

American Jewish Year Book 113

Arnold Dashefsky  
Ira Sheskin *Editors*

# American Jewish Year Book 2013

The Annual Record of the North  
American Jewish Communities

 Springer

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VOLUME 113

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*Series Editors:*

*Arnold Dashefsky*

*Ira Sheskin*

Produced under the Academic Auspices of:

The Jewish Demography Project  
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Arnold Dashefsky • Ira Sheskin  
Editors

# American Jewish Year Book 2013

The Annual Record of the North American  
Jewish Communities

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**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. Selden, David Singer, Jacob Sloan, Maurice Spector, Henrietta Szold



## Preface

“Anyone wishing to understand the shifting realities of American Jewish life has reason to celebrate.... After a four-year hiatus, the *American Jewish Year Book* is back in print,” wrote J. J. Goldberg (2013), a columnist for the *Forward*. He went on to say: “This is no small thing. Begun in 1899, the annual volume was for 108 years the essential source of facts and figures on Jewish community life. Each year, it served up population data, major events of the past year, groundbreaking social analysis and a nifty catalog of all those bewildering Jewish organizations and institutions. Each year’s volume is a snapshot in time. Browse through several in a row, and you’ll see a flow of history that no one-volume narrative can capture.”

We welcomed warmly the author’s positive comments on the first volume produced by our new editorial team and published by the international publishing house, Springer. Indeed, we have sought to maintain the continuity of the essential content of the *Year Book*, pioneered by its first editor, Cyrus Adler, the first American to receive a PhD in Semitic Studies from an American university. Adler was aided by Henrietta Szold, who later founded Hadassah, the largest Jewish volunteer women’s organization in the USA today.

The appearance of the new series of the *Year Book* prompted a session at the annual meeting of the Association for Jewish Studies, held in Chicago in December 2012 on the eve of the publication of Volumes 109–112. The topic was “The American Jewish Year Book: Retrospect and Prospect” and reviewed the historic legacy, contribution, and significance of this enduring publication. It was followed by a similar session held at the University of Miami in February 2013. Among the presenters at these sessions were most of the authors of the various articles of the 2012 edition of the *Year Book*.

The new series, which we are privileged to edit, has sought continuity with the previous 108 volumes, which ended in 2008, and therefore, sought to bridge the gap in one issue with Volumes 109–112. The current issue, Volume 113, returns to the annual cycle.

In concluding their outstanding review of the 100-year history of the *American Jewish Year Book*, Jonathan Sarna and Jonathan Goldberg (2000) wrote: “Whatever its imperfections, though, the *Year Book* has consistently served as an invaluable



guide to Jewish life, and especially American Jewish life, in the 20th century. Its wide-ranging coverage, its emphases, its reliability, and its dependable quality make the *Year Book* an unparalleled resource for those who seek to study the history of American Jewry and for those who seek to shape its future.” With the support of our outstanding contributors and excellent support staff, we hope that future historians of the twenty-first century will be able to make a similar statement at the end of the current century.

The Editors

## References

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

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Since the appearance of the 2012 volume of the new series of the *American Jewish Year Book*, we have received many expressions of interest and appreciation from our academic colleagues as well as from readers of the earlier editions. For all of these good wishes, we extend our heartfelt thanks.

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We also would like to express our sincere appreciation to Larry Grossman, the former editor of the *American Jewish Year Book*, for his encouragement and support of our initiative and for the continuation of his review of communal affairs in the American Jewish community. Our gratitude is extended to the other authors, including Ethan Felson for returning with his article on US national affairs, as well as Jonathan Woocher and Meredith Woocher on Jewish education; Steven Cohen, Jacob Ukeles, and Ron Miller on New York Jewry; and Sergio DellaPergola on the world Jewish population. In addition, we would like to express our appreciation to the several reviewers who provided helpful advice on the chapters in Part I, including: Leora Isaacs, Barry Kosmin, Laurence Kotler-Berkowitz, Uzi Rebhun, and Jack Wertheimer.

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**Part I**  
**Review Articles**

# Chapter 1

## Jewish Education in a New Century: An Ecosystem in Transition

Jonathan Woocher and Meredith Woocher

American Jewish life is changing, and with it, American Jewish education.

Although this is a statement that likely could have been written many times over the past 200 years, its truth in 2013 is incontestable. The past few decades have seen dramatic developments both in society as a whole and in the Jewish world that have created a new context for the time-honored task of educating new generations of Jews. American Jewry has gone from being an “assimilating” community to a fully assimilated one—but without the disappearance of a distinctive Jewish identity that some predicted. Viewed through a wide lens, Jews have by and large followed societal trends (and sometimes led them) in becoming more diverse as a group and more fluid in their identities (and in becoming more aware of these

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realities); in embracing “prosumerism”<sup>1</sup> and seeking an active voice in choosing and shaping their own experiences (including Jewish experiences); in comfortably moving among multiple communities; in viewing institutions with diminished deference and without long-term loyalties; and in voraciously adopting new communications technologies that change how we work, connect, recreate, and learn.

The confluence of these trends has produced a Jewish populace and a Jewish community markedly different than the one of just 30 years ago. While the institutional structures of American Jewish life, including its educational structures, do not look dramatically different, at least at first glance, the *people* who populate (or fail to populate) these structures and the attitudes and aspirations they bring with them are quite different. In such a situation, Jewish education could not remain static, and, indeed, with accelerating speed, Jewish education *has* begun to change.

This, we suggest, is the central story of American Jewish education in the first years of the twenty-first century—a story of swirling forces pushing and pulling at what is inherently a “conservative” institutional system in society and culture, and of efforts by those responsible for that system to keep it vibrant and relevant amid these changes. It is a complex story, not a simple one, because Jewish education is itself a system with many different elements continuously being affected by and in turn responding to the changes occurring around them. American Jewish education is a vast enterprise involving thousands of institutions, millions of participants (including affected family members), and billions of dollars of annual expenditures (a rough estimate is somewhere between \$4–5 billion).<sup>2</sup> The scope of the enterprise is needed, its proponents argue, to fulfill Jewish education’s mission. As Isa Aron, Michael Zeldin and Sara Lee note (2006, p. 152), “it is now conventional wisdom ... that a complete Jewish education requires a range of different experiences, formal and informal, throughout one’s life.” Jewish education today encompasses activities for every age group from infants to senior adults. It includes Jewish day schools, complementary programs, Jewish summer camps, early childhood education, adult learning, Israel programs—all these further subdivided by size, sponsorship, geographic location, ideology, and numerous other differentiating factors. And, increasingly, it is occurring not only in schools, synagogues, and camps, but also on farms, in foreign countries from India to Guatemala, and on smart phone screens.

Jewish education and its environment are not unlike an ecosystem in the natural world. The Jewish educational ecosystem incorporates a variety of “species” (domains, institutions, populations) that live in complex interactions with one

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<sup>1</sup>“Prosumerism” refers to the growing phenomenon in which individuals act simultaneously as *producers* of the products and services they *consume*. As an example, one can think of the way in which music listeners today create personalized playlists and become their own DJs, or computer purchasers design their own computer systems. This mindset and approach to becoming a co-producer of one’s experiences has now spread to domains beyond technology, including learning experiences.

<sup>2</sup>This is our estimate based on calculations covering the major arenas of Jewish educational activity. It does not include college-level Jewish studies. As we note below, there is a paucity of good economic data about American Jewish education.

another and with the environment they share. They seek to draw resources from that environment; they seek to thrive in their individual niches. They also influence one another as they both compete and cooperate, and give back resources to the system as a whole.<sup>3</sup> Jewish education is a dynamic ecosystem, with different regions changing in different ways and at different paces as they adapt to their changing environment. New species are entering the ecosystem. Some weak species are growing stronger; some heretofore strong ones are facing new challenges.<sup>4</sup>

At the same time, the ecosystem as a whole is struggling to adapt to the new situation of twenty-first century Jewish life and to confront a set of challenges that affect many of its residents simultaneously. These challenges have arisen at least on three levels. The first of these is institutional. The delivery of Jewish education is and has been in the hands of literally thousands of autonomous individual institutions. In recent years, the demands on these institutions, both financial and educational, have escalated. Strengthening, transforming, reorganizing, or replacing these institutions has become a preoccupation across the Jewish educational landscape and has generated waves of activity and investment.

Second, Jewish education has been challenged pedagogically (or andragogically, in the case of adults). Traditional approaches to learning and teaching have come under assault in education generally (and from multiple directions). In Jewish education as well, a growing sentiment exists that conventional methods are not having the impact that any of the stakeholders—educators, communal leaders, funders, parents, or learners—seek. Various remedies have been proposed—different content, better training for educators, greater parental involvement, more use of technology—with the current favorite being a turn to more experiential education. But, what this means, how to implement it, and whether it is in fact “the answer” being sought are all still somewhat unclear.

Third, and perhaps most critically, Jewish education is being challenged today with regard to its fundamental purpose. For decades, it has been almost taken for granted that the purpose of Jewish education on the individual level is to instill a strong, positive Jewish identity (variously defined by different camps within the Jewish world). On the collective level, Jewish education has been seen as the critical factor in ensuring Jewish continuity—a strong and enduring Jewish community and people. But these heretofore nearly axiomatic purposes for Jewish education fail to resonate for many younger Jews. What, they ask, is the purpose of my Jewish

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<sup>3</sup>Thinking of Jewish education as an ecosystem echoes Lawrence Cremin’s urging that we look beyond individual educational institutions to consider what he called “configurations of education.” “Each of the institutions within a given configuration interacts with the others and with the larger society that sustains it and that is in turn affected by it” (Cremin 1974).

<sup>4</sup>Jewish education in North America is in reality *multiple* ecosystems interacting to a greater or lesser extent with one another. Each local community, and in some cases each institution, is its own ecosystem—and there are real distinctions in how these systems function (Wertheimer 2007). There are also distinctive ecosystems within various educational domains and denominations. A full analysis of these ecosystems, their differences and their interactions, is well beyond the scope of this chapter. So, we will continue to speak of the Jewish educational ecosystem writ large and focus primarily on those characteristics that are generally applicable across the system.

identity and of Jewish continuity? Jewish education is being challenged to provide answers to a different set of questions today than it did through much of the twentieth century—not how to be Jewish or even why to be Jewish, but how Jewishness makes a difference in individuals' lives and for the world. Education for meaning has replaced education for continuity as the framework within which both institutions and pedagogies must function.

In the pages that follow we will highlight some of the developments over the past decade or so in the major traditional sectors of Jewish education (day school, complementary/supplementary education,<sup>5</sup> summer camp, etc.). We will also look beyond these arenas to explore how the educational ecosystem is expanding in an effort to better engage and inspire twenty-first century Jewish learners. Indeed, this expansion of the ecosystem, with new actors and new inter-relationships, is one of the major plotlines taking Jewish education's story in new and exciting directions. In so doing, it has also brought to the fore a number of new or newly urgent issues. These too are part of the story of American Jewish education in the first years of the twenty-first century. Finally, we will attempt to assess briefly what comes next: What are Jewish education's prospects as it continues to deal with the challenges of change? This is a question of no little consequence for American Jewish life as a whole, and even if it cannot be answered definitively, it is one that must be asked in light of the central role that Jewish education has played in sustaining Jewish identity and community over the years.

## Complementary Education

No single area of Jewish education reaches a larger percentage of Jewish students than complementary Jewish education programs. The most recent Census of Jewish Supplementary Schools conducted by Jack Wertheimer in 2007 found that approximately 230,000 students in grades 1–12 were enrolled in roughly 2,000 complementary schools during the 2006–2007 academic year. About 70 % of these schools were affiliated with the Reform (39 %), Conservative (29 %), and Reconstructionist (3 %) movements. One surprising finding was the relatively high percentage (13 %) of Chabad-affiliated schools, now likely an even larger percentage as their popularity as an alternative to congregational schools has grown. In terms of student age

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<sup>5</sup>There is no consensus among observers on what to call Jewish educational programs that meet for one or several hours per week and are attended by students who receive their general education in public or non-Jewish private schools. Various, these are referred to as “supplemental” or “supplementary” school (or program, since not all like to characterize themselves as “schools”), “Hebrew school,” “Sunday school,” “afternoon school,” “congregational school” (though not all are part of congregations), or “religious school” (though not all are religious). In recent years, some activists in the field have sought to popularize the term “complementary education,” largely to avoid the negative connotations of “supplementary school” and a number of the other terms. We will use “complementary” education or programs in this article, except when referring to organizations and initiatives or quoting from publications that themselves use one of the other terms.

distribution, the census found that approximately 60 % of supplemental school students were in grades 3–7, reflecting the desire for Bar and Bat Mitzvah preparation that often drives families to synagogues and religious schools. The decline in enrollment from grades 7–12 was steep, with numbers plunging from 23,340 seventh graders, to 14,971 eighth graders, down to only 3,284 twelfth graders enrolled in any kind of complementary Jewish education (Wertheimer 2008).

Along with their wide reach, supplemental schools have also been frequent targets of criticism and disparagement. While the conventional wisdom that “everyone hates Hebrew school” is exaggerated in its universality, the statement reflects the widespread sense that the typical supplemental school model is ripe for rethinking and reinvention, and that many current programs fall short in their goals of engaging Jewish students and imparting significant Jewish learning. As Wertheimer (2009, p. XIII) writes in the introduction to the volume *Learning and Community: Jewish Supplementary Schools in the 21st Century*:

Graduates of supplementary schools have claimed they learned little, found classes highly repetitious year to year, and in the main felt little incentive to continue their Jewish education beyond the age of 13. In fact, the drop-off after grade 7 is shocking, and by grade 11 only small percentages of students are still enrolled. The record indicates that children are voting with their feet.

Wertheimer enumerates the many challenges supplemental schools face that have contributed to high levels of dissatisfaction, including the many activities and interests that compete with supplemental schools for children’s and families’ time and attention (sports, arts, tutoring, etc.); the part-time nature of most teaching positions, with accompanying low compensation; the small size of many schools (60 % enroll fewer than 100 students) and congregations, which limits funding, staffing, and programming; the great importance placed on B’nai Mitzvah ceremonies as the “goal” of religious school, which both limits the curriculum (prioritizing worship skills) and sends the message that one “graduates” from Jewish learning at age 13; and the “siloed” nature of many congregations, which prevents them from forging collaborations internally between various areas of activity as well as with other synagogues and Jewish institutions that might substantially enhance their ability to provide engaging and enriching Jewish experiences (Wertheimer 2009).

Over the past decade, an increasing number of communities and institutions have sought to respond to these challenges. In some cases, the focus has been on strengthening and improving the quality of supplemental schools, without fundamentally changing their structure. The most comprehensive such initiative, NESS (Nurturing Excellence in Synagogue Schools), engages congregations in a systemic change strategy that includes an initial assessment of the school and synagogue, professional development for teachers, leadership training for school directors, curriculum review and revision, and coaching for Boards and lay leaders in goal-setting and change management. Evaluations of NESS from Philadelphia and San Francisco found that students, parents, and teachers all reported increased satisfaction with the school experience after the NESS process, and that “the schools that implemented all the components of NESS were the ones where the impact was the most comprehensive and pervasive, and thus where sustainability was evident” (Bloomberg and

Goodman 2011, p. 20). Other, less comprehensive change initiatives have focused on one or more of these strategies, such as the Union for Reform Judaism's CHAI curriculum, The Leadership Institute for Congregational School Educators professional development program, jointly run by the schools of education at Hebrew Union College (HUC) and the Jewish Theological Seminary (JTS), and numerous community-based school improvement initiatives, some of which are still in place while others have come and gone within the past decade.

Other approaches to change are grounded in the belief that meeting the needs and goals of twenty-first century Jewish learners requires more dramatic innovation than strengthening and improving the traditional religious school model. The Experiment in Congregational Education (ECE) was launched in 1992 at HUC with the goal of transforming synagogues into "Congregations of Learners" (Aron et al. 1995). Over the past 20 years, ECE has shifted its approach from individual synagogue consultations to multi-congregational, community-wide initiatives focused on religious school reinvention (as opposed to broader congregational transformation). In 2002, the RE-IMAGINE project, ECE's largest communal initiative, was launched in 19 congregations in New York City, Long Island, and Westchester County. Over the 18 months of RE-IMAGINE, congregational teams examine the current religious school's history, mission, strengths, and weaknesses; research innovative learning approaches at other congregations around the country; create a vision for a new school model, and implement first steps to move towards this model. While not all congregations completed the intensive RE-IMAGINE process, overall RE-IMAGINE and ECE propelled the field of complementary education forward in critical ways, proving that creativity and innovation in congregational schools was not an oxymoron (Experiment in Congregational Education 2006).

Today, the Jewish Education Project in New York is the flagship for a range of change initiatives either in partnership with or building upon the work of ECE, such as LOMED (Learner Outcomes and Measurement for Effective Educational Design), the next generation of RE-IMAGINE; "Express Innovation," a shorter path to change that provides congregations with "full access to the blueprints of a variety of new learning models;" and the Coalition of Innovating Congregations, which brings together New York area congregations that have developed new learning models to share ideas and support (The Jewish Education Project 2013). Over the past decade, ECE has also led change initiatives with cohorts of congregations in San Francisco, Los Angeles, and Kansas City.

Many of the innovations found in the congregations that have worked with ECE (and similar change initiatives) can be understood through lenses inspired by Joseph Schwab's "commonplaces of education" (Schwab 1973). To enhance their relevance and impact for Jews today, complementary educational programs are finding new answers to such questions as: Who are the learners? (e.g., families learning together; students in multi-age groupings); Who are the educators? (e.g., parents as educators; individualized learning "coaches" drawn from congregants); Where does learning take place? (e.g., homes, community settings, cyberspace); When does learning take place? (e.g., "real Jewish time" such as Shabbat and holidays, retreats,

and other extended time periods); What are the methodologies? (e.g., “camp-like” experiential learning, virtual, technology-based learning, Hebrew immersion); and What is the content? (e.g., learning through the arts, elective choices, personalized “learning journeys”).

Finally, a number of innovative approaches to complementary education have been developed that are either outside of the congregational sphere entirely, or link congregations together, along with other community institutions, to offer a wider array of options and resources than any could provide individually. Most prominent in the first category are the growing number of programs that combine Jewish learning, after-school child care, and camp-like, experiential activities. The pioneer of these programs, the Keshet Community School After School, was founded in Cambridge, MA in 1992. An affiliate program, Keshet Newton, opened a decade later in the nearby Newton, MA community. In the past few years, similar 5-day per week programs have been launched in Berkeley, CA (Edah), Atlanta (Jewish Kids Groups), outside Washington, DC (MoEd), and in Chicago, Toronto, and Boston. Each of these programs has its own emphases and nuances, but as a group they are designed to be models of meaningful, substantive, engaging Jewish education that—because they do not require either congregational membership or a financial commitment equal to day schools—appeal to a wide range of diverse Jewish families.

