Israeli Prime Minister Benjamin Netanyahu during her push for a peace agreement.

President Barack Obama recognized Berger's legacy and said he was personally grateful for his advice and counsel, *Politico* reported. Berger pleaded guilty in 2005 to a misdemeanor charge of unauthorized removal of classified material from the National Archives in Washington. He took the five classified reports while preparing to testify before the 9/11 Commission and lied to investigators about removing them. Berger was fined and sentenced to 2 years probation; he also had his security clearance suspended for 3 years. Berger, a graduate of Harvard Law School, later voluntarily relinquished his license to practice law.

BIKEL, Theodore

Jul. 21, 2015 (JTA)— Theodore Bikel, Tevye in "Fiddler on the Roof," 91

Theodore Bikel, an actor and folk singer who was recognized in 1997 with a Lifetime Achievement Award from the National Foundation for Jewish Culture, has

died at 91. Bikel, who won fame playing Tevye in “Fiddler on the Roof,” doing more performances of the role than any other actor, died Tuesday morning of natural causes at the UCLA Medical Center in Los Angeles, according to the Hollywood Reporter. Born in Vienna, Bikel fled Austria at age 13 with his family after the 1938 Nazi Anschluss. The family settled in prestate Palestine, and in 1946 Bikel went to London to study at the Royal Academy of Dramatic Arts. Bikel moved to the United States in 1954 to appear on Broadway in “Tonight in Samarkand,” becoming a U.S. citizen in 1961. Also on Broadway, he played Captain Georg Von Trapp in the first Broadway production of “The Sound of Music.” During his career, Bikel appeared on stage, film and television in musicals, dramas and comedies. In 1958 he was nominated for an Academy Award for his performance in “The Defiant Ones,” and in 1959 he co-founded the Newport Folk Festival with Pete Seeger and George Wein. Along with his arts work, Bikel was active in many left-wing causes, from the civil rights movement to the anti-apartheid movement in South Africa to the Soviet Jewry movement to progressive Zionism and the Democratic Party. He was a long-time board member of the American Jewish Congress. In 2013, at an event marking the 75th anniversary of Kristallnacht, the Austrian government honored Bikel with its highest honor in the arts. As a finale, Bikel asked the distinguished audience to rise as he sang the “Song of the Partisans” in Yiddish. Many of Bikel’s 27 albums featured Hebrew and Yiddish folk music – two languages that he spoke fluently, along with German, French and English.

BOROWITZ, Rabbi Eugene

Jan. 22, 2016 (JTA)— Rabbi Eugene Borowitz, leading Reform thinker and teacher, 91

Rabbi Eugene Borowitz, an influential thinker in Reform Judaism, has died at 91. Rabbi Rick Jacobs, the president of the Union for Reform Judaism, described Borowitz as a “larger-than-life figure in postwar Judaism,” according to the Forward, adding that Borowitz’s “impact on generations of rabbis was immense.” A longtime faculty member at Hebrew Union College-Jewish Institute of Religion’s New York campus, Borowitz was most recently its Sigmund L. Falk Distinguished Professor Emeritus of Education and Jewish Religious Thought. Borowitz was included in the Jewish Publication Society’s “Scholars of Distinction” series and Brill Publishing’s “Library of Contemporary Jewish Philosophers” book series. Borowitz published hundreds of articles and 19 books, including “Renewing the Covenant” (1991, 1996), which was translated into Hebrew for Israeli readers in 2014; “A Touch of the Sacred, a Theologian’s Informal Guide to Jewish Belief” (2007), and “Choices in Modern Jewish Thought” (1983, 1995). According to his HUC bio, Borowitz was the only Jew to have served as president of the American Theological Society. His 1974 work, “The Mask Jews Wear,” won the National Jewish Book Award in the category of Jewish thought. Borowitz was also a founder and longtime editor of *Sh’ma*, a Jewish journal. He served as visiting professor of religion at numerous major universities, including Columbia and Princeton. In addition to his rabbinic ordination, Borowitz had doctorates from HUC and Columbia University’s Teachers College. Before joining the HUC faculty, Borowitz served as a U.S. Navy chaplain in the Korean War and as national director of education at the Union of American

Hebrew Congregations (the organization later became the Union for Reform Judaism.)

GREENWALD, Ronald

Jan. 21, 2016 (JTA)— Rabbi Ronald Greenwald, former Nixon liaison to Jewish community, 82

Rabbi Ronald Greenwald, who worked to help free Soviet refusenik Natan Sharansky and others, and served as President Richard Nixon's liaison to the Jewish community, has died. In helping to free Sharansky, Greenwald reportedly made 25 trips to East Germany in the 1970s and 1980s. Sharansky, who was released in 1986, now serves as the head of the Jewish Agency for Israel. Greenwald also worked to free political activist Lori Berenson, who was held in a Peruvian prison, and spy for Israel Jonathan Pollard. He was successful in negotiating the rescue of an Israeli citizen, Miron Markus, from Mozambique in 1978. He became active in politics in 1962, and worked on the New York gubernatorial campaign of Nelson Rockefeller, helping him win a large share of the Jewish vote for a Republican at the time. The Rockefeller campaign recommended Greenwald to the Nixon campaign, and he worked in the Jewish community for Nixon's 1972 reelection. During the Watergate scandal, Greenwald contacted Democratic Jewish members of Congress, including Elizabeth Holtzman, Bella Abzug and Arlen Specter, working to convince them that impeaching the president would weaken the United States and, by extension, hurt Israel.

GROVE, Andy

Mar. 22, 2016 (JTA)— Former Intel CEO Andy Grove, a Holocaust survivor, 79

Andy Grove, a Holocaust survivor who would revolutionize the personal computer industry as chairman of Intel, has died. Grove, who survived the Holocaust living under a false name, died Monday at 79, Intel announced the following day. Grove was diagnosed with Parkinson's disease in 2000 and contributed toward research for a cure. Grove was present at the founding of Intel in 1968, becoming the company's president in 1979 and CEO in 1987. He played a critical role in the decision to move Intel's focus from memory chips to microprocessors and led the firm's transformation into a widely recognized consumer brand. He was a noted scientist, earning a doctorate in chemical engineering from the University of California at Berkeley. He held several patents on semiconductor devices and wrote over 40 technical papers. He also was the author of several books. Grove was born András István Gróf to middle-class Jewish parents in Budapest, Hungary. When the Nazis occupied Hungary, Grove and his mother were hidden by non-Jewish friends under assumed names. He escaped into Austria during the Hungarian Revolution in 1956, immigrating to the United States in 1957. He donated \$26 million to the City College of New York in 2006 to help establish the Grove School of Engineering. "We are deeply saddened by the passing of former Intel Chairman and CEO Andy Grove," said Intel CEO Brian Krzanich. "Andy made the impossible happen, time and again, and inspired generations of technologists, entrepreneurs, and business

leaders.” He and his wife, Eva, also a refugee from Europe whom he met while working at a resort in New Hampshire, were married for 58 years.

HABERMAN, Bonna Devora

Jun. 16, 2015 (JTA)— Bonna Devora Haberman, Women of the Wall founder

Bonna Devora Haberman, the founder of Women of the Wall, a group pressing for egalitarian prayer at the Western Wall, has died. Haberman, a Canadian-born scholar, author and activist who lived in Israel and the United States, died Tuesday of cancer, *The Jerusalem Post* reported. Haberman taught at Harvard, Brandeis and the Hebrew University of Jerusalem, and was the author of “Israeli Feminism Liberating Judaism: Blood and Ink” and “Rereading Israel: The Spirit of the Matter.” In addition to founding Women of the Wall in 1988, Haberman founded and directed Brandeis University’s Mistabra Institute for Jewish Textual Activism and co-directed, with the Palestinian actor-director Kader Herini, an Israeli-Palestinian community theater project in Jerusalem called YTheater. She made aliya in 1988, but returned to the U.S. to teach until 2004. According to a post placed on Haberman’s Facebook page on Tuesday, she died at her Jerusalem home surrounded by family and friends. She is survived by her husband, Shmuel Browns, and five children.

KAYE, Judith

Jan. 7, 2016 (JTA)— Groundbreaking New York judge, 77

Judith Kaye, the first woman to serve as chief judge for New York state’s highest court, has died. Kaye died Thursday of cancer at her home in Manhattan, media outlets reported. She was 77. Appointed to the Court of Appeals by then-Gov. Mario Cuomo in 1983, Kaye initially served as an associate judge before becoming chief judge in 1983. She served in that role until her retirement in 2008, when she reached the mandatory retirement age of 70. In 2009, she began work at the prominent law firm Skadden, Arps, Slate, Meagher & Flom. According to her bio on the Skadden, Arps website, Kaye “gained a national reputation for both her groundbreaking decisions and her innovative reforms of the New York court system.” She also streamlined New York’s jury system and created specialized courts focusing on issues such as drug addiction, domestic violence and mental health issues, the bio said. Kaye authored more than 200 publications, including articles on legal process, state constitutional law, women in law, juvenile justice and problem-solving courts. According to the Jewish Women’s Archive, Kaye’s “most significant work” was establishing the Center for Court Innovation, which it described as “an experimental think-tank to improve the workings of the judiciary, which made New York state a leader in court reform and whose impact was felt long after Kaye’s retirement in 2008.”

LEIFMAN, Morton

May 10, 2016 (JTA)— Rabbi Morton Leifman, longtime dean of JTS cantors’ school, 89

Rabbi Morton Leifman, who oversaw the training of Conservative movement cantors for decades, has died. Leifman, a former vice president of the Jewish

Theological Seminary in New York and longtime dean of its Cantors Institute, now called the H.L. Miller Cantorial School, died May 5 in Rockville, Maryland. He was 89. A Minneapolis native, Leifman began his five decade career at JTS in 1959, becoming dean of students of the Teachers Institute and director of the Joint Bet Din. He became the dean of the Cantors Institute-Seminary College of Jewish Music in 1973, and while serving as dean was named senior vice president under Chancellor Gerson Cohen. In the 1980s he was named a vice-chancellor at JTS, the title he held at the time of his retirement. He taught nusach, or cantillation, and liturgy in both the cantorial and rabbinical schools at JTS, and also made recordings of them. Leifman was considered a master raconteur. Leifman was one of the first rabbis to travel behind the Iron Curtain, meeting with leaders of the Jewish community and government officials in Poland, Russia and Czechoslovakia. He graduated from New York University in 1950 and was ordained by JTS in 1951, working for Heschel and Rabbi Mordecai Kaplan, a co-founder of Reconstructionist Judaism, during his student years. Leifman is survived by his wife of 54 years, Vera; four children; eight grandchildren, and four great-grandchildren.

MANDEL, Joseph C

Mar. 23, 2016 (JTA)— Joseph C. Mandel, a businessman who gave millions to Jewish schools, 102

Joseph C. Mandel, a philanthropist who donated tens of millions of dollars to Jewish schools, has died at 102. Along with his two brothers, Mandel co-founded the Jack, Joseph and Morton Mandel Foundation in 1953. The brothers have since donated millions to several schools and civic programs in their native Cleveland and around the world. Their gifts to Case Western Reserve University in Cleveland established the Mandel School of Applied Social Sciences, the Mandel Center for Non-Profit Management and the Alzheimer's Care Institute. They also funded the Mandel Center for the Humanities and the Mandel Center for Studies in Jewish Education at Brandeis University in Boston. Their \$17 million gift last year to the Agnon School in Beachwood, Ohio – which was renamed the Joseph and Florence Mandel Jewish Day School – was one of the largest ever to be a day school. Mandel was born in Poland in 1913 and immigrated with his parents to Cleveland at the age of 7.

MICHEL, Ernest

May 9, 2016 (JTA)— Ernest Michel, Auschwitz survivor and longtime Jewish leader, 92

Ernest (Ernie) Michel, who after surviving Auschwitz and a forced death march went on to become a prominent American Jewish communal leader, has died at 92. Michel died at his home in Manhattan on Saturday. He worked as a Jewish communal professional for more than 60 years, joining the staff of the United Jewish Appeal in 1947, according to UJA-Federation of New York. He served as its executive vice president from 1970 to 1989, overseeing the merger that created UJA-Federation of New York. Michel also served as chairman of the World Gathering of Jewish Holocaust Survivors and negotiated with the Mormon Church over the

church's practice of posthumously baptizing Jews who died in the Holocaust. According to an interview printed on Wollheim Memorial, a site featuring testimonies of numerous Holocaust survivors, Michel was born in Mannheim, Germany, in 1923, the son of a cigarette manufacturer. In 1939, he was deported to a forced labor camp and later to Auschwitz. After a forced death march to Buchenwald in January 1945, he was forced on a second death march in April, which he managed to escape. Michel's parents and grandparents were killed in the Holocaust, but his younger sister, Lotte, fled to France and then went into hiding there.

ROBERTS, Doris

Apr. 19, 2016 (JTA)— Doris Roberts, 4-time Emmy winner from “Everybody Loves Raymond,” 90

Doris Roberts, who won four Emmy Awards as the meddling mother Marie Barone on the popular sitcom “Everybody Loves Raymond,” has died. Roberts, who was of Russian Jewish descent, died overnight Monday in her sleep, her spokeswoman told The Associated Press. The cause of death was not immediately known. She was 90.

Roberts “will be remembered for lighting up every room she walked into with an unparalleled combination of energy, humor, warmth and even a little bit of grit,” CBS, which broadcast “Raymond” from 1996 to 2005, said in a statement. She won Emmys for best supporting actress and was nominated seven times portraying Marie, matriarch of a dysfunctional Italian family. Roberts won another Emmy for a guest appearance on “St. Elsewhere” playing a homeless woman. In 2003, she was awarded a star on the Hollywood Walk of Fame. Roberts had a recurring role on the television detective drama “Remington Steele” and also appeared in several Broadway shows beginning in the 1950s. A St. Louis native who grew up in New York, Roberts was raised by her mother, Ann Meltzer, with the help of her family, after Meltzer was deserted by her husband. Roberts took the last name of her stepfather, Chester Roberts.