One striking characteristic of these programs is that most were created by parents or community members who garnered the necessary financial, logistical, and professional support to bring their visions to life, rather than being products of institutional or “top-down” community initiatives. This “grass-roots” inception is shared with a number of other non-institutional and cross-institutional programs: Yerusha, a home-based family education program in Princeton, NJ started in 2009 by a cohort of parents partnering with a community rabbi; HS4HS (Home School for Hebrew School), formed by nine families in Atlanta; Shalom Learning, founded in 2011 by two Washington, DC-area technology entrepreneurs, which uses a blend of on-line, classroom based, and family learning; and the Learning Shuk, launched in 2012 in Phoenix, which describes itself as part content curator, part concierge service, and part new learning facilitator, with the whole community as its classroom (The Learning Shuk 2013).

One of the most ambitious and widely publicized of the new models of complementary education is New York’s Jewish Journey Project—a partnership between two JCCs and six synagogues in which students follow their own learning journeys through classes and hands-on activities at Jewish institutions, museums, theaters, parks, and homes. The Jewish Journey Project grew out of the vision of one Jewish community leader, Rabbi Joy Levitt, who had served as a congregational rabbi for two decades and then took over leadership of the JCC of Manhattan. She describes her rationale for pushing this new model as follows:

By asserting that Jewish education isn’t about institutions but about dynamic, flexible, creative opportunities to engage with the tradition and the community based on children’s passions and talents, we have moved the conversation away from turf issues ... and toward



the central challenge of preparing our young people for our community and the world. If we are right, our synagogues will be free of the burden of sustaining failed schools and able to discover new ways to connect with their children and families. Our JCCs, museums, and other Jewish organizations will all understand that they are partners in this work, and they will think harder about ways to participate in the education of our children. (Levitt 2013, pp. 141–42)

This collaborative approach to redesigning complementary education experiences is also being implemented in eight communities around North America that worked with JESNA (Jewish Education Service of North America) on a project called WOW! The WOW! project, originally conceived by JESNA and a group of central agencies for Jewish education, uses a combination of Appreciative Inquiry and Design Thinking to prod communities to identify populations that are un- or under-served by current offerings and bring a broad array of community resources into play to develop new options that can engage these learners and potential learners more effectively (JESNA 2013).

The proliferation of creative approaches to complementary education, with a variety of emphases including arts, the environment and green living, Hebrew language, social justice, technology, etc., provides those pushing for further change in this arena with a plethora of potential models upon which to draw. The “InnovationXChange” website ([www.innovationxchange.jesna.org/](http://www.innovationxchange.jesna.org/)), launched by JESNA before its closing, was designed to serve as a program and resource bank, and a virtual gathering site for those experimenting with new models and approaches, with the aim of simplifying access to information about who is doing what, where, and how.

Nonetheless, as exciting as all the innovation of the past decade has been and continues to be, what is equally needed now is serious study and evaluation of these new models to fully understand their potential. While the many anecdotal descriptions of engaged and enthusiastic students and families are encouraging, we can’t yet know the true long-term impacts. In the end, will a wider array of choices encourage more families to engage with Jewish learning, and cease to see Bar and Bat Mitzvah as a terminal destination? What will students actually learn in these programs, how much will they retain, and how will this learning impact their Jewish life choices in the college years and beyond? Ultimately, will the complementary educational programs that reach the vast majority of Jewish students be sufficient to sustain the Jewish community as the twenty-first century unfolds? None of these questions is yet answerable, but exploring them must be a priority for the field over the next decade and beyond.

## **Jewish Day Schools**

In contrast to supplemental schools, Jewish Day Schools have long been recognized as the “gold standard” of Jewish education, unequalled in their ability to offer students rich Jewish content and a strong community of Jewish peers. However, outside of the traditional Orthodox world, day schools also reach far

fewer Jewish students than do complementary schools. The most recent census of day schools, conducted by Marvin Schick in 2012, found 83,000 K-12 students enrolled in 286 schools across the US (this does not include students in “the yeshiva world and Chassidic sectors” in which day school attendance is nearly universal). Of these, approximately 49,000 are in Centrist and Modern Orthodox schools, 10,000 in Solomon Schechter schools, 3,500 in Reform Movement schools, and 20,000 in community schools (Schick 2012). As Schick (2009, p. 4) noted in his introduction to the 2008–2009 day school census, “Whatever the trends in the day school world, this world is at once not reflective and yet also reflective of American Jewish life and both for the same reason. [The majority of] day schoolers are in Orthodox institutions, a statistic that is widely at variance with the profile of American Jewry, as demographers report that no more than 10–12 % of US Jews self-identify as Orthodox.”

Even as day schools and their philanthropic supporters (particularly The Avi Chai Foundation) have worked to expand day school’s appeal beyond the Orthodox community, those schools affiliated with non-Orthodox movements have suffered the greatest negative impact from the challenging financial climate of the past 5 years. While Orthodox affiliated schools have increased enrollments by about 4 % during this time (mostly in Centrist Orthodox institutions), Solomon Schechter schools have seen a 22 % decrease in enrollments; Reform movement schools, a 20 % decrease; and community schools, a 4 % decrease (after experiencing a 20 % increase during the previous 5 years from 2003 to 2008). As a result, support organizations such as the Partnership for Excellence in Jewish Education (PEJE) have had to increasingly devote themselves to helping existing schools address issues of sustainability, rather than expanding the field by supporting and creating new schools (Schick 2009, 2012).

The financial challenges facing day schools are substantial—not surprising, perhaps, given the overall scope of the enterprise that requires sustenance (approximately 750 schools of all types, with 200,000 students, and total expenditures of around \$2 billion) (Prager 2005). Even with tuitions ranging from \$5,000 to well over \$20,000 annually, nearly every day school faces a gap (from 10 % to over 30 %) between tuition revenues and expenses. Federation funding pays on average only about 5 % of the total bill (Wertheimer 2001). In an impassioned appeal for more communal investment in day schools, Susan Kardos of The Avi Chai Foundation both celebrated the unique strengths of day schools—“At their best, Jewish schools provide a Jewish education that is intensive and immersive... that demands students’ serious attention and engagement ... [in which] Jewish youth experience the central activity of North American childhood through a Jewish lens” (Kardos 2010, p. 85)—and articulated the reasons that such strengths may not be enough to insulate day schools from a “shaky future”:

To be sure, Jewish schools are not flawless institutions, and quality surely varies among schools. Tuition costs are a barrier to entry and are becoming prohibitive even for the most committed and most financially secure... [Day schools] have always been challenged by the lure of excellent and free public schools, high-quality and innovative supplementary school programs ... They are beginning to be challenged now by grassroots parent groups looking

for more affordable alternatives for their children, by homeschooling, and by institutional experiments in the public sector such as Hebrew-language charter schools or bilingual Hebrew immersion programs in traditional public schools. (Kardos 2010, p. 85)

While these challenges are real, the day school field has not been stagnant or complacent in facing them. In part to enhance their appeal in a competitive market, many day schools have worked to embrace innovations in both Judaic and general education. A growing number of Jewish schools have followed secular education in recognizing and addressing the needs of diverse learners, using a range of modalities and pedagogies to engage multiple forms of intelligence, exploring the potential of technology both within and beyond the classroom, investing in professional development for both teachers and educational leadership, and engaging in serious evaluation and assessment of both teachers and learners. Such “best practices” are not universal, of course, but they are increasingly recognized as goals to strive for and standards of quality by which educational institutions can and should be judged.

In terms of Judaics, day schools are seeking new and more effective methods of Hebrew instruction, working to integrate Jewish and general content in ways that enhance both, and, at least in some schools, functioning as “Jewish life laboratories” where students can explore their Jewish identities through creative prayer, ritual and celebration. The national communal infrastructure to support day schools has also strengthened over the past decade, with the growth of the RAVSAK network of community schools; increased philanthropic support from foundations such as Avi Chai and the Jim Joseph Foundation; professional and leadership development programs such as DeLeT at Brandeis and HUC, the Day School Leadership Training Institute at JTS, the Institute for University-School Partnership at Yeshiva University; and the North American Jewish Day School Conference, an annual domain-wide event now jointly sponsored by the umbrella organizations of the Reform, Conservative, modern Orthodox, and community day schools, as well as PEJE.

Ultimately, with their significant strengths and challenges as counter-balancing forces, the direction of Jewish day schools over the next decades is indeed uncertain. The fact that no other Jewish educational option can match the sheer number of instructional hours means that there will always be those—including many communal and philanthropic leaders—who see day school as the only real option for serious and substantive Jewish education. At the same time, just as individual families face hard financial choices that may lead them away from day schools, communities and foundations may also begin to feel pressure to invest in less costly Jewish educational options that have the potential to reach and impact more people. Day schools may increasingly need to function as broader communal resources through partnerships with both established institutions (synagogues, JCCs) and new start-ups in need of facilities and/or professional guidance. There is no doubt that day schools represent a unique and valuable educational resource for the Jewish community—the question is how to best leverage that resource in the Jewish world of today and tomorrow.

## Jewish Camps

Over the past decade, Jewish overnight camps have experienced growing enrollments and burgeoning recognition of their capacity to provide rich, immersive Jewish experiences and incubate strong Jewish identities. According to the Foundation for Jewish Camp (FJC), in summer 2011, 71,626 campers attended Jewish camps, representing a 9 % increase in enrollment since 2006 (despite the economic recession beginning in 2008). FJC estimates that over 140,000 individual campers have attended Jewish camps during this time, along with about 25,000 college age counselors. The largest increase regionally—nearly 20 %—has come in the Western US, where growing enrollments, reaching new families, and incubating new camps has been a particular focus for FJC and other philanthropists. Overall, the Jewish community in North America has invested an estimated \$225 million in the infrastructure, programming, marketing and incubation of Jewish camps, giving them an increasingly significant portion of overall Jewish education funding (Fingerman 2012).

The growth of interest and investment in Jewish camps can be traced in part to the first in-depth study of their milieu and impact, conducted in 2000 by Amy Sales and Leonard Saxe. Sponsored by The Avi Chai Foundation, this groundbreaking study, which was published in *Limud by the Lake: Fulfilling the Educational Potential of Jewish Summer Camps* (2002), and later expanded into “*How Goodly are Thy Tents:” Summer Camps as Jewish Socializing Experiences* (Sales and Saxe 2003) detailed the educational goals and strategies that “create camp magic”—intense, holistic Jewish experiences, authentic Jewish community, and sheer fun; offered recommendations for strengthening the field—expand camps’ reach in the community, offer more professional development for staff, and conduct further research on enhancing impact on Jewish identity; and concluded with a call for the Jewish community to:

...promote Jewish camping as a central institution in the community’s educational system... The magic of camp has unlimited potential to produce joyous and memorable learning. It is magic that needs to be spread from the sweet-smelling woods and fields of summer camp to the schools, synagogues, and community centers back home. (Sales and Saxe 2003, p. 31)

This call seems to have been heeded, as camps have increasingly come to be viewed alongside day and supplemental schools as meaningful pathways for Jewish education and identity building, worthy of serious research and philanthropic investment. In 2011, Sales revisited her research to learn how the camping field had developed over the previous 8 years. The introductory section of “*Limud by the Lake” Revisited: Growth and Change at Jewish Summer Camp* (Sales et al. 2011) detailed how the landscape of interest in and support for Jewish camps had changed dramatically in the first decade of the twenty-first Century:

In 2000 we encountered great difficulty getting camps to participate in the study. They could not see the value of the research and neither Brandeis University, The Avi Chai Foundation, nor Foundation for Jewish Camp (FJC) were in a position to leverage camps’ participation. Eight years later the situation was completely changed. Camp, which had been ignored as an area for study for decades, had become a hot topic.

Several forces ignited interest and activity in Jewish summer camp: the original Limud by the Lake report; the emergence of FJC with its new chief executive officer, Jerry Silverman, and his vision to “push the field into the 21st century;” and the support of The Avi Chai Foundation and Harold Grinspoon Foundation. As these forces aligned, a number of other funders, foundations, and federations joined in serious support of Jewish summer camp. The resultant changes can be seen in four areas: new initiatives, the new reality of camps, new programming, and emerging target groups. (Sales et al. 2011, p. 4)

Many of the new initiatives that have emerged in the past decade to strengthen Jewish camps have targeted professional development for camp staff, and/or enhancing and expanding what Jewish camps can offer families in a competitive marketplace. The Foundation for Jewish Camp (with support from multiple philanthropies) currently directs six professional development initiatives for camp leadership and staff at all levels: the Executive Leadership Institute and *Lechu Lachem* Fellowship (in partnership with the Jewish Community Center Association—JCCA) for camp directors; the *Yitro* Leadership Program for assistant and associate directors to guide them to the next level of leadership; the Cornerstone Seminar and Fellowship for counselors and senior camp staff; the *Nadiv* program (in partnership with the Union for Reform Judaism—URJ) which develops experiential educators for both camps and community institutions such as day schools and congregations; and the Goodman Camping Initiative to train Israel educators and support Israel-related camp programs. In 2012, the URJ and the Conservative movement’s Ramah camps launched *Kivun*, a joint initiative (funded by The Avi Chai Foundation) to train specialty staff in areas such as music, drama, arts, nature, sports, and waterfront both within their specialty area and in how to infuse their specialties with Jewish content and knowledge (Foundation for Jewish Camp 2013).

In addition to enhancing professionals, the other major new direction in Jewish camping in recent years has been the creation of camps that integrate Jewish content with specialty instruction or experiences that have the potential of attracting campers who might not otherwise choose a Jewish camp. FJC’s “Specialty Incubator Camp” initiative (funded by the Jim Joseph and Avi Chai Foundations) has launched nine new camps around the country over the past 3 years. These camps—operated by URJ, Ramah, JCCA, and independent organizations—offer pre-teen and teen campers a wide range of intensive specialty programs: science, sports, outdoors, environmentalism, health and wellness, entrepreneurialism, New York City culture, and service learning. The goal is to appeal to the interests of campers for whom “Jewishness” per se is not a priority, but who are open to discovering how Jewish learning and community can enhance their summer experience. FJC reported that in 2011 the five specialty camps in the first cohort enrolled just over 1,000 campers, 60 % of whom were attending a Jewish camp for the first time (Fingerman 2012).

With innovations such as these and continued strong support from funders and national leaders, Jewish camps are well positioned for increased impact and influence within the Jewish education field. More and more “formal” educational institutions—particularly supplemental schools—are turning to experiential education and explicitly citing camps as the model to emulate. While this is sometimes more a matter of semantics than reality, initiatives like *Nadiv* will hopefully be a path to more

substantive camp/synagogue/day school partnerships in which each educational setting shares its unique strengths and resources with the others. Although to date, day camps have not received the same attention from the field as overnight camps,<sup>6</sup> the fact that they are community-based—and therefore ideally situated for communal partnerships—suggests that their value and potential has not yet been fully mined. In addition, both overnight and day camps are beginning to explore strategies for keeping campers connected and involved beyond the summer months through both in-person gatherings and building virtual community through social media. Given their almost unique ability to create intensive social bonds, Jewish camps may well be the best model the Jewish community has today for creating a community (or many sub-communities) that can withstand the pull towards individualization that pervades contemporary society.

## **Jewish Engagement Through the Lifespan**

The three institutional settings described above all focus primarily on the population most reached by formal and informal Jewish education: school-age children age 5–13 (with additional, smaller populations of teens, particularly in camps and day schools). While this age may be the “sweet spot” for engaging Jews and their families, of course Jewish education and engagement also happens both before and after this narrow window. The past decade has brought important developments in early childhood Jewish education, teen engagement, family education, and adult Jewish learning, though each area has also seen some contractions (particularly for initiatives at the national level) given current economic challenges. It has also brought additional attention to efforts to appropriately serve a population—Jews with special learning needs—that has often been marginalized in traditional educational settings.

### ***Early Childhood***

Jewish early childhood education has increasingly been recognized as a potentially valuable pathway to engaging families in Jewish life. While no overall numbers have been collected of children in Jewish preschools, community studies from the past 10 years report that an average of 38 % of Jewish children had attended Jewish

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<sup>6</sup>Such attention is now beginning to come in the form of recent initiatives undertaken by the JCC Association (Jewish community centers being sponsors of numerous day camps) and the UJA Federation of New York (which supports a network of day camps), and philanthropic support from the Harold Grinspoon Foundation, which has been a major player alongside the Foundation for Jewish Camp in helping overnight camps develop new financial resources through its JCamp180 consulting service.

preschools at the time of the study (with individual community figures ranging from 14 % in Las Vegas to 63 % in Baltimore) (JESNA 2012). To try to increase these percentages further, funders and communities have made critical investments in improving the quality of both pedagogy and leadership in the field. Though not all of the initiatives launched over the past decade have survived in their original forms, they succeeded in raising the profile of Jewish early childhood educators and education, planting seeds of innovation and excellence that—with enough continued support—will hopefully sprout more fully in future years.

One such initiative was JECEI, the Jewish Early Childhood Education Initiative, founded in 2004 by a cohort of prominent Jewish philanthropists. JECEI's mission was to enhance the quality and appeal of Jewish early childhood centers by blending the principles and practices of the Reggio Emilia educational philosophy (which emphasizes constructivist, child-centered learning) and Jewish content and values. Over its 6-year life as an active organization, JECEI engaged seven centers across the country in an in-depth training and accreditation process (JECEI 2013). In 2007, JECEI partnered with the Covenant Foundation to create a Leadership Training Fellowship for 18 Jewish early childhood professionals (ranging from teachers to Directors) who showed exceptional leadership potential. Through seminars, retreats, networking and one-on-one mentoring, these Fellows expanded their knowledge of best practices in early childhood education and developed an ongoing network of support that has since launched satellite Communities of Practice in four communities (The Covenant Foundation 2007).

Although JECEI was not sustained as an organization (it exists today as a web-based resource center), many of the practices and principles it promoted have continued to influence and shape the field: more intentional pedagogy and educational philosophy (such as Reggio Emilia or Montessori); increased emphasis on professional and leadership development; the view of the center as a gateway for family engagement; and the recognition that Jewish early childhood programs can empower parents as well as children. Though much of the work in early childhood is still coordinated locally, there are some resources and initiatives at the national level through the denominational movements and the JCCA, which together reach the vast majority of Jewish early childcare centers that are housed at congregations and JCCs.

The Jewish Early Childhood Education Leadership Institute (JECLEI), a joint program of HUC and JTS funded by the Jim Joseph Foundation, is one such initiative, aiming to enhance professional leadership for the field. Through seminars, reflective practice and mentoring, JECLEI offers an intensive program of Jewish learning, leadership development, and community building to early childhood center directors who have been in their positions for 5 years or less. JECLEI currently has 16 participants in its first cohort. If it continues with similar numbers, the program has the potential to have a significant impact on the quality of leadership across the field, and potentially even on the ability to attract new cohorts of high-quality educators into the field (much as the Wexner Fellowship has done for Jewish leaders in general). This would allow Jewish programs to attract more Jewish families who are seeking high quality early childhood

education, whether in a Jewish or secular setting, thus starting them on a path to greater Jewish connection and engagement (JECALI 2013).