RUBIN, Tibor Dec. 8, 2015 (JTA)— Holocaust survivor and Korean War hero, 86

Tibor Rubin, a Korean War hero who survived a Chinese prisoner of war camp and before that the Mauthausen concentration camp, has died. Rubin, who won the Congressional Medal of Honor for his heroism, died Saturday in Garden Grove, California, of natural causes. Born in Paszto, a Hungarian shtetl of 120 Jewish families, Rubin was 15 when he was liberated from Mauthausen after 2 years by U.S. troops, and vowed to repay his debt by enlisting in the Army after arriving in New York in 1948. During the Korean War in 1950, Rubin singlehandedly defended a hill for 24 h against waves of North Korean soldiers to cover the retreat of his company. Rubin was recommended three times for the Congressional Medal of Honor by two of his commanding officers for his conduct in the war. But the necessary paperwork was intentionally sabotaged by the company's anti-Semitic first sergeant, according to testimonies by many of Rubin's comrades. In late 1950, Rubin was severely wounded and captured by Chinese troops. He would spend 2 1/2 years

in the POW camp. Applying skills acquired during the Holocaust, Rubin regularly stole food from Chinese supply depots and distributed it equally among his fellow prisoners, who later credited him with keeping 40 people alive. Rubin finally won the Congressional Medal of Honor in 2005. “I want this recognition for my Jewish brothers and sisters,” he said upon receiving the medal. “I want the goyim to know that there were Jews over there, that there was a little greenhorn from Hungary who fought for their beloved country.” Earlier this year, Garden Grove, where Rubin lived, bestowed his name on its new public library. Rubin is survived by his wife, Yvonne, and two children, Frank and Rosalyn.

SAFER, Morley

May 19, 2016 (JTA)— Morley Safer, award-winning “60 Minutes” correspondent, 84

Morley Safer, a “60 Minutes” correspondent for 46 years who as a reporter helped turn American public opinion against the Vietnam War with his coverage showing U.S. atrocities, died Thursday. Safer, who died a week after his retirement from the CBS newsmagazine was announced, filed his last report, his 919th, in March and reportedly had been ill. He died at his Manhattan home; the CBS announcement announcing his death gave no cause. On Sunday, the network screened an hourlong retrospective about his career. Among the highlights noted by Safer, the winner of numerous journalism awards and 12 Emmys, was his 1965 dispatch that showed Marines torching the homes of villagers in a Vietnamese hamlet. “Morley was one of the most important journalists in any medium, ever,” CBS Chairman and CEO Leslie Moonves said in the announcement of Safer’s death. “He broke ground in war reporting and made a name that will forever be synonymous with “60 Minutes.” Safer, a Toronto native born to an Austrian-Jewish family, wrote a book, “Flashbacks: On Returning to Vietnam,” in 1990.

Safer reported for the Canadian Broadcasting Corp. before joining CBS News in 1964. He first worked as a correspondent in London, and in 1965 opened a Saigon Bureau for CBS News. He became London bureau chief in 1967, and reported from Europe, Africa and the Middle East before returning to Vietnam to cover the war. Safer won top journalism honors, including three Overseas Press Club Awards, three Peabody Awards, two Alfred I. duPont-Columbia University Awards, two George Polk Memorial Awards and the Paul White Award from the Radio/Television News Directors Association. He also received the Fred Friendly First Amendment Award from Quinnipiac College, and the Robert F. Kennedy Journalism Awards First Prize for Domestic Television, according to CBS.

SCHAYES, Dolph

Dec. 11, 2015 (JTA)— Dolph Schayes, Jewish basketball star, 87

Dolph Schayes, a Jewish basketball player who was voted one of the 50 greatest players in NBA history, has died. Schayes, who had terminal cancer, died Thursday. According to a 2014 article in *The New York Jewish Week*, the 12-time All-Star was “arguably, to professional basketball, what Sandy Koufax and Hank Greenberg were to baseball – the most prominent professional Jewish athlete to ever to play his

sport.” The first player in the National Basketball Association to score 15,000 points, Schayes never missed a game between February 1952 and December 1961, according to the Times, and led the Syracuse Nationals to the championship in 1955. In 1966, Schayes was named NBA Coach of the Year for leading the Philadelphia 76ers, who were led by Wilt Chamberlain. More than a decade later, he coached the U.S. basketball team at the international Maccabiah Games in Israel to a gold medal. Schayes was inducted into the Naismith Memorial Basketball Hall of Fame in 1973. Born in the Bronx (his given name was Adolph) to Romanian Jewish immigrants, Schayes began playing basketball on local playgrounds, then starred at DeWitt Clinton High School in his native New York City borough. As a freshman at New York University, where he studied aeronautical engineering, Schayes helped the team reach the NCAA Finals.

SHANDLING, Gary

Mar. 24, 2016 (JTA)— Garry Shandling, comic star of “Larry Sanders Show,” 66

Garry Shandling, a comedian, actor, writer and producer best known for starring in the Emmy-winning “The Larry Sanders Show,” has died at 66. The cause of death has not yet been reported. Born in Chicago, Shandling grew up in Tucson, Arizona, where his family had moved in hopes that the climate would be therapeutic for Shandling’s older brother, who had cystic fibrosis. His mother ran a pet store and his father owned a print shop. In a 2007 interview with The New York Times, Shandling said he became interested in comedy as a teen, when he saw Woody Allen appear on a children’s TV show. Shandling’s “big break,” according to the Times, came when he appeared on “The Tonight Show” in 1981 and host Johnny Carson said, “His name is Garry Shandling. You’ll hear a lot about him.” Shandling wrote for several sitcoms, including “Welcome Back Kotter,” but the first sitcom in which he appeared, “It’s Garry Shandling’s Show,” ran from 1986 to 1990, first on Showtime then Fox. “The Larry Sanders Show” ran on HBO from 1992 to 1998. According to Variety, Shandling was nominated for 18 Emmys for “The Larry Sanders Show” and won an Emmy for the series finale. He also hosted both the Grammys and Emmy Awards several times. The series “was said to have a lasting impact on comedy at HBO, influencing such series as [Larry David’s] ‘Curb Your Enthusiasm,’” Variety reported.

STOLIAR, David

Jan. 24, 2016 (JTA)— David Stoliar, sole survivor of bombed ship fleeing Holocaust, is remembered

David Stoliar, the only survivor of the Struma, an ill-fated ship that was carrying 800 Jews fleeing the Holocaust in Romania, died in 2014, but his death was not widely or nationally reported. The New York Times reported Sunday that Stoliar’s death in 2014 received little attention outside of Oregon, where he lived. The Times had an obituary prepared before his death and published it on Sunday. Stoliar died on May 1, 2014, at his longtime residence in Bend, Oregon. He was 91. He almost never spoke about the Struma incident, the Oregonian reported in its obituary from

the time of his death. The Struma was barred from entering then-Palestine, held in Turkey for several months, then set adrift without power and torpedoed by a Soviet submarine in the Black Sea in 1942. Stoliar eventually made it to Palestine and served as a member of the British Army's Jewish Brigade in 1943, serving in Egypt and Libya. He also fought for Israel in the 1948 War of Independence. Stoliar worked in the oil industry, serving as an executive in Japan for 18 years, and later in shoe manufacturing. He moved to Oregon in 1971. He was born in 1922, in Chisinau, Romania. His father bought him a ticket on the Struma, an old cattle boat that had engine trouble. It sailed in December 1941 from a port on the Black Sea with nearly 800 Romanian, Bulgarian and Russian Jews, and very little food or water. The engines on the boat failed near Turkey, which towed it to port, where it remained while Turkish officials debated its fate. Britain would not allow the passengers to enter Palestine. Ultimately the boat was towed back to the Black Sea and left to drift aimlessly. It was fired on by a Soviet sub with orders to sink all ships in the Black Sea to prevent supplies from reaching Germany. The torpedo blew apart the ship, leading to the death of everyone on the ship except Stoliar. The loss of the Struma and Stoliar's survival were largely unknown until Stoliar told his story to New York Times reporter Douglas Frantz in 2000. The story was recounted in the 2003 book "Death on the Black Sea."

VIGODA, Abe

Jan. 26, 2016 (JTA)— Abe Vigoda, known for "Barney Miller" role, 94

Abe Vigoda, a Jewish actor best known for playing a cranky police detective in the 1970s sitcom "Barney Miller," has died. In addition to his role as Sgt. Philip K. Fish on "Barney Miller," Vigoda is best known for playing mobster Salvatore Tessio in "The Godfather." Although he was not Italian, Vigoda at times was mistaken for one. According to The Washington Post, Vigoda reported that during filming of "The Godfather," some New York mafia members showed up on the set and "They kept looking at me, as if to say, 'What family is he from?'" Vigoda also starred in "Fish," a short-lived spinoff to "Barney Miller." Born in Brooklyn, Vigoda was the son of Russian Jewish immigrants. He started acting as a teenager, attending the Theater School of Dramatic Arts at Carnegie Hall. Vigoda worked steadily in theater and television for decades before gaining prominence with his roles in "The Godfather" and "Barney Miller." According to the AP, Vigoda once said: "When I was a young man, I was told success had to come in my youth. I found this to be a myth. My experiences have taught me that if you deeply believe in what you are doing, success can come at any age."

WYSCHOGROD, Michael

Dec. 18, 2015 (JTA)— Jewish theologian and philosopher, 87

Michael Wyschogrod, an influential German-born Jewish philosophy professor and theologian has died at 87. He taught philosophy at various colleges in the City University of New York system and served as head of the philosophy department at Baruch College. He later moved to the University of Houston. A modern Orthodox Jew, Wyschogrod focused in his scholarly work on Jewish theology and religious

dialogue between Christians and Jews. His books include “The Body of Faith: God in the People Israel” and “Abraham’s Promise: Judaism and Jewish-Christian Relations.” Jonathan Sarna, a Brandeis University professor of Jewish history and chair of H-Judaic, described Wyschogrod as “one of the premier Jewish theologians of our time.” The Berlin-born Wyschogrod fled the Nazis with his family in 1939, at age 10. He studied at Yeshiva University with Rabbi Joseph Soloveitchik, considered by many to be the founder of modern Orthodoxy, and earned a doctorate at Columbia University.

Full List of Obituaries, June 1–December 31, 2015

- AARON, JANE: Independent filmmaker, author, and illustrator for *Sesame Street* and *Between the Lions*, d. 6-27-15.
- ABRAMS, AL: First publicist for Motown Records, d. 10-3-15.
- ACZEL, AMIR: Mathematics professor and bestselling author, d. 11-26-15.
- ADAMS, ARLIN MARVIN: Federal judge considered for the Supreme Court, d. 12-22-15.
- ADELSON, MERVYN LEE: Co-founder of Lorimar Television and once married to Barbara Walters, d. 9-8-15.
- AKERMAN, CHANTAL ANNE: Acclaimed film director and professor of film at City College of New York, d. 10-5-15.
- ALEXANDER, VAN: Emmy Award-winning composer and conductor for television and film scores, d. 7-19-15.
- ARANBAYEV, ARON “ERIC”: New York jeweler popular with hip-hop artists, d. 7-20-15.
- ARONSON, DAVID: Professor and leading Boston expressionist who established the Boston University Art Gallery, d. 7-2-15.
- ASNIS, DEBORAH SUSAN: Chief of infectious diseases at Flushing Hospital Medical Center who reported the first cases of West Nile Virus, preventing its spread, d. 9-12-15.
- BAXANDALL, ROSALYN FRAAD: Feminist activist and professor of American and Women’s Studies at the State University of New York, d. 10-13-15.
- BAYME, YEHUDA: Taught remedial studies to elementary school students in Brooklyn, d. 9-7-15.
- BEKENSTEIN, JACOB DAVID: Groundbreaking physicist who studied black hole thermodynamics, d. 8-16-15.
- BERGER, SANDY: National security adviser to President Clinton, d. 12-2-15.
- BERGMAN, RABBI BEN ZION: Scholar of Jewish law who designed the mikveh at American Jewish University, d. 6-22-15.
- BERNHARDT, MELVIN: Tony Award-winning Broadway director, d. 9-12-15.
- BIALOWAS, HENRY: Tailor and designer who created the inaugural ball gowns for first ladies Pat Nixon and Lady Bird Johnson, d. 8-22-15.

- BICKEL, STEVE: Film producer and senior executive at Warner Brothers International, d. 9-4-15.
- BIKEL, THEODORE: Academy Award nominee, folk singer, and Broadway star best known for his role as Tevye in *Fiddler on the Roof*, d. 7-21-15.
- BLATT, THOMAS: Sobibór escapee and key witness against guard John Demjanjuk, d. 10-31-15.
- BOYM, SVETLANA: Russian studies professor, artist, and playwright, d. 8-5-15.
- BRONSTEIN, ALVIN: Attorney who founded and directed the National Prison Project of the American Civil Liberties Union Foundation, d. 10-24-15.
- BUBIS, GERALD: Founded the School of Jewish Communal Service and was known as a pioneer in the field, d. 8-21-15.
- BUCKSBAUM, MELVA: Prolific art collector who served as president of Des Moines Art Center's board and vice chairwoman of the Whitney Museum of American Art's board of trustees, d. 8-16-15.
- CARTER, JACK: Comedian, television host, and actor, d. 6-28-15.
- CHARTOFF, ROBERT: Academy Award-winning movie producer who won Best Picture for *Rocky*, d. 6-10-15.
- CHEUSE, ALAN: Writer and critic who regularly appeared on NPR's *All Things Considered* as a book reviewer, d. 7-31-15.
- COHEN, DAVID: Public-interest lobbyist who served as president of Common Cause and fought for greater transparency and accountability in government, d. 11-29-15.
- DAVIS, AVI: Attorney, journalist, documentarian, and president of the American Freedom Alliance, d. 12-21-15.
- DOCTOROW, E. L.: Award-winning author and finalist for the Pulitzer Prize, d. 7-21-15.
- DUBKIN-YEARWOOD, PAULINE: Managing editor of the *Chicago Jewish News*, d. 12-22-15.
- ELKES, JOEL: Leading neuroscientist who served as the first president of the American College of Neuropsychopharmacology, d. 10-30-15.
- ENGLEMAN, EPHRAIM: Renowned rheumatologist who was awarded the Presidential Gold Medal Award from the American College of Rheumatology, d. 9-2-15.
- FAITELEWICZ, BETH: Nurse at Beth Israel Medical Center in Manhattan involved in the 9/11 recovery efforts, d. 9-7-15.
- FAITELEWICZ, MORRIS: 9/11 first responder, auxiliary policy officer, and member of the volunteer Jewish ambulance service, Hatzolah, d. 9-7-15.
- FEINSTEIN, HAROLD MARTIN: Widely featured New York photographer, d. 6-20-15.
- FERRO, DANIEL: Renowned opera singer who taught at Juilliard and toured with the Israel Philharmonic Orchestra and the Graz Opera Company of Austria, d. 11-18-15.
- FIELD, MERVIN: Leader in public opinion polling who established the Field Research Corporation, d. 6-8-15.