Recent years have also seen a growing appreciation that educating young Jewish children requires attention to more than just formal Jewish early childhood settings. The earliest educational opportunities take place in the home. Recognizing this, a number of initiatives have been created—beginning even before birth with Jewish Lamaze classes, and including programs like Shalom Baby (for families with newborns) and Our Jewish Home (which brings Jewish mentors into the homes of young families)—to encourage parents to create a Jewish environment for their young children. By far, the most striking achievement of the past decade is the dramatic growth of a program called PJ Library, sponsored and disseminated by the Harold Grinspoon Foundation. PJ Library is based on literacy promoting programs in the general world that send books to parents to read with their young children. Here, enrolled children (from birth through the age of 8) receive a specially selected Jewish book (or CD) once a month to be read with their parents at bedtime. By taking a familiar and nearly universal family ritual—reading to one’s children at night—and giving it a Jewish twist, PJ Library (with the help of a broad group of philanthropists and organizations who have joined in providing financial support) has provided tens of thousands of families (now, all over the world as well as in the US) with an engaging and entertaining introduction to Jewish holidays, history, and values that also sets the stage for ongoing Jewish involvement (PJ Library 2013).

Many communities have understood the opportunity that PJ Library represents and have complemented the distribution of books with a variety of activities (pajama parties, book clubs, holiday programs) to further engage and educate PJ families, and to connect them to one another and to community institutions. This strategy is tied to a broader recognition that young families have a variety of needs and interests that are not specifically Jewish and are often primary in their consciousness. When the Jewish community is able to respond to these broader needs for connection, community, parenting guidance, etc., it can engage these families in ways that Jewish programming alone cannot (Rosen et al. 2010). This insight has led a number of voices to call for reframing early childhood education into a comprehensive approach to families with young children that includes, but is not limited to, Jewish pre-school programs.

### *Engaging Jewish Teens*

At the other end of the school-age cohort, Jewish educators face the challenge of continuing to engage and attract Jewish students past B’nai Mitzvah at age 13 (or 12 for some girls) and through adolescence. We saw above how participation in formal complementary education drops off precipitously during the teen years. Enrollments in non-Orthodox day schools also drop by nearly 50 % between 8th and 9th grade, both because many communities do not have non-Orthodox Jewish high schools and because even in those that do, many families choose that point to switch to



public schools. The task of engaging teens in Jewish life, therefore, must largely be taken up by informal and experiential programs—camps and other summer programs, youth groups and Jewish clubs, Israel trips, etc. Recent research compiled by the Jim Joseph Foundation estimates that out of a potential market of 332,000 Jewish teens in the US, approximately 60,000 participate in Jewish youth groups, 16,000 attend a Jewish summer camp, and 11,000 travel to Israel (Miller 2013).

Given the room for growth these numbers illustrate, it is not surprising that teen engagement has emerged as a growing focus of Jewish funders and institutions. The Jim Joseph Foundation has to date invested over \$90 million in Jewish teen education and engagement (Irie and Rosov 2013, p. 1). Philanthropist Lynn Schusterman (a major funder of BBYO and other teen programs), in her 2011 Op-Ed piece “Upping the Ante: Why I Am Doubling Down on the Teen Years,” cited the potential impact of meaningful teen programs on life-long Jewish involvement as evidence that teen engagement needs to be a priority for the Jewish community:

A new study commissioned by the Charles and Lynn Schusterman Family Foundation shows that the BBYO experience results in young adults who...are more inclined to remain involved in Jewish life, hold leadership roles in their community, invest time and money in Jewish causes, develop a strong Jewish network, and give their children a Jewish education... Recent studies from the Foundation for Jewish Camp and Moving Traditions support similar underlying findings: that effectively designed Jewish teen experiences successfully reach and engage youth, helping them feel pride in their Jewish identity, encouraging them to contribute to Jewish life and even ensuring a greater resiliency against the pressures that are commonplace in the teen years.

It is clear that fun, meaningful, affordable Jewish experiences have a deep and significant impact on teens. It is clear that they are vital to ensuring our teens stay engaged with our community and develop the necessary skills to lead it. And it is clear that it is time for us to elevate our investment in the teen years—when individuals begin exploring their identity, defining their values and shaping who they will become as adults—as a priority on our communal agenda. (Schusterman 2011)

The challenge for the community is to determine which approaches will be “fun, meaningful, and affordable” enough to attract the many Jewish teens who are not currently engaged. Efforts to rethink traditional avenues of engagement—youth groups and Hebrew High Schools—have increased in the past decade. In 2012, the Union for Reform Judaism launched its Campaign for Youth Engagement to strengthen the ability of Reform institutions (synagogues, day schools, camps, and youth programs) to engage teens and involve them in meaningful Jewish experiences. The Campaign seeks to accomplish this goal through leadership training of youth professionals, and fostering partnerships between Reform institutions and other Jewish and non-Jewish communal institutions to create multiple paths of engagement for Jewish teens. The North American Association of Community and Congregational Hebrew High Schools (NAACCHHS), founded in 2006, provides a network for Hebrew High Schools and a channel for disseminating curricula, best practices, and resources, helping to keep schools connected to innovation in the field. And BBYO, the largest pluralistic Jewish youth organization in North America (approximately 40,000 teens participate in its programs each year), has moved beyond the standard youth group model and developed new programming focused on immersive experiences, service learning, and teen leadership development.

Even as current programs and institutions work to reinvent themselves, growing recognition exists that additional and alternative approaches are needed to attract the tens of thousands of teens who are still going unreached. A 2013 report from the Jim Joseph Foundation examined 21 innovative youth engagement programs—both Jewish and secular—to better understand what factors contribute to successful teen engagement. Among the Jewish youth programs profiled in the report are:

- The Diller Teen Fellowship, a pluralistic, multi-community teen leadership institute that includes workshops, retreats, and service projects;
- The Jewish Lens, an experiential workshop that uses photography as a means for exploring Jewish identity;
- Jewish Student Connection (formerly Jewish Student Union), a network of Jewish identity clubs in public and private high schools across the country;
- The Jewish Teen Funders Network, a support organization for Jewish Youth Philanthropy groups; and
- Moving Traditions, whose gender-based programs “Rosh Hodesh: It’s a Girl Thing” and “Shevet Achim: The Brotherhood” offer monthly facilitated peer groups for teens to explore their identities and the relevance of Judaism to their lives.

Each of these programs uses different approaches and content to reach teens, but, as the report explains, many have certain traits in common: they meet teens “where they are” by engaging them in familiar locations (such as their schools)<sup>7</sup>; they give teens a voice in the programming and encourage ownership of their experiences; they emphasize relationships, both among teens and with trusted staff members or adult volunteers; and they seek to connect teens to Jewish life by starting with the teens’ own lives and experiences, and building links and connections from there.

While the interest of funders and growth of innovative programs are very positive developments for Jewish youth and teen engagement, the field also faces a significant challenge in the lack of professional networks and clear career ladders for Jewish youth educators. JEXNET: The Network for Experiential Youth Education filled the professional network role for several years, but since its demise in 2007 no similar organization has arisen to take its place. While local professional development networks do exist in some communities, as a whole the field of youth and teen

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<sup>7</sup>In addition to Jewish Student Union/Connection operating in public schools, one of the most intriguing new youth programs of the past decade is The Curriculum Initiative (TCI), which works with Jewish students “and their allies” at independent high schools and prep schools. Although the national office for TCI was recently shut down, it still continues as a locally-run program under the auspices of the central agencies for Jewish education in the Baltimore and San Francisco Bay areas. The philosophy of TCI was summarized as follows in a report (2012) issued by its primary funding sponsor, the Samuel Bronfman Foundation, entitled *Through the Prism: Reflections on the Curriculum Initiative*, [www.tcionline.org/Through\\_the\\_Prism\\_Reflections\\_on\\_TCI.pdf](http://www.tcionline.org/Through_the_Prism_Reflections_on_TCI.pdf): (1) Meet students where they are, rather than pulling them out of their environment. (2) Engage students’ total environments. (3) Engage the people students trust and respect. (4) Create an intellectual discourse and high caliber programs that are open to all. (5) Ground Jewish learning in multicultural theory and practice. (6) Prioritize “emergent” curricula. (7) Promote process-based learning over outcome-based learning.

engagement is far less organized and connected at a national level than other areas of Jewish education. Hopefully, as the denominations and major foundations increase their focus on youth and teens—as they seem to be poised to do—the development of a strong professional infrastructure to support burgeoning innovations will be the breakthrough that defines the next decade.

### *Adult Jewish Learning*

Even though adulthood represents the longest period in the life-span, adult Jewish learning (post-college) has received a fraction of the resources and attention given to other dimensions of Jewish education, as the childhood/adolescent/college-age years are seen as the prime years for enculturation, intellectual growth, identity development, interpersonal connections, and all the other explicit and implicit goals of Jewish education and engagement. However, research has shown that adult Jewish learning can have a profound impact on the Jewish growth and identity development of adults as well by opening up new understandings of Jewish texts and practices that can impact learners' lives beyond the classroom (Grant et al. 2004).

In part because of this research, adult learning enjoyed a period of growth in the 1990s and 2000s, particularly through the expansion of the Florence Melton Adult-Mini Schools (now the Florence Melton School of Adult Jewish Learning). There are currently 51 North American Melton sites in 24 states and provinces, with a student/alumni base of nearly 20,000, making it the largest single source of adult Jewish learning courses in North America today. The core of the Melton program is a 2-year (60 session) text-based course that covers fundamental topics in Jewish belief, practices, history, and values (Florence Melton School of Adult Jewish Learning 2013). Melton is one of the very few programs to offer such a comprehensive and coordinated approach, as most adult Jewish learning occurs in short-term or one-time classes and lectures offered by synagogues, JCCs, and a small number of independent adult learning institutes. Melton shares this in-depth approach with the former Me'ah program in Boston (now the "Contexts" course from the Jewish Theological Seminary), and the Wexner Heritage Program, which admits a small number of prominent lay leaders in a few communities each year.

While Melton continues to offer its 2-year core program, over the past years it has become more challenging to fill spaces, as many learners are reluctant to make the necessary commitment of finances and time. Thus, the growth of Melton has slowed overall, and its largest area of expansion has been through increasing its short-term (6–10 week) course options. Melton, along with nearly all purveyors of adult Jewish learning opportunities, faces the ongoing challenge of attracting busy adults in prime work and child-rearing years, for whom finding the time for learning of any kind can be nearly impossible. Thus, the vast majority of adult Jewish learners are of retirement age, meaning that the pool of potential learners is not nearly as large as the overall number of Jewish adults in the population might suggest. One response by Melton and others has been to try to connect adult learning more

directly to family learning by offering “Foundations of Jewish Family Living,” a 20-week course for parents of young Jewish children. “At a time in your family’s life when your child is experiencing his or her own Jewish education,” the course description on the Melton website explains, “Foundations of Jewish Family Living provides you with the learning, the language, and the confidence to be a teacher to your own children.” To further strengthen the link between educating adults and enriching families, Melton has partnered with Shalom Sesame to offer videos for children which mirror the topics their parents are studying (Florence Melton School of Adult Jewish Learning 2013).

The one area in which participation in adult Jewish learning has clearly expanded over the past decade is in the proliferation of Limmud learning conferences across North America. Founded and run almost entirely by volunteers, the first Limmud conference was held in the UK in 1994. Limmud expanded across the Atlantic with the first New York conference in 2005, followed by conferences in 13 cities in the US and Canada over the next 8 years, most of which have now become annual events with hundreds of participants (Limmud International 2013). Limmud conferences range from day-long to multi-day gatherings. They bring together Jewish learners of all ages and backgrounds, lay and professional, for an immersive “festival” of Jewish learning and activity in an atmosphere of openness, choice, mutual respect, community, celebration, and self-directed engagement. The typical Limmud program encompasses everything from traditional text study to classes on almost any Jewish subject to film showings to hands-on arts projects to concerts to worship to panels on current issues of Jewish interest. Teachers are generally unpaid, and community-building in a pluralistic key is a major goal and theme. Though Limmud may only provide a “taste of learning” when compared to a multi-year program such as the Melton School, its communal, grass-roots and volunteer-led approach and strategy afford it the opportunity to empower and engage learners in unique ways, and offer a model for Jewish learning that is accessible to busy adults (as long as they can spare a weekend a year), yet still has the potential for genuine meaning and impact. The message of Limmud is that everyone is a Jewish learner, (nearly) everyone can be a Jewish teacher, and the scope of Jewish learning is as encompassing as our imaginations allow.

### ***Jewish Family Education***

One of the strong motivating factors for the expansion of adult Jewish learning initiatives in the 1990s was the recognition that educating children in the absence of parental modeling and support is an uphill struggle at best. Not surprisingly, therefore, that decade also saw a steady and dramatic growth in Jewish family education, in which parents are involved directly in joint or parallel learning with their children. As a result, what was once exceptional became normative. As one of the domain’s leading figures, Ron Wolfson (2012), noted recently, “there is hardly a synagogue, religious or day school, early childhood program or summer camp

that does not offer some form of Jewish family education.” And, as we have seen, families with young children have been the targets of major new efforts to bring Jewish learning into the home from the very earliest ages.

Ironically, though, with this success came diminishing impetus and support for further development of the overall field of Jewish family education. The Whizin Institute for Jewish Family Life, which had become the intellectual and professional training epicenter of the field, ceased operations several years ago, and it took until 2010 for a potential successor organization to gel in the form of Shevet: The Jewish Family Education Exchange, a community of practice for professionals working in the area. Thus, though family education remains popular at the grass-roots level, the extent to which it will continue to advance both conceptually and practically as a field is unclear, as is the extent of philanthropic support it will receive.

### *Special Needs Students*

One population that cuts across all ages and settings where additional support is also needed is students with special needs, including learning challenges, physical disabilities, and students on the autism spectrum. The past decade has seen both growth and setbacks in the Jewish community’s response to the needs of this growing population. On the one hand, the high financial cost of providing education to students with special needs has meant that many communities have had to cut back on the direct support they can give to schools and families, as well as positions in Federations and Central Agencies focused on Special Education. The contraction of Central Agencies of Jewish Education (as a number have closed or been downsized) has meant the virtual disappearance of the Jewish Special Education Consortium, a once prominent network of education professionals focused on the needs of this population.

However, a few organizations have arisen over the past decade that have brought new thinking and innovative approaches, most prominently Matan, founded in New York in 2000 as part of the first cohort of new organizations incubated by Bikkurim (an initiative, also new at the time, established by the Kaminer Family Foundation, JESNA, and the then United Jewish Communities [now The Jewish Federations of North America] to nurture start-up organizations); and Gateways, formed in 2006 through the merger of two Boston-based organizations serving special needs students and their families since the 1990s. Matan has evolved from primarily providing direct services to schools and families to its current focus on broader communal advocacy and professional development. Gateways provides programming, professional development, and support to schools and families throughout Greater Boston, spanning denominations, age-groups, and educational settings. Gateways’ unique role as the central address for special needs education throughout the area—together with the significant support provided by Boston’s Combined Jewish Philanthropies and the Ruderman Family Foundation—have made Boston a hub for innovation and best practices in this field (Matan 2013; Gateways 2013).

Through their work, Matan and Gateways—along with other organizations and professionals across the county—have helped create a significant shift in the way special needs education is viewed and prioritized. While, in the past, special education was something compartmentalized from general Jewish education—with special teachers and classrooms that isolated students from broader settings—today the goal is more often inclusion, with Jewish educators given training and support to teach learners with different needs together in the same settings. While this goal may be more challenging, many believe it ultimately results in better learning outcomes for everyone as educators become more attuned to recognizing and addressing the needs of a diverse array of learners. The innovations that are being brought to Jewish education overall—new settings and models, creative use of technology, more whole family involvement, and experiential learning—may particularly benefit the growing numbers of students for whom traditional educational strategies are not merely less engaging, but wholly inadequate.

## The Expanding Jewish Educational Ecosystem

Of all the changes that have occurred in American Jewish education over the past two decades, perhaps the most potentially far-reaching in its impact is the expansion of the field itself. When new resources or “species” enter an ecosystem, they can enhance the vibrancy of the overall system and engage in mutually advantageous exchanges with existing residents. However, they can also disrupt delicate balances, displace existing residents, and cause the ecosystem to become more fragile. The potential for the first outcome is clearly present in Jewish education today, but so too is the danger of the second. Whether the potential for adding robustness is realized will depend in large measure on how the elements of the system, both old and new, respond.

The expansion of the ecosystem of Jewish education has two components: One, as outlined in the sections above, has to do with the emergence of new models within existing forms—new types of complementary programs, specialty summer camps, youth programs in alternative venues like public and private secondary schools, etc. The second form of expansion involves the emergence and spread of new frameworks and foci for Jewish learning. The rapid growth of entrepreneurial programs in heretofore sparsely populated domains like Jewish environmental education, service learning, Jewish learning in connection with spiritual practice, and learning through the arts represents a significant expansion not only in who is involved in Jewish education and where Jewish learning occurs, but in what we think of as constituting “Jewish education” itself.

It needs to be noted at the outset that the boundaries between these two forms of expansion—within and beyond traditional institutions—are often blurred. “Intrapreneurship,” what Maya Bernstein (2010) felicitously calls entrepreneurship’s “more humble, but at least equally impactful cousin,” is itself an important source of innovation for the Jewish educational ecosystem writ large. “Intrapreneurs

do exactly what entrepreneurs do—they challenge the status-quo, and come up with cutting-edge ideas to meet a population’s most pressing needs. Instead of starting from scratch, though, they work within existing structures” (Bernstein 2010). And, even where intrapreneurial energy may be lacking, new approaches to Jewish learning that emanate from the “edges” of the ecosystem are increasingly penetrating mainstream institutions, helping them to expand their reach and impact. Still, the two sub-systems—entrepreneurial and established—remain distinct in many ways—in who they engage, in how they operate, and in how they are funded. Building stronger bridges between these sectors looms as one of the major challenges and opportunities for Jewish education going forward.

There have been several imperfect efforts in recent years to gauge the scope of the expansion in the number and variety of new Jewish educational programs outside mainstream institutions and the scale of participation in them. In a 2010 study of the Jewish innovation ecosystem, Jewish Jumpstart identified more than 600 Jewish “start-up” organizations in North America (i.e., organizations founded within the past decade), with total budgets of around \$200 million. Among the respondents to the Jumpstart survey, 53 % listed Jewish education as among the five top areas in which they operated (Jumpstart 2011). (Some work in multiple areas, and indeed, the connection of Jewish learning to other arenas of Jewish activity—community-building, spirituality, social justice, Israel—is one of the hallmarks of many of the startup endeavors.) A separate compilation of innovative education organizations and programs completed by JESNA in 2011 identified more than 220 such programs, at least half of which operated outside of traditional institutions. At a minimum, therefore, we are dealing with a set of programs numbering in the hundreds.

How many participants these new learning opportunities reach also requires some estimation. The groups that responded to the Jumpstart survey, covering a wide range of activities, claimed to touch more than 600,000 individuals in the aggregate, with regular participation by more than 100,000 (Jumpstart 2011). In a study conducted 2 years previously, Jumpstart found that more than a quarter of participants in startup initiatives have no other Jewish involvement and another 30 % only moderate involvement elsewhere (Jumpstart 2009). Combining the various survey findings, it is reasonable to conclude that the expansion of the Jewish education ecosystem has resulted in a not insubstantial increase in the number of Jews engaged in Jewish learning.

What is more, the new types of programs represented in the expanded ecosystem, programs that often deal with unconventional thematic areas in non-traditional settings, are frequently aimed at population groups that previously had low rates of participation in any type of Jewish learning. Steven M. Cohen (2010), a leading sociologist of American Jewry, describes the goals of these entrepreneurs as follows:

If there’s a common theme that runs through the work of numerous young social innovators ... it’s the emphasis on using new tools, culture, and new digital media to bring Jewish learning and Jewish meaning to the Jewishly unengaged or Judaically uninformed. In essence, we have a cohort of entrepreneurial teachers, who use contexts other than the

classroom and teaching materials other than classic texts, to reach far out to audiences they haven't met, with the hope of enticing Jewishly uninitiated people to gain more appreciation of the resources of Jewish life, culture, and wisdom.

One of the primary target groups for these engagement efforts is young adults who have finished college and not yet formed families. Elie Kaunfer (2013), a celebrated educational innovator of the past decade and an acute analyst of the ethos underlying much of this innovation, notes that:

...in the previous decades the biggest growth story was college education, as Jewish studies exploded onto the university. The 90s also expanded adult education to people younger than retirees with the Wexner Heritage model (albeit for a few elites), the Florence Melton Adult Mini-School and Meah. But in the past decade, the space of post-college has seen massive growth.

The result has been a plethora of new programs that have targeted this demographic with not insignificant success. Some, including Birthright Israel, Moishe House,<sup>8</sup> and a loose network of independent minyanim and emergent spiritual communities around the continent, operate at considerable scale, involving thousands (and in Birthright's case, hundreds of thousands) of young adults. Others are localized and smaller, but their collective reach is substantial. Combined with the continuing invigoration of Hillel (which is itself introducing more high level Jewish learning opportunities through initiatives like its Senior Jewish Educators program), the rapid growth of Chabad on campus, and the expansion of Jewish studies in colleges and universities noted by Kaunfer and illustrated by Chap. 17 in this volume, the new programs focusing on young adults have helped fill a long-term "gap" in the Jewish educational system between the time that youth graduate from high school (or, more often, have their Bar or Bat Mitzvah) and when, as relatively senior adults, they might join conventional adult education classes.

Many of the programs experiencing success with young adults are doing so precisely because they take Jewish learning into areas—both physical locations and topical arenas—that appeal to American Jewish young people today, but that have not historically been foci for Jewish educational activity. These areas include service and social justice, the environment and food, arts and culture, and spiritual practice (including meditation and the like). New endeavors in these areas are not limited in their focus to young adults, but young adults have been among the most enthusiastic participants in programs of these types.

Perhaps the area that has seen the most explosive growth over the past decade is that of environmental and food education. Program leaders in this arena cite almost with amazement the change over that period from a field with literally just a handful of programs to one in which dozens now dot the landscape (both physical and Jewish), and are coalescing into a powerful movement in Jewish life (Marzouk 2013; Berman 2013; Manela 2013; Golden 2013; Savage 2013a). These include

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<sup>8</sup>Moishe House is an international non-profit organization comprised of a collection of homes throughout the world that serve as hubs for the young adult Jewish community. It provides a rent subsidy and program budget to Moishe House residents who then use their home to create their ideal Jewish communal space.



programs that operate farms, take Jews into the wilderness, seed community supported agriculture distribution centers in mainstream Jewish institutions, teach sustainable living practices, and conduct retreats with environmental themes. Much of the appeal of these programs, both to young adults and to growing numbers of younger and older participants (many brought by mainstream institutions) is that they directly connect contemporary concerns and Jewish teaching. Also critical is the strong experiential dimension of these programs. As Adam Berman (2013), director of Urban Adamah, notes, it is here that learners can have an experience of Jewish education that engages the mind, heart, *and* body.

Nigel Savage (2013b, p. 181), founder of perhaps the most influential young organization operating in the Jewish environmental and food education arena, Hazon, explains the appeal of the Jewish food movement in these terms, which could be applied as aptly to many of the new programs operating in other arenas as well:

The Jewish food movement is informed by and brings to life something I learned from the late Reb Shlomo Carlebach, something that has become Hazon's theme quote. He said, "The Torah is a commentary on the world, and the world is a commentary on the Torah." I take this to be both prescriptive and descriptive. The explosion of interest in Jewish farming around the country is evidence of what happens when we allow our ancient tradition to engage with one of the most vital and complex issues of our time. How should a person eat? This is both a Jewish question and a twenty-first-century question.

This is not Jewish education "lite." Rather, it seeks to connect serious and thoughtful Jewish learning with learners' particular passions and interests, whether ecological, social, artistic, or spiritual. The approach clearly works to attract and engage Jews who might otherwise have little interest in Jewish study. Service learning programs and programs focused on advancing social justice have grown at a pace similar to those dealing with the environment. Organizations like the American Jewish World Service, Repair the World, Bend the Arc, Avodah, American Jewish Society for Service, Panim (now part of BBYO), and Uri L'Tzedek have all succeeded in providing opportunities for Jewish young people to blend practical work devoted to bettering society and/or furthering social and economic justice with Jewish identity development and exploration of the Jewish values shaping their efforts. In these opportunities, one leader in the field noted, "the classroom is the world, and the text is a community they're working with. The service learning becomes like a docent, or a naturalist, helping the learners interpret what they're seeing and encountering. Ancient texts come into dialogue with experiences on the ground" (Berkovitz 2013).

In parallel, there has been a substantial increase in the number and variety of programs that use the arts—music, dance, drama, video and film, the plastic arts—as focal points for Jewish self-expression and for exploring connections between the aesthetic, moral, and spiritual concerns that animate so much artistic creativity and Jewish themes and experiences. Other fields of endeavor—law, journalism, science, medicine—have also proven to be fertile areas for forging linkages between the interests and talents of young Jews and questions and ideas that emanate from classical Jewish sources and contemporary Jewish life.

Together, these types of programs have both opened up and deepened the process of Jewish learning and made it integral to the lives and aspirations of some individuals in ways that conventional Jewish “schooling” has had great difficulty in doing. However, this type of embedded learning in action is not without its challenges. One of these is ensuring that the Jewish learning is serious and not superficial. In part, this challenge is tied to the need for sophisticated curricular and resource materials—a challenge the field has been responding to, including through the development of websites like [www.On1Foot.org](http://www.On1Foot.org), which collects Jewish texts for social justice, and [www.Jewcology.org](http://www.Jewcology.org), which offers multiple resources for Jewish learning on the environment. Equally important is the need for program staff who have both strong Jewish backgrounds and the skills to guide experiential learning. Here, the past several years have seen a number of highly positive steps toward professionalization. These include new graduate level academic programs in experiential learning and the development of a “pipeline” of talented and committed educators coming out of some of the pioneering experiential programs like Teva, which has trained numerous environmental educators who have now gone on to found, lead, and fill positions in many of the newer programs.

A second challenge that many of these programs have been grappling with is in some ways a converse of the first. While many observers and funders support these programs because of their capacity to promote Jewish identity development, including among individuals who are unenthusiastic about conventional Jewish education, program sponsors are equally or more concerned about the substance, quality, and impact of the activities participants are undertaking in their own terms: Are service programs really helping their intended beneficiaries? Is the environment being improved? Is the art that learners are producing of high quality? This is a tension that is being increasingly noted and is, perhaps, an inevitable corollary of the effort to recast Jewish learning as an experience that both connects with individual passions and aims to color and enrich learners’ engagement with the world around them.

We have noted that while much of the entrepreneurial energy that is manifest in Jewish education today is directed toward developing programs that use real-world experiences to expand the modes and settings for Jewish learning, this does not mean that traditional texts and text study are being set aside as irrelevant. Quite to the contrary, intensive text study is undergoing something of a revival in new settings, with programs like Pardes (in Israel), Yeshivat Hadar<sup>9</sup> (in New York), and Kevah (initiated in the Bay Area, but now with groups in multiple cities) attracting significant numbers of young adults (and others), many not from traditional backgrounds. Jewish texts are also the focus for a variety of creative efforts that draw on

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<sup>9</sup>Yeshivat Hadar is part of Mechon Hadar, which is itself an outgrowth of Kehillat Hadar, a pioneering independent minyan founded in New York in 2001. Encouraged by the success of and broad interest in the minyan and its guiding principles, several of its founders went on to found Mechon Hadar in 2006, which consults to and networks other minyanim around the continent and also sponsors an egalitarian yeshiva offering intensive full-time, summer, and community learning programs focused on the study of traditional texts.

new artistic forms to make these texts more accessible and meaningful for contemporary audiences. Storahelling uses drama and music, G-dcast offers clever animations and hip commentaries, and Bible Raps uses rap—all with serious pedagogic purpose and deep respect for the texts they seek to bring alive in new ways.

Wayne Firestone (2013), former International Director of Hillel, describes the success that Hillel has enjoyed with its recent initiatives to expand Jewish learning opportunities on campus in these terms:

Over the past few years, Hillel has proactively facilitated deep, substantive, compelling, and meaningful Jewish learning among Jewish students across the globe. Perhaps our greatest discovery during this time has been that marginally affiliated Jewish students are willing to seek out such meaningful Jewish learning experiences.... Of course, the approach is not as simple as posting a class and enrolling dozens of students. Success depends on connecting students with talented and skilled educators capable of interpreting and translating the richness of our texts, traditions, and values in relevant and compelling ways.

Toby Rubin (2013), CEO/Founder of UpStart Bay Area, a prominent accelerator of and advocate for innovation in both startup and legacy institutions, notes that many of the new programs go beyond just teaching texts to empower learners: the programs are themselves interpreters of Jewish text and tradition in ways that resonate with twenty-first century sensibilities. The ability to take Jewish texts and “remix” them to heighten their relevance (an ability aided by today’s technology) allows Jews to approach these texts with intensified interest and to expand their contact with primary sources that might otherwise remain inaccessible or off-putting. And while there is a danger that placing texts in a new narrative and interpretive context might distort their original meaning, the opportunity this provides for contemporary learners to become annotators and commentators on these texts in their own voice and to find renewed relevance in them (something Jews have done for centuries), should outweigh any fear of mishandling the texts themselves (Schwartz 2012).

The expansion of the Jewish educational ecosystem thus embraces, and often synthesizes, both of Jewish learning’s traditional modes: *torah lishmah* (learning for its own sake) and *torah l’ma’aseh* (learning linked to doing). The many programs noted above that share a focus on empowering learners to be active agents in creating an “applied” Judaism for themselves and others are part of a contemporary rebellion against a Jewish education that too often taught “about” Judaism and Jewish life, but did not foster direct engagement with and experience of that which it described. More broadly, they are part of the paradigm shift we noted in the introduction to this chapter in which Jewish education is moving from a focus on *continuity* to a primary concern with *meaning*.

Most of the new programs in today’s Jewish educational ecosystem seek to inspire Jews not just to identify as Jews (which they do anyway), but in one fashion or another to make their Jewishness an integral dimension of their lives, to use it to enrich and inform how they think and how they live. One foundation that is a major supporter of innovation in Jewish education, the Lippman Kanfer Foundation for Living Torah, has introduced the concept of “Jewish fluency” to describe its goal. “Jewish fluency” is a concept that includes, but goes beyond, both identity and

literacy to emphasize the ways in which Jews put their learning to use in multiple arenas of daily life. To have this impact, Jewish learning must speak to the lives Jews actually lead—lives that are not exclusively lived in Jewish spaces, physical or metaphorical—and do so in idioms they recognize. This kind of Jewish education is necessarily both learner-centered, taking its cue from the needs, interests, concerns, talents, and aspirations that learners bring to the educational process, and values-centered, seeking out the insights from Jewish tradition and experience that can illuminate, motivate, inspire, and occasionally challenge learners as they seek to make their way in the world.

The two projects—“continuity” and “meaning”—are not incompatible. Indeed, one could argue that today, the latter is the route to the former. So, even those for whom promoting continuity looms large as a desired outcome, the idea that Jewish learning in whatever form it takes and whatever content it covers must be personally relevant to the learners is becoming nearly axiomatic. One area that illustrates how this process is playing out with respect to subject matter that is hardly unconventional for Jewish education is Israel education.

Over the past decade, driven at least in part by concerns that younger Jews were feeling less connected and committed to Israel,<sup>10</sup> there has been significant new attention, investment, and success in Israel education. Despite Israel’s continuing prominence as a focal point for American Jewish organizational activity, levels of basic knowledge about Israeli history, society, and culture are in many cases not necessarily great. Not knowing Israel’s story, argues Ken Stein, a professor at Emory University actively involved in training Israel educators, often weakens identity, pride, and commitment to the Jewish state (Stein 2013). Much of the new investment in Israel education has been motivated by a concern that ill-informed Jewish students are unprepared to be advocates for Israel on college campuses and in the wider society. As a result, numerous efforts have been launched to equip young people in high school and college with the motivation and knowledge to be able to defend Israel effectively in today’s contentious political climate.

However, there have also been noteworthy efforts to reinvigorate and reframe Israel education outside an advocacy context in ways that reflect the personalized, meaning-focused ethos that is spreading throughout Jewish education today. Two of the most significant new players in the arena of Israel education—the iCenter (supported by major American-based foundations) and Makom (part of the Jewish Agency for Israel)—have both characterized their goal in terms of helping students develop a personal relationship to Israel (and Israelis) and integrating this relationship into their own Jewish narratives. This approach emphasizes emotional engagement as much as cognitive appropriation, encouraging students, in the phrase used by Makom, to simultaneously “hug and wrestle” with Israel. Anne Lanski, Director of the iCenter, and Barry Chazan (2013), a long-time leader in both Israel and informal education, articulate this approach (and illustrates how in keeping this is with current directions in Jewish education as a whole) in a recent article:

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<sup>10</sup>A proposition which may or may not be true. See Volume 30 of *Contemporary Jewry*.

We take an “I-centered” approach to Israel education.... This approach maximizes the potential meaning of Israel for youth in their everyday life. Israel will only become an inner force in the lives of American Jews when it is linked to their genuine search for personal meaning, spirituality, and self-fulfillment as Jews.... For those worried about a next generation that will care about Israel, this approach assumes that inner-directed, Israel-engaged young people are the best guarantors of a continued American Jewish community that supports Israel.

The big story in Israel education since 2000 is, of course, Taglit-Birthright Israel. Birthright may be a unique phenomenon in Jewish educational history: a global effort to engage masses of young Jews in a common experience under a single broad umbrella. The unprecedented success of Birthright in both attracting hundreds of thousands of participants and having a demonstrable and enduring impact on no small number of them is undoubtedly due to a number of factors working together—the intense social experience of being together, away from familiar surroundings, with large numbers of other Jewish young people, the carefully designed experiential educational process built into the program, the time spent with Israeli counterparts (the *mifgash*—“meeting”), and the sense of historical connection that comes with encountering one’s ancient past. We have learned that even just 10 days is sufficient to generate a powerful educational experience when all of the components are aligned toward this end. For those who have been most deeply affected by it (which is not everyone, to be sure), Birthright Israel seems to provoke a cognitive, emotional, and even spiritual re-orientation that can set them on a new trajectory in their lives in which their Jewishness becomes more meaningful, and therefore more central in their future life choices (Saxe et al. 2002, 2004, 2006, 2007, 2009, 2012).

Achieving this kind of impact has always been easiest in immersive settings, those that place participants together with others for concentrated periods of time, most often in environments that are out-of-the-norm and infused with a strong sense of community and Jewish purpose. An important part of the expansion of the Jewish education ecosystem today is that the traditional settings for these immersive experiences—Jewish summer camps, trips to Israel, and retreats—are now being augmented both through greater varieties of opportunities within these categories (e.g., the opening of new specialty camps or the many Birthright Israel trips that now target populations with particular interests or life circumstances) and through the development of new possibilities (working on a Jewish farm, spending a year in community service as part of a Jewish cohort). What makes immersive settings so powerful is that they engage the “whole person,” tying together cognitive, affective, physical, social, moral, and spiritual dimensions of learning and growth. Increasingly, this understanding of Jewish education as inherently holistic, embracing all of these dimensions, is penetrating the entirety of the field. Day schools and even complementary programs are now gearing themselves to do whole person learning.<sup>11</sup> Here, again, the shift from an educational stance that largely emphasizes the acquisition of specific knowledge and skills and the performance of specific acts that serve as markers of Jewishness to one

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<sup>11</sup> See, e.g., the programs described in the JESNA web publication at [www.jesna.org/about/lippman-kanfer-institute/whole-person-learning](http://www.jesna.org/about/lippman-kanfer-institute/whole-person-learning)).

that focuses on how this knowledge and behavior fits into a larger pattern of living in the contemporary world marks an important step in the evolution of American Jewish education.

No discussion of the expansion of Jewish education's ecosystem in the early years of the twenty-first century could be complete without addressing the dramatic changes in technology that are transforming life for everyone around the globe. In his now classic writings on innovation, Clayton Christensen (1997) argues that innovation comes in two forms: sustaining, which allows us to improve how we are already doing things, and disruptive, which creates new approaches to providing value that often engage new markets not previously being served. Both forms of innovation are important, and new technologies often drive both. Jewish education has been neither especially swift nor especially bold in embracing new communications technologies and the applications that put these to use. Nonetheless, these technologies and applications are inexorably making their impact felt in nearly every setting for Jewish learning and in creating new settings online. The web is now filled with sites that offer Jewish content in the form of everything from games and mobile apps to original texts and serious scholarly articles. Schools are also using technology to connect teachers to students and parents and students with one another across geographic boundaries. In this vein, a number of ambitious efforts have been launched in recent years to create full-fledged virtual environments for Jewish learning, such as JLand ([www.jlandonline.com](http://www.jlandonline.com)) and Sviva Israel Ecocampus ([www.ecocamp.us](http://www.ecocamp.us)), that can be used collaboratively by schools around the globe. It is safe to say that technology has now proven itself as a sustaining innovation in Jewish education, fostering more engaging learning, more effective teaching, better management of educational programs, and easier communication with existing constituencies.

The more interesting question is whether technology is also fostering disruptive innovation in Jewish education, i.e., new ways of engaging potential learners that render existing institutional arrangements problematic. There are some signs this is beginning to happen. A growing number of day school and complementary programs are incorporating forms of online or blended learning, allowing them to diversify their offerings and making these more flexible and more customizable to meet learners' skills and interests. Proponents of online learning argue that it is less expensive and more accessible to individuals who want to learn at times and places other than those favored by institutions, and will thereby engage students and families who currently do not participate, though these claims are still being tested. Online learning has blossomed even more rapidly in the domain of adult Jewish education, where virtual yeshivot and classes now dot the cyber-landscape, and online professional development has become commonplace.

The Internet has made it possible for entirely new organizations to emerge who deliver their product or service virtually. Aharon Horwitz (2012), co-founder of Presentense, one of the pioneering organizations in supporting innovation across the Jewish world, and now CEO of Israeli tech startup 40Nuggets, describes technology's impact in this fashion: "It's the era of the Insta.org. The biggest single factor is the accessible nature of cheap technology and platforms for instant creation

of organizations for causes and missions.” This impact is magnified because some of the major effects of technology—“democratizing” and personalizing learning by making access to sources of information and to other individuals so much easier—align with other broader social and cultural trends like DIY (do it yourself) Judaism that are pushing in the same direction. The result, according to Russel Neiss (2013), a prominent Jewish educational technologist, is a “flatter” field, less centralized, with fewer gatekeepers, and opportunities for successful innovators to scale their products more quickly. At the same time, however, Neiss and others caution, the ease of production and distribution via technology does not guarantee quality and may, in fact, encourage needless duplication and overlap in what is being produced. It has also led some to embrace technology as a panacea and an end in itself, rather than as one tool among many in education’s toolkit (Neiss 2013; Septimus 2013; Schwartz 2012).