- FINK, ELIZABETH M.: Prominent civil rights attorney who worked for the Attica Brothers Legal Defense Committee, d. 9-22-15.
- FLESH, HEDY PATRICIA: Philanthropist and businesswoman, d. 9-18-15.
- FRANKEL, LEON: Highly decorated US Aviator who also fought for Israeli independence, d. 10-7-15.
- GILBERT, RUTH ALICE "RONNIE": Award-winning folk singer of the Weavers and political activist, d. 6-6-15.
- GILMAN, ALFRED GOODMAN: Nobel Prize-winning pharmacologist and biochemist, d. 12-23-15.
- GOLDEN, JOY: Advertising executive best known for her Laughing Cow cheese campaigns, d. 8-29-15.
- GOLDENBERG, PAUL: Founder of Paul's TV, d. 8-13-15.
- GOLDHIRSCH, SHERI: Former artistic director for Young Playwrights, Inc., d. 9-22-15.
- GOLDMAN, SAMUEL: Philanthropist and founder and president of Executive Car Leasing Company, d. 6-10-15.
- GOLDSMITH, BETH HERSH: Community and human rights activist who headed the Jewish Community Relations Council's Commission on Soviet Jewry, d. 11-29-15.
- GOLDSTEIN, CHARLES: Lead counsel for the Commission for Art Recovery, an organization that recovers artwork stolen from Holocaust victims, d. 7-30-15.
- GREEN, MALKA: Philanthropist who supported the arts and co-founded the Friends of Simon Wiesenthal Center for Holocaust Studies in Toronto, d. 6-21-15.
- GREENBERG, JOSHUA: Co-founder of music streaming service Groovespark, d. 7-19-15.
- GROSS, GERALD: Prominent editor and publisher who worked with E. E. Cummings, George Orwell, Carl Jung, and Albert Speer, d. 10-15-15.
- GROSS, SALLY: Choreographer and dancer who performed with the avant-garde Judson Dance Theater, d. 7-20-15.
- HABERMAN, BONNA DEVORA: Scholar, author, and Women of the Wall founder, d. 6-16-15.
- HADDA, JANET RUTH: Founder of the Yiddish program at UCLA and first tenured professor of Yiddish in the US, d. 6-23-15.
- HAGER, RABBI PINCHAS SHULEM: Eldest son of the Vizhnitz Hasidic sect's Grand Rabbi, d. 6-4-15.
- HALLAC, CHARLES SHAUL: Co-president of BlackRock Inc., a global investment management company, d. 9-9-15.
- HIRSCH, JULES: Physician and leading researcher at Rockefeller University in the study of obesity as a biochemical disorder, d. 7-23-15.
- HIRSHHORN, OLGA ZATORSKY: Philanthropist and major art collector who served on the board of the Hirshhorn Museum, founded by her husband Joseph, d. 10-3-15.
- HOFFMANN, STANLEY: Founder of the Center for European Studies at Harvard University, d. 9-13-15.

- HORNER, JAMES: Composer who won Oscars, Grammys, and Golden Globes for scoring many blockbuster films such as *Titanic* and *Avatar*, d. 6-22-15.
- HOROWITZ, RICHARD: Acclaimed timpanist of the Metropolitan Opera who also crafted conductors' batons, d. 11-2-15.
- INGELS, MARTY: Film and TV actor, comedian, and talent agent, d. 10-21-15.
- KADANOFF, LEO PHILIP: Former president of the American Physical Society who was awarded the National Medal of Science from President Clinton, d. 10-26-15.
- KAMIN, ARTHUR: Former president of the New Jersey Press Association, editor of *The Daily Register*, and former chairman of the Rutgers University Board of Trustees, d. 9-22-15.
- KLAUSNER, HARRIET: Prolific online book reviewer ranked number 1 in Amazon's "Hall of Fame" for reviewers, d. 10-15-15.
- KLEIN, ARNOLD: Dermatologist and FDA consultant who helped raise money for AIDS research, d. 10-22-15,
- KLEIN, RABBI BINYOMIN: Longtime personal aide to Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, d. 6-5-15.
- KLEINMAN, RABBI SOLOMON F.: Rabbi and social justice advocate, d.10-9-15.
- KOHLBERG, JEROME JR.: Billionaire financier and philanthropist, d. 7-30-15.
- KONOVER, SIMON: Civic leader, philanthropist, and real estate magnate, d. 10-20-15.
- KOTZIN, MICHAEL: Longtime top official at the Jewish United Fund/Jewish Federation of Metropolitan Chicago, d. 10-18-15.
- KRIEGER, BYRON: Former US Olympic fencer, d. 11-9-15.
- KRYSTAL, HENRY: Concentration camp survivor who led research in treatment for post-traumatic stress disorder, d. 10-8-15.
- LAKIN, RICHARD: American-Israeli educator and peace activist slain in a terrorist attack in Jerusalem, d. 10-27-15.
- LARSON, JACK EDWARD: Television and film actor who played Jimmy Olsen in the TV series *Adventures of Superman*, d. 9-20-15.
- LATNER, ALBERT: Canadian real estate developer and community leader, d. 6-11-15.
- LEIBOWITZ, HOWARD: Jewish leader who was aide to two Boston mayors, d. 12-27-15.
- LENART, LOUIS: Fighter pilot credited with saving Tel Aviv during Israel's War of Independence, d. 7-20-15.
- LEONARD, MICHAEL: Broadway, film, and TV composer who wrote music for *Happy Days*, d. 10-31-15.
- LERMAN, RHODA: Award-winning author and professor of creative writing and Judaic studies who won the Jewish Book of the Year Award for *God's Ear*, d. 8-30-15.
- LIEBERMAN, EVELYN: First woman White House Deputy Chief of Staff and first United States Under Secretary of State for Public Diplomacy and Public Affairs, d. 12-12-15.