From an institutional standpoint, the existence of alternatives to traditional programs, whether these are technologically-based or simply cheaper or more appealing models, can certainly represent a threat. (Rabbis may already feel somewhat threatened by the proliferation of websites that offer basic Jewish knowledge and opportunities to have one’s questions answered that bypass their role as religious authorities—though some have jumped in to embrace technology as a vehicle for disseminating their own thinking and connecting with new audiences.) However, if disruptive innovations do in fact meet needs that the current system is not adequately addressing—and stimulate existing players to respond with innovations of their own—then there will be an overall gain for Jewish education.

The delicate dialectic between the “old” and the “new” in Jewish education’s evolving ecosystem is strikingly illustrated when we look at the individuals most responsible for introducing the new elements that have multiplied in recent years. The emergence of a significant cadre of Jewish educational entrepreneurs over the past 15 or so years is a highly encouraging development. Many of these entrepreneurs have been nurtured and assisted by programs, themselves the product of entrepreneurial energies, that have made fostering innovation and innovators their mission: Bikkurim, Joshua Venture, Upstart Bay Area, Jumpstart, Presentense, ROI, Slingshot, and others internationally. It is to these entrepreneurs that we owe many of the new programs and initiatives that fill out the educational landscape and disrupt (whether with intent or not) conventional “legacy” institutions.

What is in a sense ironic about this group of innovators is that a large proportion received their own education in these legacy institutions—day schools, movement summer camps, Israel programs (Wertheimer 2010). For the institutions that feel themselves under assault from the current wave of innovation, this can be somewhat frustrating—the very leaders whom they nurtured now seem eager to create alternatives to the frameworks from which they emerged.

This may, though, be just the first chapter in a larger story that is emerging. The expanding Jewish educational ecosystem is, in fact, bringing new leaders to the forefront. Until now, perhaps not surprisingly, many of these new leaders have sought out “under-developed regions” of the system in which to settle and make their mark. But, as the larger ecosystem adapts, and existing actors seek to absorb

lessons from the new entrants, conditions can begin to change. Entrepreneurial leaders find allies among the “intrapreneurs” and innovation-minded in existing settings. Some even move over into these settings to help remake them. As a result, the boundaries between the two regions start to blur, and the new leaders emerge as field-wide leaders in a reconfigured ecosystem.

This process is now occurring in Jewish education. What was previously seen as “marginal” activity is now becoming normative, and figures who were “outliers” are becoming more prominent and more influential. Collaborations between “startup” and “legacy” institutions are growing. Nigel Savage (2013a) reports that:

Hazon now has over 60 CSAs (Community-Supported Agriculture projects), and *every single one* is a partnership with a synagogue or JCC. One of their explicit goals is to increase the engagement of people who are already members of the host institution, and bring new people through the door, and they have succeeded in doing both.

He cites additional examples of such partnerships—“Teva partners extensively with Jewish day schools; Jewish Farm School has worked closely with Hillel”—and notes that professionals from established organizations who frequently attend Hazon’s Food Conference or a Teva Seminar “go back to their host institutions re-energized and with new ideas and working relationships.”

The idea of startups and established institutions coming together for mutual benefit is an alluring one, and, as Savage notes, one happening with increasing frequency. In truth, Jewish education needs the infusion of the energy and alternative approaches that many of the new organizations and programs bring, since engaging those who are either at the margins or altogether outside existing frameworks for Jewish learning remains a challenge. Participation in Jewish education is remarkably high for an entirely voluntary activity, but it is far from universal. For some non-participants, the reason is clearly lack of interest. They do not see the relevance of Jewish education for their lives. But, lack of interest can also shade over into a perceived lack of attractive opportunities. Segments of the Jewish population—immigrants from the former Soviet Union and Israel, interfaith families, secular Jews, Jews living outside primary areas of Jewish residence, and simply those looking for something “different”—have difficulty finding programs that appeal to them and to their sense of Jewishness. The lack of attractive educational options affects particular age cohorts as well: families with children in the “gap” years of early elementary school, teens, and young adults. The reality is that Jewish education today, despite the multitude of actors, remains in some ways a “narrow” field, with many institutions offering programs that are similar in both format and content.

The entrepreneurial programs that now dot the educational landscape have often addressed these untapped markets. Alternative complementary programs, teen clubs, specialty camps, Chabad-sponsored campus learning fellowships, Moishe Houses, outdoor and farm-based programs, service and travel opportunities, and other new programs are engaging Jews who might otherwise remain outside Jewish education altogether. At the same time, they also provide additional options for those who have been or would be participants regardless, but are seeking additional and different opportunities for learning than are available in mainstream institutions.



Nonetheless, many of these alternative programs and their participants remain largely disconnected from the larger educational ecosystem—sometimes little noticed, sometimes viewed with hostility by mainstream institutions. On the positive side, this disconnect may actually give these alternatives the room they need to grow without being crowded out or co-opted (and thereby having their appeal to un- or under-served market segments diminished). However, in the long run, a healthy Jewish educational ecosystem needs to integrate these alternatives into networks of relationships with established institutions and to provide them with the resources to reach their market potential.

However, this is not a simple or straightforward process. Growing attention is now being given to the twin challenges both of sustaining innovation and the often fragile organizations that undertake it and capitalizing fully on the fruits of the entrepreneurial energies and investments that have been made over the past decade. One of the hallmarks of an ecosystem is the set of multiple dependencies that exist among its components. Ron Adner (2012), who has written about business ecosystems, notes that successfully reaching consumers with any innovation often involves engaging other actors either as “co-innovators” (which often requires changing how they operate) or as supportive intermediary elements in an “adoption chain.” In today’s Jewish educational ecosystem, entrepreneurial innovators often face a major challenge in bringing their products to market. Developing an attractive program or resource is not enough to ensure success. Entrepreneurs (and even intrapreneurs) either need established institutions like synagogues, day schools, camps, JCCs, and Hillels to become effective distribution channels for their creations, or to find new ways of reaching potential beneficiaries directly (e.g., via technology).

Some efforts in this direction have been made already, especially by the Jewish Education Project, New York’s central agency for Jewish education, in connecting “ERPs” (entrepreneurial educational resource providers) with synagogues, day schools, and early childhood programs. But, while some established institutions are eager to serve as such channels or as partners for entrepreneurs, doing so often requires resources they may not have and changes in their own modes of operation they may find difficult to make even with the best will in the world. Similarly, the entrepreneurs may find it difficult to fit their ways of working into the patterns of established institutions. And any business model adopted must be financially sustainable and advantageous for all parties involved. Serving large numbers of potential beneficiaries directly generally requires that startup organizations scale their operations substantially, which in turn requires both significant additional financial investment and organizational capabilities beyond those a small organization is likely to possess.

A number of innovation-promoting organizations and funders including Bikkurim, Upstart Bay Area, Jumpstart, Slingshot, JESNA, the Jewish Education Project, the Lippman Kanfer Family Foundation, the Jim Joseph Foundation, and the Samuel Bronfman Foundation have focused in on these challenges from slightly different angles and sought ways to enhance the overall impact of the innovation sector on Jewish education. Strategies being implemented or proposed include:

targeted funding to enable the most successful entrepreneurial organizations to scale up; assistance in developing stronger management frameworks to enable startups to move to the next stage; matching entrepreneurial educational resource providers with established institutions to broaden distribution channels for their programs and products; and finding supportive homes for innovators and their projects within larger organizations. All these approaches will likely be needed, though none has yet proven itself to be *the* or even a big part of the answer to the considerable challenges involved in embedding new endeavors successfully into the overall educational ecosystem.

What is clear is that many educational entrepreneurs still feel themselves scrambling to stay afloat, even as their programs prove successful. Grant funding from foundations often comes with time limitations and expectations of sustainability that may be unrealistic.<sup>12</sup> Support structures for innovators have until now been weighted overwhelmingly toward early-stage ventures. Federations have by and large not been able to integrate new organizations into their regular funding streams, especially in the face of declining allocations. Existing institutions (synagogues, day schools, camps, JCCs) that represent potential markets and distribution channels for new programs often are strapped for resources themselves and are unable or unwilling to develop mutually beneficial long-term relationships with entrepreneurial enterprises. Revenue-generating business models are difficult to find for these endeavors, and many newer organizations lack the skills and resources to mount successful large-scale fundraising efforts.

As a result of these factors, the new, expanded Jewish education ecosystem remains a fragile one. If the promise of the past decade is to be realized in the next, it will require more than just a proliferation of new actors. The system as a whole must evolve to enable growth across the landscape. This may involve some judicious pruning—not every “species” is destined to (or ought to) survive. But, it will also involve new relationships among heretofore separate actors and regions. This is a theme we will return to in the final section of this chapter.

## Sustaining Infrastructure

While most attention in any description of developments in Jewish education rightly focuses on the institutions, programs, and people actually delivering the education, they could not succeed without an infrastructure of supporting frameworks that

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<sup>12</sup>One recent overview of Jewish education nationally put it this way: “A survey of AVI CHAI grantees revealed that their number one concern was the continuity of funded programs. This result is not surprising. Big philanthropy is always looking to create something new, leaving open the question of the future of the programs that it creates. This issue is seen across the field. Very few of the programs established in recent years have stable financial bases.... The lesson for foundations is that, from the outset, they need to be thinking not just about how a program gets started but about how it is sustained” (Sales et al. 2006, p. 21).

supply critical resources to those on the front lines. American Jewish education has a fairly elaborate, if diffuse, support infrastructure that provides financial, human, and intellectual capital for segments of the system.

In recent years, three elements of this support infrastructure in particular have undergone major change: (1) central support structures, both national and local; (2) professional recruitment, training, and development; and (3) the role of foundations and major funders. Of these, the last may have the greatest import, since the expanding role of foundations has affected nearly every other development discussed in this chapter, including the two others addressed in this section.

### *Local and National Support Frameworks*

One could make the argument that the “modern era” in American Jewish education began a little more than a century ago with the founding of the first bureau of Jewish education in New York, headed by Samson Benderly. Benderly, his followers (the so-called “Benderly boys,” though the group most definitely included women as well), and his supporters, a mix of communal leaders, rabbis, and philanthropists, had an unabashedly reformist and progressive vision for Jewish education. To implement this vision, they believed, communal leadership was required. The effort would be spearheaded by a central instrumentality that would model and promote innovation, prepare educators, and set and oversee standards for the field. Over the next several decades, this idea of a communal central agency for Jewish education took hold in most major Jewish communities. However, even as the form spread widely, the role of such agencies was gradually transformed from one of “leadership” to one of “service”—providing guidance and support via curriculum, professional development, and consultation to the institutions and educators actually doing the educating. This shift was tied in part to the “denominalization” of Jewish education, which was marked also by the emergence of national support structures for each major denominational grouping (Krasner 2011). Overall, however, the infrastructure supporting frontline educational institutions remained weak and fragmented. Jewish education, like American Jewish life in general, has shied away from strong umbrella structures at every level. Institutional autonomy largely reigns.

This situation presents a formidable challenge to anyone seeking to advance an agenda of change. So, as change increasingly became the watchword for communal and philanthropic leaders surveying the educational scene from the 1980s onward, changing the support infrastructure to become more dynamic and impactful also became part of their endeavors. Over the roughly quarter century since, several key changes have occurred:

First, Jewish federations have become more deeply and directly engaged in Jewish educational planning and support. Pushed by some of their donors and concerned by statistics showing declining levels of affiliation and communal involvement, federations have often not been content to leave Jewish education to the

central agencies that were ostensibly established to be the communal instruments for this arena. Whether through special commissions or standing committees, most major federations are today active players, not only in funding Jewish education, but in guiding its development in their communities. In some cases, federations have absorbed or otherwise taken control of the local central agencies. In some, they have established what are, in effect, parallel structures for educational planning. In a few instances, federations have dismantled their central agencies (although most have brought them back under a different name or in a different form). Many federations, faced with flat or declining campaigns and pressures for greater efficiency and accountability, have either reduced funding to their central agencies or shifted to “program by program” funding, rather than general operating allocations. Generally, these efforts have been undertaken out of what federation leaders believe are positive motivations: a desire to put more “weight” behind educational initiatives, frustration with perceived inefficacy on the part of central agencies, and/or eagerness to act more comprehensively to expand Jewish engagement and strengthen Jewish identity.

The rise and spread of this new wave of federation activism in Jewish education has not been uniform across the continent. Whether it has really produced gains for Jewish education in terms of greater support, more effective planning and coordination of activities, more effective and efficient use of resources, and more rapid and thoughtful innovation may be debated (the answer likely varies from community to community). What is clear is that central agencies themselves have been pressed by the changing communal and funding climate to revisit and, in a growing number of instances, reframe their roles and operations. Robert Sherman (2013), chief professional officer of New York’s Jewish Education Project, the oldest and largest central agency, and itself one that has undergone substantial recent change, affirms that “the agencies that have survived have had to rethink their missions, be more creative, sharpen their focus somewhat, and be more entrepreneurial.”

Several central agencies have moved boldly to reclaim the mantle of educational leadership and innovation that most ceded decades ago. In addition to New York, agencies in San Francisco, Philadelphia, Greater MetroWest, NJ,<sup>13</sup> and several other communities have worked to reposition themselves as change agents, guiding local institutions in new directions and reaching out to build relationships with entrepreneurially minded educators. They have often accompanied this shift with changes in name designed to signal the new posture and focus.<sup>14</sup>

The attitudes of federations toward these more activist agencies have differed. Some have been firmly supportive, even pushing for these changes, while others have held the agencies at arm’s length (or worse). It is unclear, especially in those communities where federations have not been supportive, whether the agencies will be able to marshal the financial resources needed to be major

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<sup>13</sup> Greater MetroWest, NJ includes Essex, Morris, Sussex, Union, and northern Somerset Counties.

<sup>14</sup> The central agency in Philadelphia is now the Jewish Learning Venture; the San Francisco agency is Jewish Learning Works; Greater MetroWest’s agency is the Partnership for Jewish Learning and Life; and the Los Angeles agency is Builders of Jewish Education.

catalytic and leadership forces. Nonetheless, something of a sea change in the central agency world has occurred in the past five years which could result in new prominence and importance for these agencies in an era of educational expansion and transformation.

A second major development that is transforming the infrastructure of support for frontline educational institutions has occurred at the national level: the emergence of what might be called “domain champions”—organizations dedicated to promoting and advancing specific arenas like day school education, Jewish camp, early childhood education, Hebrew language, and complementary education. Often the product of philanthropic initiative, several of these organizations have succeeded in drawing new attention and resources to the domains they champion and have provided concrete assistance in the form of grants, leadership development, capacity building, professional training, and new program initiatives to the institutions and educators operating in these domains. PEJE, the Partnership for Excellence in Jewish Education, created by a group of philanthropists seeking to expand enrollment in Jewish day schools, was perhaps the first in this new wave of national bodies. The Foundation for Jewish Camp adopted a similar model and became a dynamic force helping to propel the expansion and dramatic rise in interest in and support for Jewish overnight summer camps. In some instances, often with expanded philanthropic support, existing national frameworks have been able to share in this dynamism. In the day school world, RAVSAK: the Jewish Community Day School Network, and the Institute for School-University Partnership at Yeshiva University, have both enjoyed rapid growth, as has Ramah, the Conservative movement’s camp arm. Even as PEJE has contracted its work to some extent in the past few years, the day school world as a whole has begun to coalesce through a joint conference mounted by the various day school associations (excepting the traditional Orthodox) and PEJE, which now attracts close to 1,000 participants annually. In the JCC world, which began to focus more intensively on Jewish education several decades ago, the JCC Association has continued to push forward with new initiatives in areas like day camp and early childhood education. Nonetheless, the commitment of individual Centers to Jewish education varies considerably, and the field-wide impact of JCC initiatives has not been felt to the extent that it might have (partially because of indifference and resistance from those who do not see JCCs as “educational” institutions).

Other national organizations and initiatives have not thus far had the broad impact of the endeavors in the arenas of day school and camp—and, indeed, as noted above, some, like JECEI, focused on early childhood education, and JEXNET (The Network for Experiential Youth Education), bringing together youth educators from across that field, have ceased to operate after a flurry of initial activity. The “formula for success” for such efforts to organize at the national level is not yet clear, if one even exists. But, the pattern that has been established of bringing together stakeholders and supporters in a specific educational domain to promote that domain, garner additional resources for it, and guide its development and improvement through strategic investments and leadership convenings appears to have taken hold as an enduring feature of the continental Jewish education landscape.

In doing so, these endeavors have called into question the roles of some of the traditional “umbrella” organizations that have supported Jewish education, notably the educational departments of the major synagogue associations and JESNA, the educational agency of the federation-central agency system. The Union for Reform Judaism disbanded its department of Jewish education in favor of a more targeted strategy of networking congregations and brokering access to expert resources, the effectiveness of which remains to be seen. The United Synagogue of Conservative Judaism has recently reorganized its education functions to help advance a new, more integrated vision for Conservative Jewish learning that it has adopted and seeks to champion with other arms of the movement. The long-term impact of this reorganization cannot be known at this point. JESNA, in the face of substantial cuts in federation financial support for all of their traditional national organization beneficiaries, refocused its work around promoting innovation and systemic communal change, particularly in the arena of complementary education, rather than trying to provide a broad array of educational services. Despite some programmatic successes in this arena and efforts to merge or partner with another similarly focused organization, it was unable to secure a commitment to ongoing funding from the federated system and decided to close operations at the end of June 2013. Whether a new national framework will emerge to fill the gap JESNA’s closing leaves, and how such a framework might be constituted and funded, remain to be seen.

The proliferation of specialized national frameworks focused on single domains and the decline of those that have historically operated across different areas (and could, therefore, at least in theory, help link these), while undoubtedly a boon to those educational arenas, raises some challenging questions about what the Jewish educational ecosystem will look like going forward. The “silozation” of Jewish education noted above as characteristic of many synagogues is, in fact, a system-wide feature, with institutions and programs in different domains (complementary education, day school, camp, early childhood programs, youth programs, adult learning, etc.), even those in the same community, generally operating at best alongside, but hardly coordinated with one another. Knowing, as we do, that Jewish education operates with a multiplier effect—the more experiences, the greater the impact—having this local pattern of silozation reinforced (even if inadvertently) by the prominence of single domain focused organizations operating nationally, represents at the least a missed opportunity. We will return to this issue below.

### ***Professional Training and Development***

Since the days of the “Benderly Boys,” the need to do more to recruit, train, and support effective educators has been a constant refrain in the Jewish educational world. If there is such a thing as a “chronic crisis,” the frequently cited and persistent shortage of talented, well-prepared Jewish educators may be it. Although documentation of the extent of such a shortage is difficult to come by (another notable gap in our research knowledge), it is certainly true that no one speaks about having a surfeit of good educators for any part of the educational system.

Because of the diversity and breadth of what constitutes “Jewish education,” multiple personnel challenges exist in the various domains that differ both in their nature and their intensity. Some parts of the field, e.g., day school education, are highly professionalized already, but need ongoing professional development opportunities for teachers and suffer from an especially acute shortage of top flight leadership (the job of a day school head may be among the most demanding in the entire field). Other areas, like complementary education, have large numbers of part-time and non-professional personnel, whose needs and availability for professional improvement opportunities are quite different. The bulk of camp personnel are quite young—often college students—and their training needs are different still. Overlay this situation with issues like whether professional development opportunities are accessible, both geographically and in terms of time; who will pay the cost of such training; who is qualified to provide such development; how new technologies will be employed; and how field-wide trends like a growing emphasis on experiential learning will be reflected; and it is clear that the landscape for professional training and development cannot be a simple or orderly one.

Not surprisingly, therefore, efforts to address the challenges of professional training and development over the past decade have been numerous, varied, and largely uncoordinated with one another. These efforts have involved both traditional institutions dealing with professional training and development, e.g., institutions of high Jewish learning, and new programs or organizations created specifically for this purpose. And, as in other arenas that we have explored, the primary driver of change—and certainly the key element in making the new initiatives possible—has often been funders with a passionate interest in specific educational domains. Experiential education in particular has emerged as a focus of new professional training and development programs as part of the larger embrace of this domain by foundations in recent years.

Major Jewish academic institutions have been substantial beneficiaries of this interest. The universities connected to the major denominational movements that have long played a key role in educator training—Yeshiva University, the Jewish Theological Seminary, Hebrew Union College-Jewish Institute of Religion, and (to a lesser extent) the American Jewish University—have been able both to expand and invigorate their degree programs and to launch new professional development initiatives targeting a variety of areas. Brandeis University too has expanded its role, especially in training day school teachers through the DeLeT program (which also has a cohort at HUC-JIR in Los Angeles), as well as by housing the Mandel Center for Studies in Jewish Education. The five community-based colleges of Jewish studies in Boston, Philadelphia, Baltimore, Cleveland, and Chicago that have also been part of the educator training scene for many decades, though facing difficult circumstances financially and in some instances being radically restructured into components of major general universities, have nonetheless all maintained, and in some cases instituted, new programs for training Jewish educators, including at the doctoral level. Even more interesting, perhaps, is the entrance of two prominent non-Jewish institutions of higher learning, New York University and Stanford University, into the field of Jewish educator preparation. Stanford’s doctoral

program is just getting fully underway with funding from the San Francisco-based Jim Joseph Foundation. But, NYU has already operated its Ph.D. and Masters programs for more than a decade, attracting and graduating several cohorts of students, a number of whom are already occupying prominent leadership positions. In all, fueled by new money for scholarships and to fund specialized programs in areas like experiential education, day school teaching, and educational leadership, Jewish education now can boast an array of solid academic options for those seeking to enter the field or to secure an advanced degree to advance their careers.

At the same time, options have also expanded for serious professional development in non-degree contexts. A significant focus of these new programs has been preparing educational leaders for specific domains: the Day School Leadership Training Institute (DSLTI) for prospective day school heads; the Leadership Institute for congregational school educators for synagogue-based educational directors in the New York metropolitan area; the Jewish Early Childhood Educational Leadership Institute (JECLEI) to prepare directors of early childhood programs; the Executive Leadership Institute run by the Foundation for Jewish Camp (FJC) for camp heads. Many of these programs have been designed to be run by or draw on the resources of major Jewish academic institutions. All have been initiated and backed by major private and/or communal funders.

Opportunities for frontline educators have not generally received comparable philanthropic attention, perhaps because they tend to be more localized. However, there have been some notable exceptions, such as the FJC's Cornerstone program that works with especially promising returning camp counselors; the Jewish New Teacher Project (JNTP) that trains day school educators to serve as mentors for new teachers; and PELIE's (the Partnership for Effective Learning and Innovative Education, which operates in the area of complementary education) initiatives to upgrade the skills of complementary school educators in the use of technology. One area of professional development that has received a significant infusion of new attention and some new financial resources is induction of new teachers. Brandeis' Mandel Center has spearheaded the use of induction as a lever for promoting a school-wide focus on teaching and learning that often has ripples beyond the specific area of helping new teachers get off to a solid start in their careers (Feiman-Nemser 2013).

While it remains the case that much professional development for frontline educators is provided by the institutions that employ them or other local agencies, new opportunities have been created by organizations with specialized foci (e.g., Matan in the area of special needs and Teva in environmental education), by educator organizations like NATE (Reform), JEA (Conservative), and NewCAJE (trans-denominational), by organizations in Israel (the Lookstein Centre at Bar Ilan University, MOFET), and by a range of new entrants into the professional development world (e.g., the four regional Limmud organizations that have banded together to tie professional networking and training for selected cohorts of educators to their annual conferences). For these non-local programs in particular, the use of webinars and other types of online learning is gradually becoming more common—though Jewish education cannot claim to be particularly advanced in its overall use of technology for professional development.



One of the most recent trends in the field is the growing use of networks and communities of practice at all levels as vehicles for supporting educators' professional growth. The past decade has presented something of a mixed picture in terms of what might be termed "peer-to-peer" professional learning and development. The largest and best known grass-roots Jewish educator organization—the Coalition for the Advancement of Jewish Education (CAJE)—went bankrupt and ceased operations. However, it has been succeeded by NewCAJE, which embodies a similar ethos and appears to be off to a good start in rebuilding a framework for peer-based professional development, though it remains much smaller than CAJE at its peak. Although the effort mounted over several years to create a networking and professional development organization for youth educators foundered after some early success, new networks and communities of practice for groups like alumni of the DeLeT programs and Jewish educators interested in technology or family education (Shevet) seem to be gaining some traction. Communities of educators are also gathering and sharing ideas and resources online through Nings<sup>15</sup> like the Jewish Education Change Network ([www.jedchange.net](http://www.jedchange.net)), numerous Facebook groups, and several twitter hashtags (#Jedchat, #Jed21). These are clearly not traditional professional development. But, in the twenty-first century, they may well be highly efficient and cost effective ways for educators to find information they need, get practical advice, discover new ideas and resources, and receive some of the social reinforcement and sense of camaraderie that have always been corollary benefits of more traditional programs. How these largely grassroots efforts will fare over time remains to be seen. But they are an increasingly prominent part of the expanding landscape of professional training and development taking shape today.

### *The Expanding Role of Foundations and Funders*

How virtually all of the developments noted above will fare in the future may depend more on the decisions that foundations and other major Jewish education funders make about what to support and how to do so than on any other single factor. As noted above, the emergence of foundations as major drivers of the Jewish educational agenda in North America is perhaps the single most impactful development of the past decade. Foundations bring more than additional financial resources to Jewish education's table. They bring a different, and often refreshing, way of doing business. As one recent overview of the field asserted: "Foundations can be countercultural. They are not obliged to seek consensus and they are free to take unpopular positions. Their business orientation and entrepreneurial spirit allow them to move faster than the traditional communal system. They have the resources to experiment and 'to stretch the risk-benefit ratio'" (Sales et al. 2006).

Many of Jewish education's greatest "success stories" over this period—Birthright Israel, PJ Library, the growth in Jewish camping, the elevation of day school

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<sup>15</sup>A Ning is an outline platform for people and organizations to create custom social networks.

education, the development of a vigorous group of educational entrepreneurs—are largely, if not almost entirely, due to the energy and resources that non-institutional funders put into launching, advocating for, and sustaining these endeavors. A relatively small, but potent, group of foundations have been highly visible at the national level: Avi Chai, the Jim Joseph Foundation, the Steinhardt Foundation, the Grinspoon Foundation, The Covenant Foundation, the Schusterman Family Foundation, the Wexner Foundation, the Samuel Bronfman Foundation, the Andrea and Charles Bronfman Philanthropies, and the Righteous Persons Foundation. (See Chap. 10 in this volume for a description of these Foundations.) These national (and often global) funders have been able to shape agendas for the entire field and to help bring individual organizations and programs, both established (like Hillel and BBYO) and new (like Kehillat and Mechon Hadar and Moishe House), to prominence through their grant-making and the influence of their principals and their professional staffs. This influence is magnified when funders partner among themselves, as has happened often in recent years through both formal frameworks like PEJE and PELIE and more ad hoc arrangements.

Alongside these well-known names, there are numerous other funders who are less recognizable, but who have played key roles either in specific communities, domains, or institutions. The initial impetus for the burgeoning attention to Jewish summer camps came not from a national foundation, but from two individuals, Rob and Elissa Bildner, who were passionate about the cause and were able over a number of years to recruit others to join them. Similarly, the heightening focus on program evaluation in Jewish education over the past two decades was kicked off by a single funder, Mandell (Bill) Berman, who believed in the importance of research and evaluation and established a center for this purpose well before it became the norm for other funders and for the field. Arnee Winshall and her husband, Walter, have been the prime movers behind Hebrew at the Center, an effort to professionalize Hebrew language teaching, an area generally bypassed by the major foundations. These examples could be multiplied many times over, especially at the local communal and individual institutional level where a few major donors are often the key to solvency and vitality.

The combination of financial pressures on many institutions, eroding business models (e.g., for many synagogues), and flat or declining communal funding has magnified the impact of foundation and individual philanthropists. The growth of philanthropic support and activism has, on the whole, been a great boon for Jewish education. Nonetheless, this does not mean that it has been without issues or critique. Some observers within, as well as outside, the funding sector worry that its influence can be too great and that too much of the money has been spent without serious analysis of its impact. It has been noted that foundations are often quick to jump on the latest “hot” idea in Jewish education before considering the other pieces that might need to be in place for big new investments to pay off. As the senior executive of a major foundation noted: “Until now, the foundation world focused most of its attention on informal and experiential education. Only recently have foundations started to seriously address the issue of what we are actually teaching people in those programs and how to train the educators who do that important

work” (Cardin 2012). Many funders continue to operate with a short-term funding horizon and to make grants for a limited number of years. Both well-established and start-up organizations frequently complain that in today’s funding climate, the expectation that institutions can replace these grants with sustainable funding, even for programs that are operating successfully, is often unrealistic. Frequently, organizations find themselves chasing the next grant for something “new” rather than being able to invest in developing and refining initiatives that have made promising starts, but whose full potential simply cannot be assessed in 2, 3, or 4 years.

In choosing where to invest, funders are undoubtedly handicapped by the overall paucity of research in the field (though some have suggested that the problem is not lack of knowledge, but the lack of sharing of what is being learned among funders and institutions). However, funders, with some notable exceptions, have not been quick to fund basic research that might help guide the work of practitioners *and* make their own investments more solidly grounded and, hopefully, more effective. Only recently have two major foundations, Avi Chai and Jim Joseph, joined forces to create CASJE, the Consortium for Applied Studies in Jewish Education ([www.casje.com](http://www.casje.com)), an endeavor to develop systematic agendas for research in various educational areas and to connect researchers and practitioners so as to maximize the use of the resulting research. Even this effort, however, cannot promise that the proposed research will actually be funded, nor that it will ultimately affect the field.

Funders are human, and they are moved by values, emotions, social factors, and the fashions of the moment. Many funders are interested primarily in one or two educational arenas, and, as a result, their giving may reinforce, rather than help counter siloization in the field. Many education funders also share in the current inclination to favor programs with immediate and visible outcomes over investments in infrastructure and processes that may yield more difficult to pin down returns. While a number of funders have made efforts to be strategic in their grant-making, funding in the field as a whole is still a scattershot of diverse and mostly uncoordinated gifts and grants reflecting idiosyncratic priorities and funding models. Given the quasi-anarchic state of the field, it is difficult to imagine why the funding sector should be any different. In some respects, it may be better organized than most of the substantive domains. The question for the future, however, is whether the substantial investments being made and the enormous impact that funders are having on the field are achieving all that they could. What we can suggest is that changes would be needed at both ends of the pipeline—among the funders and among the institutions and programs being supported—in order for the full potential of the multi-millions of dollars now being injected into the system by philanthropists to be realized.

## Issues and Challenges

How one assesses Jewish education’s progress or lack thereof over the past decade depends on what criteria one employs. If the measure is overall participation, the picture is at best a mixed one—flat or declining numbers in some important areas

(e.g., non-Orthodox day schools and complementary programs), modest gains in others (camp). By other criteria, however, e.g., the sheer number and variety of new initiatives launched, or the rapid growth of several major initiatives (e.g., Birthright Israel, PJ Library, Moishe House) that have attracted wide participation, including from among the previously non-engaged, the decade has been one of real progress. For what is perhaps the most important criterion of all—the impact of Jewish education on individuals and the community—we have little data upon which to rely. Outcome evaluation in Jewish education remains rare and rudimentary.

What does seem clear is that American Jewish education faces a number of issues in the coming years that will largely determine its overall robustness and resiliency in a rapidly changing and often challenging environment. We would identify four such issues, diverse in nature, that are likely to affect significantly Jewish education's reach and impact in the years ahead:

### 1. *Access and affordability*

The issue that has probably attracted the greatest public attention is the cost (or, to be more precise, the price) of Jewish education. Nearly every month another article appears somewhere in the Jewish media about how the rising price of day school education is squeezing families and causing some to opt out of day school altogether. The perceived “crisis of affordability” in the day school arena has precipitated a range of efforts either to reduce the cost of education (e.g., by adding online learning, opening new schools—some full day, some intensive complementary programs—that operate more inexpensively, or consolidating back office activities) or to raise more money through endowment campaigns, community appeals, or other means to lower the price that families have to pay.

Though cost and price have received less attention in other domains, many of these, including complementary education, early childhood education, Israel travel, and summer camp have been impacted as well. Even efforts to deal with the challenges—like the free or low-cost complementary programs offered by Chabad and, especially, the free trips to Israel that are a critical element of Birthright's mass appeal—have had ripple effects that are not entirely beneficial from a broader systemic perspective.

In truth, we have almost no good studies of the economics of Jewish education.<sup>16</sup> And, the situation is undoubtedly more complex than persistent cries about high prices would indicate. “Affordability” is both an absolute and a relative concept. The perceived importance and value of Jewish education affect what people are willing to pay, in some instances more than their incomes. How to organize the funding of educational programs (like day schools or summer camps) that need a sizable investment to be implemented at a level of quality commensurate with participants' desires and expectations is a multivariate equation. Some day schools have found that far from lowering tuitions for all, setting a high tuition level for

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<sup>16</sup>CASJE has recently convened a panel to review existing research and develop a research agenda in the areas of the economics and sustainability of Jewish education. This is a much needed step for the field.

those able to pay (and offering a quality product to entice them to do so) is the key to generating sufficient revenue to make the school affordable via generous scholarships to those who genuinely need the assistance. Who should pay what portion of the cost of Jewish education—consumers, private donors, community-wide Jewish funds, even the government—for whom and in what settings (day schools, Israel trips, and summer camps only, or synagogue complementary programs as well?), is a question without a consensus answer today.

Clearly, the Jewish community as a whole has an important stake in encouraging and facilitating educational participation. But, how best to do this—what mix of targeted customer incentives, across the board price reductions, new tuition models (e.g., “fair share” approaches), investments in program quality and marketing, and attentiveness to other factors like geography and scheduling—and from whence the money will derive for any of these, remain unanswered and perhaps unanswerable queries on anything more than an experimental, case by case basis. Some observers have argued that entirely new business models are needed:

Raising ever more money for scholarships to keep up with spiraling tuition costs is not the answer—the dollars necessary to reach the scale of participation to which we must aspire are simply not there.... In order to take Jewish camp and other Jewish educational institutions to scale, we need to look for new business models that expand the range of opportunities to meet the range of financial wherewithal among the members of our community. This is not just smart business; it is a moral imperative for our Jewish future. (Bar-Tura 2010)

But what these new business models are is not evident. What we can be relatively sure of is that these financial issues will not recede over the next years, and the lack of good economic data and research, as much as the shortage of funding itself, will make this a contentious and confusing arena of activity for the foreseeable future.

## 2. *Bridging silos*

We noted above the extent to which Jewish education remains a siloed field in which institutions, funders, and entire domains operate along largely separate tracks, with little effort at cross-field coordination and synergizing. As described by Jack Wertheimer (Wertheimer 2005, p. 5) in a seminal report published by The Avi Chai Foundation:

The field of Jewish education is currently based on a loose, barely connected network of autonomous educating institutions. Each operates as a silo—a term employed by the information technology industry to characterize the uni-dimensional manner in which institutions and fields of knowledge operate in isolation, as vertically organized operations, divorced from constructive, horizontal interaction with others. The current challenge in the field of Jewish education is to link the silos, to build cooperation across institutional lines and thereby enable learners to benefit from mutually reinforcing educational experiences and to help families negotiate their way through the rich array of educational options created over the past decade and longer.

The siloization of Jewish education persists on all levels. Even within individual synagogues, and despite more than 20 years of calls for them to integrate learning across various programs and sub-groups, the norm remains one of separation—between religious school and youth program, between adult learning

and children's activities, between worship and study. Across institutional boundaries, the situation is worse. Even within the same movement, synagogues, day schools, and camps often have little to do with one another, and the participants in them experience no connection between the learning that occurs in each setting.

This siloization inhibits both the creation of synergies across programs (which can increase their impact) and smooth "handoffs" of learners from one setting to another. As a result, the ideal of a "lifelong Jewish learning journey" becomes more of an obstacle course to negotiate than a clear pathway through multiple reinforcing experiences. From the learner's (and family's) perspective, Jewish education often appears to be a hodge-podge of disconnected programs and institutional sponsors, many of which are not even visible. Instead of adopting a coordinated "customer-centric" approach that would actively help learners and families find the right educational opportunities at the right times, Jewish educational institutions generally behave as competitors trying to grab and hold onto "their" consumers. Wayne Firestone (2013, p. 118), from his vantage point in working with college students who both come to campus from and eventually return to a still siloed community, bemoans the short-sightedness of many institutions and asks: "Where is the thread, the overarching strategy that would enable an individual to understand that each positive experience with a Jewish initiative is just one part of a greater, holistic Jewish journey?"

Happily, this ethos is beginning to break down somewhat. Communities are starting to engage "concierges" to work with families and connect them to institutions and programs. Some are adopting customer relations management systems or apps like Salesforce.com, GrapeVine (developed by an entrepreneurial organization called Measuring Success especially for the Jewish community), and Ramah365 to identify and proactively offer appropriate learning and engagement opportunities to individuals and families. Camps are seeking out new roles in year-round education (e.g., the Ramah Service Corps), and day schools are considering how they could serve constituencies other than their enrolled students (e.g., Brooklyn-based Hannah Senesh Day School's array of programs for community members and high school students). More synagogues are working to connect the various aspects of their educational programming and to encourage their members to seek out learning opportunities in other settings. In a few communities, synagogues and JCCs are cooperating to develop programs and reach populations that neither likely could alone (e.g., the Kehillah Partnership in Bergen County and the Jewish Journey Project in New York City). Several other communities have actively embraced an ecosystem approach to redesign complementary education opportunities for children or teens using the resources of many institutions and entrepreneurial providers.