- LIPKIN, SEYMOUR: Acclaimed concert pianist, Julliard instructor, and director of Kneisel Hall Chamber Music Festival and School in Blue Hill, Maine, d. 11-16-15.
- LYONS, JEFFREY: Canadian attorney, activist, and lobbyist who was the son of Lyons Food Mart founder, d. 7-26-15.
- MANDEL, MARVIN: Former speaker of the Maryland House of Delegates and only Jewish governor of Maryland, d. 8-30-15.
- MATLOFF, JACK: Pioneering heart surgeon, d. 8-20-15.
- MILNER, MARTIN SAM: TV, film, and radio actor who co-starred in the television series *Route 66*, d. 9-6-15.
- MINTZ, SIDNEY WILFRED: Distinguished anthropologist who cofounded Johns Hopkins University's anthropology department, d. 12-27-15.
- MONDSCHHEIN, IRVING "MOON": National Jewish Sports Hall of Famer and Olympic athlete who competed in the 1948 decathlon, d. 6-5-15.
- NEWHOUSE, SUSAN: Philanthropist who co-founded the Susan and Donald Newhouse Center for the Humanities at Wellesley College, d. 8-13-15.
- ORDEN, TED: Philanthropist and founder of Thrifty Oil Co., d. 9-11-15.
- PHILLIPS, LARRY: Philanthropist, businessman, and founder of the American Jewish World Service, d. 9-11-15.
- PIAMENTA, YOSI: Well-known Orthodox Jewish rocker, d. 8-23-15.
- PISAR, SAMUEL: Founder of Yad Vashem France and advisor to President John F. Kennedy, d. 7-27-15.
- POPE, LILLIE: Educational director and vice-president of the Ezra Jack Keats Foundation who received many honors and awards for her work in special education, d. 10-26-15.
- PRESSMAN, RABBI JACOB: Civil rights leader and founder of the University of Judaism in Los Angeles, d. 10-1-15.
- RAAB, EARL: Director of the San Francisco Jewish Community Relations Council and co-founder of the Jewish Public Affairs Committee of California, d. 10-24-15.
- RAPP, YEKUTIEL: Prominent Crown Heights Rabbi, educator, and activist, d. 6-29-15.
- REES, ROGER: Tony Award-winning, Broadway actor inducted into the American Theater Hall of Fame, d. 7-10-15.
- RING, FRANCES KROLL: Personal assistant to F. Scott Fitzgerald whose memoir was adapted to film, d. 6-18-15.
- ROBERTS, RALPH J.: Co-founded Comcast and served as its CEO for over 40 years, d. 6-18-15.
- ROLLINS, JACK: Producer and talent manager for comedians such as Woody Allen, Billy Crystal, David Letterman, and Robin Williams, d. 6-18-15.
- ROOT, LEON: Former president of the American Academy for Cerebral Palsy and Developmental Medicine, d. 9-21-15.
- ROSE, IRWIN ALLAN: Nobel Prize-winning biochemist and cancer researcher, d. 6-2-15.

- ROSEN, LARRY: Co-founder of GRP Records and pioneering music producer, d. 10-9-15.
- ROSENBAUM, TERRY: Fund-raiser who served as director of capital development for Long Island Jewish Hospital, d. 9-15-15.
- RUBIN, TIBOR: Korean War hero who earned the Congressional Medal of Honor, d. 12-5-15.
- SACKS, OLIVER: Neurologist and author of best-seller, *Awakenings*, d. 8-30-15.
- SALTER, JAMES: Award-winning author and screenwriter, d. 6-19-15.
- SANDERS, MARLENE: Emmy Award-winning news correspondent, anchor, and producer for major network news, d. 7-14-15.
- SANDS, FRED: Member of the President's Advisory Committee on the Arts and co-founder of the Museum of Contemporary Art, Los Angeles, d. 10-23-15.
- SCAASI, ARNOLD: Award-winning Canadian fashion designer who designed gowns for celebrities and first ladies, d. 8-3-15.
- SCARF, HERBERT ELI: Noted economist who developed the Scarf algorithm, d. 11-15-15.
- SCHAPIRO, MIRIAM: Canadian artist who co-founded the Feminist Art Program at California Institute of the Arts, d. 6-20-15.
- SCHAYES, DOLPH: NBA star who was inducted into the Basketball Hall of Fame and named one of the 50 greatest players in NBA history, d. 12-10-15.
- SCHIFF, IRWIN: Income tax protester and one-time Libertarian presidential candidate who was imprisoned for tax evasion, d. 10-16-15.
- SCHIFFMAN, CHARLIE: Longtime head of the Jewish Federation in Portland, Oregon, d. 7-14-15.
- SCHWARTZ, EZRA: American Yeshiva student slain in a terrorist attack while volunteering in Israel, d. 11-19-15.
- SECKEL, AL: Co-creator of the Darwin fish symbol, d. 9-15-15.
- SHAVITZ, BURT: Beekeeper who founded Burt's Bees, d. 7-5-15.
- SHIKLER, AARON ABRAHAM: Portrait artist who painted the official White House portraits of John F. Kennedy, Jacqueline Kennedy, and Nancy Reagan, d. 11-12-15.
- SHORENSTEIN, DOUGLAS: Philanthropist and businessman inducted into San Francisco's Bay Area Business Hall of fame, d. 11-24-15.
- SILVERSTEIN, JOSEPH: Famed violinist and conductor with the Boston Symphony Orchestra, d. 11-22-15.
- SIMON, ROBERT E.: Visionary who created the town of Reston, VA and once part-owner of Carnegie Hall, d. 9-21-15.
- SISCHY, INGRID BARBARA: Former editor of both *Artforum* magazine and Andy Warhol's *Interview* magazine, consulting editor for *The New Yorker*, and contributing editor to *Vanity Fair*, d. 7-24-15.
- SMOLOVER, RAY: Longtime executive vice president of the American Conference of Cantors and founder and director of the Opera Theatre of Westchester, d. 9-11-15.

- SNYDER, NEELY TAL: Program director at the Pearlstone Center in Maryland who co-founded the Jewish LGBT advocacy organization, JQ Baltimore, d. 8-10-15.
- SOBEL, LARA: Slain Vermont social worker beloved by community, d. 8-7-15.
- SOKOLOFF, LOUIS: Pioneering researcher at the National Institutes of Health who developed techniques to study brain function, d. 7-30-15.
- SPITZER, ROBERT: Ground-breaking psychiatrist who helped develop the *Diagnostic and Statistical Manual of Mental Disorders*, d. 12-25-15.
- STEINBERG, GOLDIE: Oldest living Jew at the time of her death at 114, d. 8-16-15.
- STERN, VERA: Supported the America-Israel Cultural Foundation, the Musicians Foundation, Israel Bonds, and helped save Carnegie Hall from demolition, d. 7-21-15.
- STROMBERG, VIVIAN: Founder and executive director of human aid organization, Madre, d. 9-24-15.
- STUDLEY, JULIEN: Philanthropist, real estate broker, instructor, and former chairman of the board of trustees of The New School in New York City, d. 10-13-15.
- SUSSKIND, TERESA: Served on a famed World War II code-breaking team, d. 11-29-15.
- TAUB, PETER: Staff sergeant in the Air Force Office of Special Investigations killed in an Afghanistan suicide bomb attack, d. 12-21-15.
- THOMPSON, DANIEL: Canadian-American inventor of the commercial bagel-making machine, d. 9-3-15.
- TRAUB, JOSEPH: Pioneering computer scientist and former head of the Computer Science Department at Carnegie Mellon, d. 8-24-15.
- TURNBULL, SARA LITTLE: Founder and director of the Process of Change: Laboratory for Innovation and Design at the Stanford Graduate School of Business, d. 9-4-15.
- UNGERMAN, IRVING: Canadian sports promoter inducted into the International Jewish Sports Hall of Fame and recipient of the prestigious Order of Ontario, d. 10-27-15.
- VERNON, LILLIAN: Established the iconic mail order catalog company, The Lillian Vernon Corporation, d. 12-14-15.
- WATTENBERG, JOSEPH BEN ZION: PBS host, speechwriter, author, and political analyst, d. 6-28-15.
- WEINSTEIN, DONALD: Leading Italian Renaissance historian, d. 12-13-15.
- WEINTRAUB, JERRY: Three-time Emmy Award-winning actor, film producer, and talent agent, d. 7-6-15.
- WEISS, RABBI MOSHE: Religious Zionist leader and author, d. 6-8-15.
- WEISSMAN, MURRAY: High-profile Hollywood publicist and co-owner of Weissman/Markovitz Communications, d. 12-28-15.
- WEXLER, HASKELL: Renowned cinematographer, d. 12-27-15.
- WILLIAMS, C.K.: Pulitzer Prize-winning poet and author of children's literature, d. 9-20-15.