Still, this type of active cooperation among institutions is the exception rather than the rule. Most institutions are still "making shabbos for themselves." This is not only inefficient and leads to less impactful education; it presents a picture of Jewish life that many Jews on the street find off-putting and unattractive. Encouraging Jews to identify with the institutions they are part of—"my" synagogue, "my" camp—is healthy and helps build commitment and enthusiasm.

But, fewer Jews today are likely to be institutional loyalists simply because the institution encourages them to be so, and even less so if the institution tries to hold on to them tightly and monopolize their affection. Institutions that are open to the wider Jewish community, that hold their members loosely and connect them to other worthwhile experiences, are more likely to earn their continuing loyalty. And, even when they have not, they will have fulfilled a vital role in helping these Jews along their Jewish journeys.

This ethos of weaving connections both among the institutions themselves—who have much to share, to learn, and to complement in coming together more closely—and for their constituents, will be vital if Jewish education is to thrive in the twenty-first century.

### 3. *Who sets the agenda and collective impact*

Of course, the very same forces that have led to today's siloed system make the transition to a new behavioral and organizational model difficult. Jewish education largely remains what Susan Shevitz (1991) called an "organized anarchy." Normal institutional differences of perspective are compounded by ideological distinctions, making even the idea of shared goals seem chimerical (though we would argue that at broad levels, it is not; at the least, the proposition has not really been tested).

No one in Jewish education has the authority or power to set broad agendas for the field. So, to the extent that dealing with complex problems—like increasing access and affordability, better engaging the unengaged, or creating smoother pathways for learners—requires coordinated action, this will not be easy to attain. The lack of hierarchies and lines of accountability beyond the institutional level affects more than just "big issues," however. Setting agendas at every level and in every setting is a multi-player "game." The respective roles of volunteer leaders, educational professionals, clergy, learners and families, and financial supporters are rarely clear (even if they look so on paper).

Because there are so many different stakeholders involved, it would be doubly desirable if one could assume that each stakeholder was both consistently engaged and well-equipped in terms of knowledge and experience to play a constructive role. This is rarely the case. As in an organized anarchy, participation in decision-making tends to be sporadic and informed by a mixture of sincere (but not necessarily well-informed) intentions, personal experience (sometimes outdated), and political forces. Real power may lie at various points in the system—a dominant professional, a cadre of lay leaders, or (increasingly) a funder. Rarely do the consumers of Jewish education have a major voice in its design or implementation, perhaps one reason that growing numbers are making their choices when, where, how, and whether to participate with their feet.

This uncertainty and diversity in who the decision-makers are makes coherent action in service to a clear vision more difficult, within and across institutions, and certainly at the communal and national level. Even where there is broad agreement on certain goals—e.g., having more young people continue their Jewish education through the teen years—formulating and implementing actions to move toward their

realization is frequently a lengthy and poorly organized process. Formal planning, especially planning intended to be “strategic” and far-reaching, does not have a strong track record of success at any level in Jewish education (Woocher 2011). But, the kind of ad hoc processes that are more common (and more realistic) generally do not benefit from the kind of experimentalist, learning-as-we-go, evolving-to-improve discipline that would make them surer roads to effective education.

The philanthropic and non-profit worlds have in recent years begun vigorous discussions around the concept of “collective impact,” developed by organizational consultants John Kania and Mark Kramer (2011). Collective impact is an approach to coordinating the activity of multiple institutions in service of a common agenda that is particularly suited to complex problems where no single approach or institution by itself holds the solution. Effectively educating a substantial portion of today’s highly diverse, mobile, demanding, sophisticated, and technologically adept Jewish population is exactly such a problem. Continuing simply to try to expand and multiply programs and grow specific domains (like day school and camp) without attending to the need to identify broadly shared goals and measures to assess progress, coordinate activities, share innovations and learnings, and build capacities is a recipe for wasting energy and resources—and ultimately for having less than the desired impact.

In many instances, funders have been the catalysts for collective impact initiatives that aim to address broad social problems. For Jewish education, as noted earlier, funders have also become a dominant agenda-setting force. In many instances this is a boon, because they bring a broad and informed perspective and can match resources to objectives. But funders too have their idiosyncratic preferences, favored domains and institutions and particular agendas and policy and programmatic prescriptions. Though some may be considering it, no major foundation has yet stepped forward to champion and fund a collective impact initiative in Jewish education—particularly one that crosses domain lines. And, though program evaluations (which most funders insist on) may tell us what results a specific investment has produced, they do not necessarily yield a coherent picture of how the whole is evolving and what strategies would be needed to produce system-wide progress toward a measured set of shared objectives.

Lacking a coherent agenda, Jewish education today seems to be a system in which the whole is less than the sum of its parts. That Jewish education influences individual expressions of Jewish identity has often been documented. But, whether it is influencing the major trends in American Jewish life is more difficult to discern. Many great things are happening (as well as many less than great), but Jewish education is still more being shaped by the whirling forces of the environment, Jewish and general, in which it operates than shaping these to affect Jewish life in clear and substantive ways.

#### 4. *A twentieth century education for the twenty-first century?*

Jewish education’s questionable overall impact on the shape of contemporary Jewish life may reflect a deeper underlying question: Is it focused on the right goals and using the right approaches to try to reach these?



This is a complicated question which we will not try to treat fully here. However, the transitions and innovations in Jewish education over the past decade that have figured prominently in our discussion can be seen as dimensions of a larger transformational process in which a paradigm for Jewish education that evolved during the early and middle decades of the twentieth century is gradually yielding to a new paradigm for twenty-first century Jewish learning whose outlines can be glimpsed today, but which is not yet fully established (Woocher 2012).

Part of the paradigm shift has to do with technique—how Jewish education is done. Here, the hallmarks of the shift are visible: more emphasis on experiential learning, more use of technology and the arts, greater opportunities for learners to choose and to be active producers, not just consumers, of knowledge. But, there is a deeper level to the paradigm shift as well. As we have noted, many Jews today are asking how their Jewishness can play a positive role in enhancing and enriching their lives and are looking to Jewish education to help answer this question. This is not a question with a single answer. Indeed, the very individuality of the question heightens the challenge for Jewish education, which must provide answers that will inspire different people at different times in their lives. (This, of course, intensifies the need for multiple educational options.)

Playing on the field of “meaning,” and not simply of “identity” or “continuity” where twentieth century Jewish education focused most of its energies, calls for a different kind of Jewish education that is more learner-centered and life-relevant. Imparting the knowledge and skills to be an active Jew remains important. But, especially in an era where nearly unlimited information is readily accessible at the click of a mouse, helping Jews apply this knowledge in meaningful and fulfilling ways to their lives within and beyond Jewish institutions takes on primary importance. The challenge, as framed by Phil Warmflash (2013), head of Philadelphia’s Jewish Learning Venture, is: “How do you give learners and their parents enough so that they’ll feel good about their Judaism and will want to continue to explore it? It’s not about a body of knowledge; it’s about being able to make meaning from it. . . . It requires a balance of content and experience.”

Jewish education today is in the midst of the transition from the old paradigm to the new. Part of the power of the innovations that have mushroomed on the educational landscape in recent years resides in their more whole-hearted embrace of the new paradigm while many established institutions still struggle with the transition. For synagogue schools and many day schools, traditional measures of success have focused largely on behaviors that take place within the realm of Jewish ritual and Jewish institutional life—prayer and so-called “synagogue skills,” facility in traditional text study, observance of Shabbat, holidays, and other ritual mitzvot. To be sure, the education these institutions provide also seeks to instill values for living a good life, but the actual application of these values to the day to day lives of students now and in the future received less attention (partly a function of limited time). The quintessential expression of twentieth century Jewish education has been the Bar and Bat Mitzvah celebration. B’nai Mitzvah became the pre-eminent act of Jewish identification, a public statement of “membership in the tribe.” However, it also took much of Jewish

education hostage, as the educational process focused on preparing the child for that day and the skills s/he would need to display. It was the day after that presented this kind of Jewish education with a problem—one evident in the high drop-out rate once the Bar/Bat Mitzvah was concluded.

This kind of Jewish education no longer works, but giving it up has proven very difficult, not only for many synagogues, but for many educators (who often know that it does not work) and for parents (who do not know anything different). Shifting to a new paradigm that is less about symbolic acts of identification and more about daily life, in which, for example, the question is not how can we use the Bar/Bat Mitzvah to strengthen Jewish identity, but how can we use it to help Jewish youth make the difficult passage from childhood to young adulthood, will be challenging. Given the variegated nature of the Jewish educational ecosystem, the shift will not proceed apace in all of its regions—some may reject or avoid it entirely. But that this shift must continue to unfold seems incontestable if Jewish education is to remain relevant and effective for young Jews today.

## From Expansion to Reconfiguration?

There is a long and honorable history of dire and dour assessments of the state of American Jewish education (including many *American Jewish Year Book* chapters). One recent review of a set of scholarly assessments of the “state of the field” in various domains put the case for concern as follows:

Despite the very real positive developments discussed in numerous chapters, this section repeatedly reflects a widely shared perception that much of the Jewish educational landscape remains moribund—particularly in the context of the primary sites of pre-adult Jewish education, congregational and day schools. Too often, parents remain uninterested in sending their children to Jewish schools; teachers remain significantly under-qualified to teach Jewish subjects; congregational schooling continues to be generally perceived in a negative light; and many young Jewish people continue to reach adulthood without substantive engaging exposure to Judaism.... In some cases, the real concern is lingering perceptions that may no longer accord with present realities, given the development of so many new projects and programs; nonetheless, their persistence speaks to some real and ongoing problems. (Krakowski 2011, p. 313)

We would argue that this assessment, with both its acknowledgement of real changes and its recognition of the ways in which Jewish education still falls short of what its proponents seek, captures the challenges of an ecosystem in transition. Over the past decade that ecosystem has expanded to encompass new actors and new resources, and many of its components have worked hard to adapt to the changing climate in which they function. Nonetheless, the ecosystem has changed more at its edges than at its core, which leads to the question of whether the scope and pace of adaptation have been sufficient to ensure its continued robustness, especially for its most important inhabitants: learners.

There are times in an ecosystem’s development when expansion and adaptation may not be sufficient. This may well be such a time for Jewish education. If this

is the case, then what is needed for Jewish education to thrive going forward is a reconfiguration, a reorganization of its components and of the relationships among them to address more effectively some of the longstanding weaknesses of the system and some of the emerging challenges cited above. In his work on ecosystems for innovation in business and other organizational settings, Adner (2012, pp. 177–78) proposes five “levers” for ecosystem reconfiguration:

1. Separation—decoupling elements that are currently bundled;
2. Combination—bundling elements that are currently decoupled;
3. Relocation—shifting existing elements to new positions in the ecosystem;
4. Addition—introducing elements that are currently absent;
5. Subtraction—eliminating existing elements.

Some reconfiguration of this type is already taking place, especially as new elements are being added to Jewish education’s ecosystem and new relationships are developing between (and among) these elements and existing components. But what is happening today falls short of the kind of *systemic* change for which a growing number of observers are calling. More far-reaching reconfiguration would require tackling a number of challenging questions about how other levers for change could be deployed. We might ask, for example:

- Could (and should) complementary education for children be separated from preparation for Bar/Bat Mitzvah, freeing the former from the obligation of spending inordinate amounts of time on Hebrew decoding and training for performance at a religious service?
- Could day schools serve more than their enrolled students and families—e.g., offering Hebrew language instruction for interested complementary school students, offering after-school, summer, and vacation activities, providing tutoring and adult learning?
- Could groups of synagogues and other educational providers join together to create “magnet programs” with specific foci (Hebrew and Israel, learning through the arts, outdoor experiences, service learning) to afford youth and families more learning options?
- Could synagogues, day schools, camps, JCCs, Israel programs, entrepreneurial providers, and other organizations (including some not under Jewish sponsorship) create “packages” of planfully connected experiences that are available year-round and span multiple years, thereby providing learners with well-marked pathways along which to construct ongoing educational journeys?
- Could synagogues shift from being primarily program providers to being “platforms” and relationship managers, guiding families and children to appropriate educational experiences provided by others—including new entrants into the system?
- Could entrepreneurial program and resource providers create shared “back offices” (perhaps with support from philanthropists) to improve marketing and relieve some of the administrative burdens that small organizations face?
- Could individuals and families go to a single source (online and/or in person) that is familiar with their needs and interests to get information about and ready access to many different programs sponsored by different organizations?

- Could educators be employed by communities (or movements) and work as parts of teams in multiple settings, thereby providing for more full-time and decently compensated positions?
- Could communities engage educational entrepreneurs on a community-wide basis and make their programs and resources available to local residents regardless of whether they are institutional members or not?
- Could funders set up consortia to support initiatives at various stages of development so that promising programs are not left as “orphans”?

All of these ideas—and undoubtedly many others that could be proposed—would reconfigure the current ecosystem in ways that would strengthen both its diversity (critical in an era of consumer-driven choice) and efficiency in the use of resources. Some are already being pursued on a small scale. Nonetheless, we do well to recognize that the barriers to their widespread implementation are formidable: they challenge both the immediate economic interests of key ecosystem inhabitants and accustomed mindsets and ways of doing business. They will require that resources be secured and deployed in fundamentally different ways than they are today. But, without an imaginative, courageous, and risk-embracing effort to “change the game” in substantial ways, Jewish education likely cannot escape the constraints that currently limit its reach and impact.

There is certainly room for skepticism as to whether those with the greatest power in today’s ecosystem are up to the challenge, or even really interested in meeting the challenge. Yet, the number of voices calling for radical change is growing. They agree with Phil Warmflash (2013) when he argues: “We can’t rebuild the box. We have to break the box and then build. We have to reframe how we are doing Jewish education.” Imagining precisely what a reconfigured ecosystem would look like is impossible—there are too many variables and too many possible combinations of these. The ecosystem will need to evolve organically; it cannot be designed *ex cathedra*. But, many of the principles that will need to govern its interactions are known: less siloization, less turfism, more room for entrepreneurship and intrapreneurship, more collaboration, higher standards of performance, greater mutual accountability for results, more emphasis on personal relationships, more attentiveness to the needs of learners (rather than those of institutions), more respect for empowered “consumers.”

It is this last guiding principle—an appreciation that in today’s world power increasingly resides with those who choose where, when, how, what, and why they and their children will learn Jewishly—that constitutes the “ace in the hole” for those desiring to break the box and rebuild. In the end, it is those who are Jewish education’s intended beneficiaries who are most likely to precipitate the ecosystem reconfiguration that is needed. They are already voting with their feet (and, in some cases, their wallets), as the wave of innovation that is a major part of Jewish education’s story over the past decade or so demonstrates.

Have we reached a “tipping point” in the transition from a twentieth century Jewish educational ecosystem to one that can thrive in the twenty-first century? It is difficult to say. Clearly, progress has been made, but knotty problems remain. More important, we can be confident that whatever adaptations and reconfigurations are

occurring today, more and different ones will be needed in the future. Ecosystems are always in evolution, and the threats and opportunities of one moment will yield to new ones. For the moment, we can take satisfaction in the fact that American Jewish education is, if not entirely well, certainly alive with new ideas and energy. And that bodes well, whatever the future may bring.

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## Chapter 2

# Overview of New York Jewry

Steven M. Cohen, Jacob B. Ukeles, and Ron Miller

Since 1981, UJA-Federation of New York has commissioned a study of New York Jewry, approximately every 10 years—1981, 1991, 2002, and 2011. These studies have provided a rich source of knowledge and understanding of the largest Jewish community outside of Israel.

In this chapter, we present and develop some of the most significant findings from the 2011 Jewish Community Study of New York, together with implications for thinking about its future. The study encompassed the five boroughs of New York City (The Bronx, Brooklyn, Manhattan, Queens, and Staten Island) and three suburban counties: Nassau and Suffolk on Long Island east of the city, and Westchester north of New York City.<sup>1</sup> After providing an introduction, we move on to several substantive areas:

- Jewish Household and Population Estimates
- Demography: Age, Marriage, Education, Income, and Migration
- People in Need
- Jewish Engagement and Connections
- Diverse Jewish Communities: Orthodox and Russian-Speakers

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<sup>1</sup> Throughout this report, the eight-county area served by UJA-Federation of New York will be called the eight-county New York area. The same eight counties were the focus of the 1991 and 2002 New York Jewish community studies. The eight-county area is a part of the much larger New York metropolitan area defined by the US Census as the New York-Northern New Jersey-Long Island, NY-NJ-CT-PA Consolidated Metropolitan Statistical Area (CMSA).

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## **Introduction**

### ***About the Study***

The Jewish population estimates and survey data in this chapter are based on 5,993 completed telephone interviews with randomly selected Jewish households, conducted from February 8, 2011 through July 10, 2011. The Jewish Community Study of New York: 2011 is the largest Jewish community survey of its kind ever conducted outside Israel.

The interview questions, as well as the screening questions used to determine if a household was Jewish, are available at [www.ujafedny.org/jewish-community-study-of-new-york-2011](http://www.ujafedny.org/jewish-community-study-of-new-york-2011). The complete data file, screener, and questionnaire are available through the Berman Jewish DataBank at [www.jewishdatabank.org/Studies/details.cfm?StudyID=597](http://www.jewishdatabank.org/Studies/details.cfm?StudyID=597).

### ***Definition of a Jewish Household***

A household is defined as a Jewish household if it includes one or more Jewish adults ages 18 and over. For this study, a Jewish adult is someone who self-identifies as a Jew or as partially Jewish, excluding messianic Jews.

Of the survey respondents, 83 % consider themselves to be Jewish, and 11 % viewed themselves as “partially Jewish” or “Jewish and something else/half Jewish.” In 5 % of the interviews, the person who completed the survey is a non-Jewish member of the household living in the household with someone Jewish.

Potential respondents who reported that they were born to a Jewish parent but do not consider themselves Jewish were not regarded as Jewish for this study.

### ***The Sampling Design***

We designed the sampling methodology to include random samples of Jewish households consisting of two mutually exclusive groups:

1. Those on lists from a variety of Jewish organizations.
2. Random samples of all other households in the target area, after de-duplicating the phone numbers on the Jewish community lists from the total potential RDD (random digit dialing) telephone number pool in the eight counties.

Given that more than 25 % of households in the United States now own only a cell phone, the survey conducted more than 20 % of all interviews by cell phone.

Altogether, 1,498,834 phone calls were made to 389,312 different phone numbers in the eight-county New York area to identify Jewish households and then complete the Jewish household interviews.

In the eight-county New York area, 41,049 households gave the interviewers sufficient information for their religio-ethnic identity to be established; of these, 32,440 households are non-Jewish.

The study interviewed a representative sample of 5,993 households in which at least one adult age 18 or over considered himself or herself Jewish.

### *Who Is Counted as Jewish for the 2011 Survey*

The survey interviewers cast a wide net, as they interviewed respondents with any claim to Jewish identity, as well as non-Jews married to Jews. Of the 6,274 interviews with eligible respondents, we determined after the fact that 281 were neither Jewish nor married to Jews. Most of the disqualified were people without Jewish ancestry who identified as Jewish for Christian reasons. For example, when asked to provide more information about their Jewish identity, several mentioned Jesus, with such comments as “Jesus was a Jew and that’s why I’m Jewish.”