- WILLIAMS, VERA B.: Award-winning children's author and illustrator, d. 10-16-15.
- WINGREEN, JASON: Actor who voiced the role of *Star Wars*' Boba Fett, d. 12-25-15.
- WYSCHOGROD, MICHAEL: Renowned theologian and philosopher, d.12-17-15.
- YORKIN, ALAN DAVID "BUD": Award-winning director, producer, writer, and actor, d. 8-18-15.
- YUFE, JACK: Participated in landmark Minnesota twin study with long-lost twin who was raised as a Nazi, d. 11-9-15.
- ZANGER, WALTER: Writer for newspapers, magazines, and the *Encyclopaedia Judaica* who became an Israeli tour guide, d. 8-28-15.
- ZIMMERMAN, JAMIE: Reporter for ABC News, doctor, and volunteer for the American Jewish World Service program, d. 10-12-15.

Full List of Obituaries, January 1 – May 31, 2016

- AARON, DANIEL: Pioneer of American studies who taught John F. Kennedy and lived to 103, d. 4-30-16.
- ABRAMS, HERBERT LEROY: Radiologist who founded the International Physicians for the Prevention of Nuclear War, d. 1-20-16.
- ADELMAN, BOB: Photographer who documented the civil rights movement, d. 3-19-16.
- ALMOND, BARBARA: Psychoanalyst who examined motherhood, d. 3-6-16.
- BARUCH, RALPH: Vice president of CBS and CEO of Viacom who founded Showtime and Lifetime cable networks and was inducted into the Cable Hall of Fame, d. 3-3-16.
- BELSKY, RABBI YISROEL: Prominent and sometimes controversial Orthodox Rabbi of Brooklyn, NY, d. 1-28-16.
- BERG, DELMER: Civil rights activist who fought in the Spanish Civil War and was vice president of the Stanislaus County, California, branch of the NAACP, d. 2-28-16.
- BERGER, ROBERT: Resistance fighter and surgeon who discredited Nazi medical experiments, d. 1-1-16.
- BLEY, PAUL HYMAN: Renowned, Canadian jazz pianist who founded the Jazz Workshop in Montreal and taught at the New England Music Conservatory, d. 1-3-16.
- BOROWITZ, RABBI EUGENE: Leading Reform thinker and teacher, d. 1-22-16.
- CEDARBAUM, MIRIAM: Judge of the United States District Court for the Southern District of New York appointed by President Ronald Reagan, d. 2-5-16.
- CHARNEY, LEON: Real estate mogul who advised Jimmy Carter on the Camp David Accords and helped Soviet Jews immigrate to Israel, d. 3-21-16.

- COHEN, HAROLD: Former director of the Center for Research in Computing and the Arts at the University of California, San Diego, and creator of AARON, a computer program designed to create art, d. 4-27-16.
- COHN, LAWRENCE H.: Groundbreaking cardiologist and Harvard Medical School's first endowed chair in Cardiac Surgery, d. 1-9-16.
- COLLINS, BUD: Colorful tennis sportscaster inducted into the National Sportscasters and Sportswriters Association Hall of Fame, d. 3-4-16.
- DANN, MICHAEL: Former head of programming for CBS responsible for *60 min*, *The Mary Tyler Moore Show*, *The Smothers Brothers*, and many others, d. 5-27-16.
- EINHORN, EDDIE: Former head of CBS Sports, co-founder of Sportsvision, and minority owner and vice chairman of the Chicago White Sox, d. 2-24-16.
- EISENSTEIN, ELIZABETH: French Revolution historian who received the American Historical Association's Award for Scholarly Distinction, d. 1-31-16.
- EPSTEIN, HEDY: Holocaust survivor and controversial pro-Palestinian activist, d. 5-26-16.
- FEUER, STEVEN: Teacher, chef, musician, and owner of Desperation Bakehouse, d. 4-8-16.
- FORCE, TAYLOR: US army combat veteran slain in a terrorist attack in Jaffa, Israel, d. 3-8-16.
- FORGOTSTON, C.B.: Attorney, political activist, and former counsel of the Appropriations Committee of Baton Rouge, d. 1-3-16.
- FRIEDMAN, MARTIN: Longtime director of the Walker Art Center, d. 5-9-16.
- GANT, ELLIOT: Co-founder of the clothing brand Gant that made popular the button-down shirt, d. 3-12-16.
- GARFINKEL, HOWARD: Inducted into the National Collegiate Basketball Hall of Fame, d. 5-7-16.
- GEST, DAVID: Music producer and reality star once married to Liza Minnelli, d. 4-12-16.
- GLUBE, CONSTANCE: First female Chief Justice in Canada, d. 2-15-16.
- GOLD, BEN-ZION: Author and longtime serving rabbi of Hillel at Harvard University, d. 4-18-16.
- GOLDBLOOM, DR. VICTOR: First Jewish cabinet minister in Quebec who was made Knight of the Order of St. Sylvester for his interfaith work by Pope Benedict XVI, d. 2-15-16.
- GOLDMAN, ROBIN: Pediatrician, professor at the Albert Einstein College of Medicine, and community leader, d. 1-20-16.
- GOLDSMITH, BRAM: Longtime board chairman and CEO of City National Bank and City National Corp., former president of the Jewish Federation Council of Greater Los Angeles, and former national chairman of the United Jewish Appeal, d. 2-28-16.
- GOLOMB, SOLOMON WOLF: Mathematician and engineer known for designing math games such as Cheskers and Pentominoes, d. 5-1-16.

- GORDON, ALAN S.: Executive director of the American Guild of Musical Artists who represented artists from major companies such as the Metropolitan Opera and New York City Ballet, d. 1-1-16.
- GORDON, RABBI YEHOASHUA BINYOMIN: Founder and executive director of Chabad of the Valley and spiritual leader of Chabad of Encino, d. 2-8-16.
- GRAY, MARTIN: Author of best-selling Holocaust memoir that inspired a TV mini-series, d. 4-25-16.
- GREENBERG, ARNOLD: Longtime, Manhattan bookstore owner who specialized in rare and antique travel books, d. 1-22-16.
- GREENSTEIN, MORRIS: Entertaining strongman known as the Mighty Atom, Jr. who was featured in a *Ripley's Believe It or Not* comic strip, d. 2-16-16.
- GREENWALD, RABBI RONALD: Former Nixon liaison to Jewish community, d. 1-20-16.
- GROVE, ANDY: Former Intel Chairman and CEO who revolutionized the personal computer industry, d. 3-21-16.
- GUTFREUND, JOHN: Investment banker who was CEO of Salomon Brothers and dubbed the "King of Wall Street," d. 3-9-16.
- HARTMAN, GEOFFREY: Sterling Professor Emeritus and Senior Research Scholar of English and Comparative Literature at Yale University, d. 3-14-16.
- HELPERN, JOAN: Partner and co-founder of Joan & David Shoes, d. 5-8-16.
- HIRSCH, CHARLES S.: Forensic pathologist who served as the chief medical examiner of New York City for over twenty years, d. 4-8-16.
- JONAS, GEORGE: News columnist and bestselling author whose work was adapted to film, d. 1-10-16.
- KAGAN, VLADIMIR: Furniture designer inducted into the Interior Designer Hall of Fame, d. 4-7-16.
- KALLEN, KITTY: Broadway star and hit singer with a star on the Hollywood Walk of Fame, d. 1-7-16.
- KAPLAN, GILBERT: Amateur conductor who conducted Mahler's Symphony No. 2 over 100 times, including with the London Symphony Orchestra and Vienna Philharmonic, d. 1-1-16.
- KARFUNKEL, MICHAEL: Ultra-Orthodox Billionaire and philanthropist, d. 4-27-16.
- KAUDERS, SYLVIA: Film, TV, and Broadway actress, d. 5-5-16.
- KAYE, JUDITH: Groundbreaking New York judge, d. 1-7-16.
- KELLER, JOYCE GARVER: Longtime former Ohio Jewish Communities executive director, d. 5-2-16.
- KIVES, PHILIP: Canadian entrepreneur who founded K-tel and coined the phrase "as seen on TV," d. 4-27-16.
- KOHN, WALTER: Nobel Prize-winning chemist who served as the first director of the Institute of Theoretical Physics at UC Santa Barbara, d. 4-19-16.
- KOPELOV, CONNIE: Activist and partner in the first legally performed same-sex marriage in New York City, d. 5-28-16.
- KOSLOW, HOWARD: Artist whose work was commissioned by NASA, d. 1-25-16.

- LATNER, HELEN: Author and advice columnist for *The Jewish Week*, d. 1-25-16.
- LAZAR, SEYMOUR: Lawyer who represented many celebrities, d. 3-30-16.
- LAZARUS, MELL: Novelist and award-winning cartoonist, d. 5-24-16.
- LEBEAU, MARIE MADELEINE BERTHE: Hollywood actress best known for her role as Yvonne in *Casablanca*, d. 5-1-16.
- LEIFMAN, RABBI MORTON: Longtime dean of Jewish Theological Seminary's Cantors Institute, d. 5-5-16.
- LIPOFSKY, MARVIN BENTLEY: Award-winning glass artist and instructor who founded the glass program at the California College of Arts and Crafts, d. 1-15-16.
- LOUIS, MURRAY: Acclaimed dancer and choreographer who founded the Murray Louise Dance Company, d. 2-1-16.
- MAMLOK, URSULA: Accomplished composer who taught at the Manhattan School of Music for forty years, d. 5-4-16.
- MANDEL, JOSEPH C.: Businessman who gave millions to Jewish schools, d. 3-22-16.
- MANN, AL: Billionaire philanthropist who founded several biomedical and aerospace companies, d. 2-25-16.
- MARAMOROSCH, KARL: Prestigious virologist, entomologist, and plant pathologist, d. 5-9-16.
- MARGULIES, DAVID JOSEPH: Broadway, film, and television actor known for his role as the mayor in *Ghostbusters*, d. 1-11-16.
- MAYER, FREDERICK: German Jew who immigrated to America and served as a US spy against the Nazis, d. 4-15-16.
- MICHEL, ERNEST: Auschwitz survivor and longtime prominent Jewish leader, d. 5-7-16.
- MINSKY, MARVIN LEE: Co-founder of MIT's AI (artificial intelligence) laboratory, d. 1-24-16.
- MOROWITZ, HAROLD: Renowned biophysicist who studied the origin of life and served as a NASA consultant, d. 3-22-16.
- NEINSTEIN, LAWRENCE S.: Director of the Engemann Student Health Center at the University of Southern California, d. 4-27-16.
- OBERMAYER, ARTHUR: Philanthropist who co-founded Partners for Progressive Israel and the Obermayer German Jewish History Awards, d. 1-10-16.
- PRESSMAN, MARJORIE: Noted communal leader and longtime rebbetzin at Temple Beth Am in Los Angeles, d. 4-4-16.
- PRICE, ROBERT: Political strategist for Nelson A. Rockefeller, d. 4-22-16.
- PRICE, SAM: Transgendered woman whose death inspired the creation of the Sam and Devorah Foundation for Trans Youth, d. 3-24-16.
- PUTNAM, HILARY: Former president of the American Philosophical Association and distinguished professor of philosophy, computer science, and mathematics, d. 3-13-16.
- RAPHAEL, DANA: Co-founder of the Human Lactation Center and pioneer for lactation and doula support, d. 2-2-16.

- RATNER, MICHAEL: Civil liberties attorney who served as president for the Center for Constitutional Rights and fought for rights of Guantanamo Bay detainees, d. 5-11-16.
- REED, WALTER W.: Survivor who published memoir on experiences of hiding with other Jewish children during World War II, d. 1-13-16.
- ROBERTS, DORIS: Four-time Emmy winner from *Everybody Loves Raymond*, d. 4-17-16.
- ROSEN, WALTER: Owner of New York City's iconic restaurant, Junior's, d. 4-14-16.
- SAFER, MORLEY: Canadian-American, award-winning *60 min* correspondent, d. 5-19-16.
- SAMPLE, STEVEN B.: Longtime president of the University of Southern California, d. 3-29-16.
- SCHAAP, WILLIAM HERMAN: Activist attorney who founded the Institute for Media Analysis, *Covert Action Quarterly*, and *Lies of Our Times* magazine, d. 2-25-16.
- SCHULTZ, MYRON: Director of Parasitic Diseases at the CDC whose work helped uncover the AIDS epidemic, d. 2-19-16.
- SELIGMAN, ELLEN: Award-winning editor and publisher and member of the Order of Ontario, d. 3-25-16.
- SHANDLING, GARY: Famed comedian, actor, writer, and producer, d. 3-24-16.
- SHER, JOSEPH: Holocaust survivor who lived to be 100 and was tailor to celebrities, including Elvis Presley, d. 3-24-16.
- SIEGEL, STANLEY: Host of *The Stanley Siegel Show* who interviewed high-profile guests, d. 1-2-16.
- SPITZER, ELTON: Radio executive who developed Long Island's WLIR-FM into a successful New Wave station, d. 4-17-16.
- SWADOS, ELIZABETH: Composer, author, teacher, and Tony Award nominee for her work writing and directing on Broadway, d. 1-5-16.
- TISHMAN, JOHN: Philanthropist and CEO of the construction firm that built the first World Trade Center, Madison Square Garden, and the John Hancock Center, d. 2-6-16.
- TOLCHIN, SUSAN J.: Political scientist who wrote about voter rage, d. 5-18-16.
- TURENSHINE, MARK: NBA star who later played for the Israeli national basketball team, d. 2-26-16.
- VIGODA, ABE: Famed actor best known for his role in *Barney Miller*, d. 1-26-16.
- WEINBERG, IRWIN: Renowned philatelist who served on the board of the Smithsonian's Philatelic Museum, d. 5-2-16.
- WEISBERG, LOIS: Chicago's first commissioner of Cultural Affairs and co-founder of the Chicago Cultural Center and Friends of the Park, d. 1-13-16.
- WEISSMAN, TUVIA: American-Israeli IDF soldier slain in terror attack, d. 2-18-16.
- WENGER, BRUCE: High-profile defense attorney and former New York City prosecutor, d. 4-6-16.

WOLNEK, STEPHEN: Served as president of Mercaz Olami and as director for the Jewish National Fund, World Zionist Organization, American Zionist Movement, and Jewish Agency for Israel, d. 1-5-16.

YOUNG, QUENTIN: National coordinator for Physicians for a National Health Program and personal physician to Martin Luther King, Jr., d. 3-7-16.