We drew on and examined several pieces of information from the survey questionnaire to decide who should be regarded as a member of the Jewish population for purposes of this study:

- Considers self Jewish—Jewish, partially Jewish, not Jewish, not sure.
- Religious identity—Jewish, Judaism, Judaism and something else, none, other religions, not sure.
- Number of parents who were Jewish—none, one, two.
- Verbatim responses—asked of those whose claims to Jewish identity seemed ambiguous or ambivalent.

Those respondents who qualified as Jewish fell into four categories. By far the largest category is “religion Jewish, with Jewish parentage.” Comprising the vast majority (77 %) of Jewish respondents, almost all of these respondents identify Judaism as their only religion, although a few (less than 1 %) identify simultaneously with another religion. By definition, all reported that one or both of their parents are or were Jewish.

The next largest group (16 %) is the “ethnically Jewish, with Jewish parentage.” All of them, by definition, have Jewish parents and almost all consider themselves Jewish in whole or in part, although a few are not sure whether they identify as Jews. However, unlike the “religion Jewish” respondents, the ethnically Jewish do not see their religion as Jewish or Judaism. Most of them (78 %) answer that their religion is “none,” while a minority (22 %) identify with Christianity or another religion.

Beyond those with Jewish parentage are two groups: “Jewish by conversion” and “Jewish by personal choice” (that is, those who did not formally convert). Both groups report that neither of their parents are or were Jewish. Together the two groups comprise 7 % of the respondents who qualified as Jews. Of these, a small number (almost 2 % of the total) became Jewish by way of conversion, and the rest (5 %) by way of personal choice (Table 2.1).

**Table 2.1** Jewish qualifications for Jewish respondents: by religion, or consider self Jewish, or conversion, or personal choice

	Percent of respondents
Religion Jewish—all with 1 or 2 Jewish parents	77
Ethnically Jewish—religion none or not Judaism, all with 1 or 2 Jewish parents	16
Jewish by conversion—no parents Jewish, converted	2
Jewish by personal choice—no parents Jewish, identifies as Jewish, did not convert	5
<b>Total</b>	<b>100</b>

Eight-county New York area, 2011

Among the “Jewish by conversion” group, 86 % see Judaism as their only religious identity, with the remainder distributed among those identifying with no religion or Christianity (small numbers in all cases).

In addition to the formal converts to Judaism, a significant number of people without Jewish parentage came to identify as Jewish in ways other than formally converting. Composing more than 5 % of the total (about three times the number of formal converts), these “Jewish by personal choice” respondents became Jewish largely because of some family connection. They may report Jewish ancestry even if both their parents are not Jewish, as many reported a single Jewish grandparent. Alternatively, they may claim Jewish identity by virtue of their spouse (current, former, or deceased) or because of their children, or even their grandchildren. Some (37 %) identify Judaism as their religion, more (45 %) identify with another religion, and a few (18 %) claim no religion.

## Jewish Household and Population Estimates

### *Historical Context*

In 1654, 23 Jewish refugees arrived in New Amsterdam, establishing the first Jewish community in North America (Federation of Jewish Philanthropies of New York 1984).<sup>2</sup> The New York area would, in time, become home to the largest Jewish community ever established outside of Israel.

For most of the seventeenth and eighteenth centuries, Jews constituted a mere 1–2 % of New York City’s total population. In the mid-1800s, those with Spanish and Portuguese ancestries were joined by a large influx of Ashkenazi Jews from Germany and Poland. By 1880, Jews numbered 80,000 out of 1.9 million people. Explosive

<sup>2</sup>Note: All tables refer to the eight-county New York area in 2011 and to Jewish households (those with at least one adult Jew) unless otherwise noted. In some columns, due to rounding, figures may not add to exactly 100 %, or to column totals.

growth occurred from 1880 to 1920. By 1920 or so, the Jewish population expanded twenty-fold, to more than 1.6 million, 29 % of the city's population.

In 1940, 90 % of New York State's 2.2 million Jews lived in the city, with fewer than 100,000 Jews in the immediately surrounding suburban counties (Skolnik and Berenbaum 2006, pp. 231–241). After World War II, suburbanization in the New York area (and around the country) began in earnest. In the 1950s, the city's Jewish population peaked at around 2.1 million; by then, Nassau housed 329,000 Jews, Suffolk 20,000, and Westchester 117,000, bringing the eight-county total to more than 2.5 million (Ritterband 1997, pp. 199–228; Seligman 1958, pp. 94–106; Cohen 1956). Between 1950 and 1970, Jewish suburbanization intensified while Jewish residence in New York City began to decline. In just 20 years, the city's Jewish population had dropped by 43 % (to 1.23 million in 1970) due in large part to out-migration, while the surrounding counties grew by 17 % (to 545,000), for a total of 1,775,000 in the eight-county area.

In 1981, the area's Jewish population had fallen to 1,671,000 (Federation of Jewish Philanthropies 1984), and by 1991 the area's Jewish population stood at 1,420,000. In 2002,<sup>3</sup> the population total equaled 1,412,000, pointing to stability since 1991.

### *Growth in the New York Area Jewish Population*

Since 2002, the eight-county New York Jewish population has experienced substantial growth. This growth represents a significant turnaround from the prior four-decades-long decline and single decade of stability.

Since 2002, the last time UJA-Federation of New York sponsored a Jewish community study, the number of Jewish households climbed from 643,000 to 694,000. The number of people in these households, both Jewish and non-Jewish, grew from 1.67 million in 2002 to 1.77 million in 2011. And the number of Jews grew from 1.41 million in 2002 to 1.54 million in 2011.

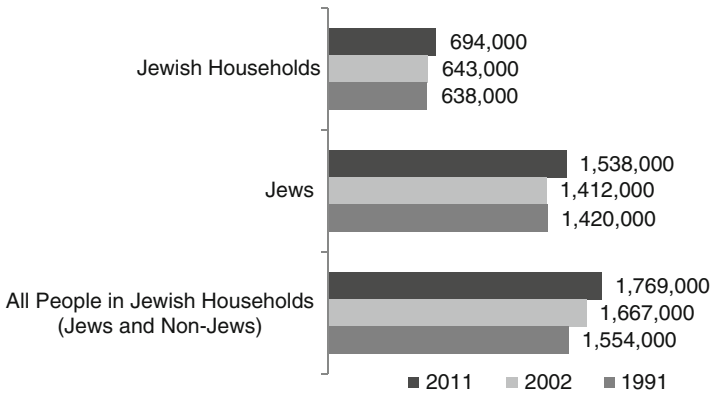
The population growth since 2002 was driven far more by the rise in the number of households than by an increase in the average number of Jewish people per household, a figure that has held nearly steady (standing at 2.20 in 2002 and 2.22 in 2011) (Fig. 2.1).

Of course, Jewish households include not only Jews but non-Jews as well—non-Jewish spouses, children being raised as non-Jews, and non-Jewish roommates. In 2011, Jews comprise 87 % of people in Jewish households, compared with 85 % in 2002, reversing the downward trend from 1991 to 2002 and contrasting sharply with trends noted in several other Jewish community studies around the country.<sup>4</sup> Instead

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<sup>3</sup> Since 1981, studies of the New York Jewish community have been conducted on a decennial basis with the exception of 2002, when the fall 2001 start date for administering the survey was delayed until March 2002 after the 9/11 attacks on the World Trade Center in New York City.

<sup>4</sup> The Berman Jewish DataBank makes numerous studies available at [www.jewishdatabank.org](http://www.jewishdatabank.org)



**Fig. 2.1** Jewish households, Jews, and all people in Jewish households eight-county New York area, 1991, 2002, and 2011. (In 2002 and 2011, at least one adult is Jewish; in 1991, either an adult or child is Jewish) (Eight-county New York area)

**Table 2.2** Average number of Jews per household and Jews as a percentage of all people in Jewish households, 1991, 2002, and 2011

	1991 <sup>a</sup>	2002 <sup>b</sup>	2011
Average number of Jews per household	2.23	2.20	2.22
Jews as a percentage of all people in Jewish households	91 %	85 %	87 %

Eight-county New York area

<sup>a</sup>See UJA-Federation of New York (1993) *1991 New York Jewish population study*. New York: UJA-Federation of New York. Available at [www.jewishdatabank.org/Studies/details.cfm?StudyID=357](http://www.jewishdatabank.org/Studies/details.cfm?StudyID=357)

<sup>b</sup>See UJA-Federation of New York (2004) *The Jewish community study of New York: 2002*. New York: UJA-Federation of New York. Available at [www.ujafedny.org/jewish-community-study-2002](http://www.ujafedny.org/jewish-community-study-2002)

of seeing the Jewish proportion shrink largely due to intermarriage, as took place from 1991 to 2002, the Jewish composition of Jewish households stabilized between 2002 and 2011. The rise in Orthodox households (which are nearly exclusively Jewish in composition), explored in detail below, offset the rising rate of intermarriage in the non-Orthodox population (Table 2.2).

### ***The Growing Jewish Population: Reversing Earlier Decline***

Since 2002, the number of Jewish households and number of Jewish people (individual Jews) grew by 8 % and 9 %, respectively. In the same period, the number of people (both Jews and non-Jews) in Jewish households grew by 6 %.

These trends stand in contrast with the prior decade. From 1991 to 2002, the number of Jews in the eight-county New York area held steady, while from 2002 to 2011 it grew dramatically. The contrasting changes in the number of non-Jews in Jewish households—consisting mostly of spouses and children in intermarried homes—are even more striking. In the earlier period (1991–2002), the number of non-Jewish people in Jewish households almost doubled; since 2002, though, it has declined slightly, falling to 231,000. With respect to the slightly declining numbers of non-Jews in Jewish households, the Jewish population in the New York area sharply contrasts with most Jewish communities in the United States and, indeed, the entire Diaspora. In every other large Diaspora community, rising intermarriage has brought increasing numbers of non-Jews—spouses, partners, and children—into Jewish households (Reinharz and DellaPergola 2009).

The recent increase in the area's Jewish population marks a reversal in a long-term trend dating back to 1950. New York's Jewish population peaked at that time, with about 2.5 million Jews living in the eight-county New York area. By 1991 it had fallen to 1.42 million. The decline over those 40 years can be attributed in part to Jews, both young and old, leaving New York for economic opportunity and retirement communities in the Sunbelt and to others leaving for nearby destinations (Ritterband 1997, pp. 199–228). The stable Jewish population in the 1990s (leading up to 2002) can, in large part, be attributed to the migration of Russian-speaking Jews and the growth of the Orthodox population.

In contrast with long-term decline and subsequent stabilization, the 9 years between 2002 and 2011 have been a period of substantial Jewish population growth. The growth partly derives from high birthrates among the Orthodox and most particularly *Haredim*, as well as from increased longevity. In addition, the number of people who consider themselves “partially Jewish,” many the children of intermarriage, probably increased as well (only in 2011 did we begin asking people to identify as Jewish, partially Jewish or not Jewish) (Table 2.3).

### ***Jewish Households as a Proportion of the New York–Area Population***

Jewish households comprise 16 % of all households in the eight-county New York area—about the same as in 2002, when it stood at 15 %. Over the past 20 years, the number of households in the eight-county area has grown, from 4.05 million in 1991 to 4.41 million in 2011 (9 %); proportionately, the number of Jewish households grew at the same rate (also 9 %, almost all within the past 9 years). As a result, the proportion of New York–area homes that are Jewish is 16 % in 2011 (as it was in 1991), making the New York area the region with the highest percentage of Jewish households of any major Jewish community in the United States (Sheskin and Dashefsky 2011) (Table 2.4).

**Table 2.3** Jewish households, Jews, Non-Jews, and all people in Jewish households, 1991–2011

	1991	2002	2011	Net change 1991–2002	Net change 2002–2011	Percent change 1991–2002	Percent change 2002–2011
Jewish households	638,000	643,000	694,000	+5,000	+51,000	+1	+8
Jews	1,420,000	1,412,000	1,538,000	-8,000	+126,000	-1	+9
Non-Jews	134,000	255,000	231,000	+121,000	-24,000	+90	-9
All people in Jewish households	1,554,000	1,667,000	1,769,000	+113,000	+102,000	+7	+6

Eight-county New York area



**Table 2.4** Jewish households and all households, 1991–2011<sup>a</sup>

	1991	2002	2011	Net change 1991–2002	Net change 2002–2011	Percent change 1991–2002	Percent change 2002–2011
Jewish households	638,000	643,000	694,000	+5,000	+51,000	+1	+8
All households	4,052,000	4,275,000	4,405,000	+223,000	+130,000	+6	+3
Jewish households as a percentage of all households	16 %	15 %	16 %			-1	+1

Eight-county New York area

<sup>a</sup>This exhibit compares US Census data from 1990, 2000, and 2010 to Jewish population study data from 1991, 2002, and 2011. The 1991 Jewish estimate comes from UJA-Federation of New York's *1991 New York Jewish population study*. The 2002 total household estimate and Jewish estimates are based on April 1, 2002, Claritas household estimate updates. See UJA-Federation of New York's *Jewish community study of New York: 2002*

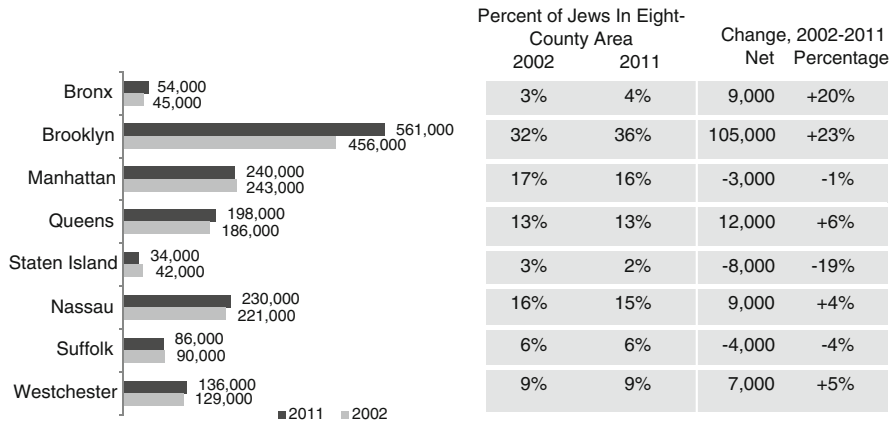


Fig. 2.2 Jews by county, 2002 and 2011 (Eight-county New York area)

***A Small Majority of Jews in the Area Live in Brooklyn and Manhattan***

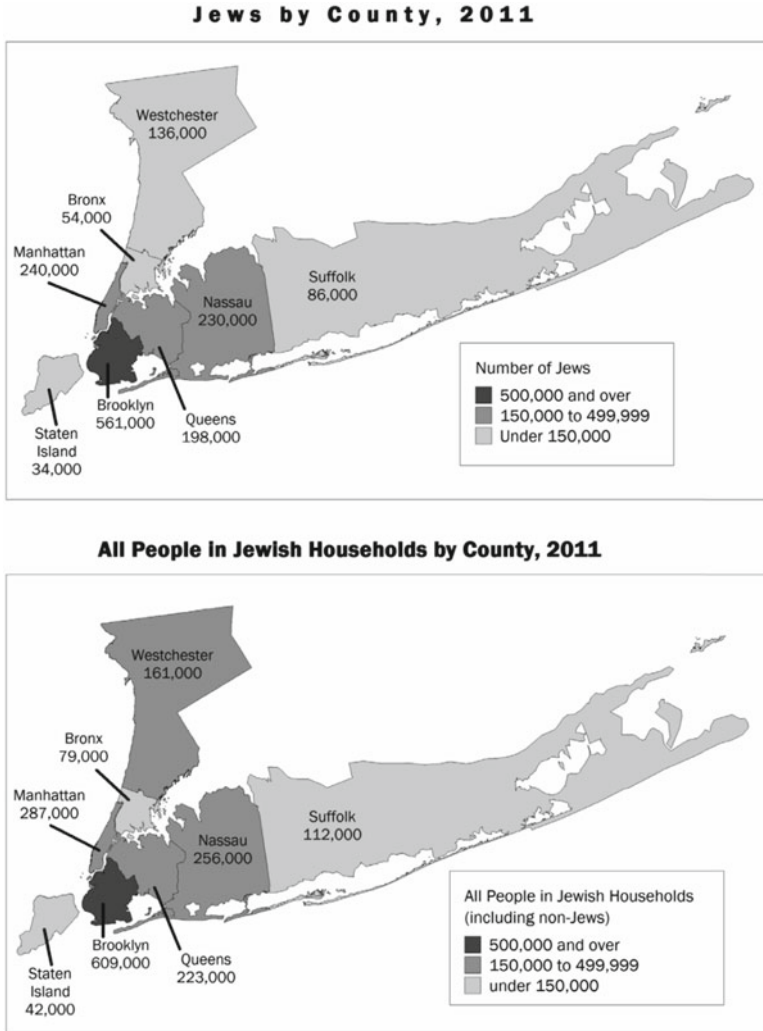
Brooklyn is the most populous Jewish county by far. More than a third (36 %) of the eight-county New York area’s Jewish people live in Brooklyn, and almost a sixth live in Manhattan. Taken together, a small majority of Jews in the eight-county area live in these two boroughs. At the same time, sizeable numbers of Jewish people also reside in Nassau, Queens, and Westchester; far smaller numbers reside in Suffolk, the Bronx, and Staten Island.

From 2002 to 2011, the increase in Jewish people in the New York area amounted to 126,000 individuals, with five of eight counties experiencing Jewish population growth. The most notable change is that the Brooklyn Jewish population grew by 105,000 over the 9 years, a further sign of the influence of its large Orthodox population. Brooklyn’s share of the area’s Jewish population grew as well, from 32 % in 2002 to 36 % in 2011 (Fig. 2.2).

Figure 2.3 depicts the geographic distribution of Jews (top map) and all people in Jewish households (bottom map) by county. These maps show that the Jewish population is concentrated in the geographic center of the area: Manhattan, Brooklyn, Queens, and Nassau. More detail on the distribution of the Jewish population within the counties by neighborhood and primary areas of Jewish residence can be found in the *Geographic Profile Report*, ([www.ujafedny.org/geographic-profile-report/](http://www.ujafedny.org/geographic-profile-report/)) and in the Appendix to Chapter 5 of this volume.

***Growth in a Large Jewish Population***

The sheer size of the New York Jewish population is genuinely unique. More Jews live in Brooklyn than in Paris and London combined (the two largest diaspora



**Fig. 2.3** Jews by county, and all people in Jewish households by county (Eight-county New York area)

populations in any metropolitan area outside the United States), and Manhattan, Nassau, and Queens each have more Jews than London (195,000) and Toronto (180,000) (DellaPergola 2010). More Jews live in the eight-county New York area than in the combined metropolitan areas of Boston, Chicago, Philadelphia, San Francisco, and Washington, DC. It is no wonder that New York City is home to the lead institutions of the Orthodox, Conservative, Reform, and Jewish community centers movements; the headquarters of the major Jewish communal relations agencies; as well as the largest number of synagogues, Jewish day schools, and Jewish start-ups compared with any other American Jewish community (Levenson 2007).

For years, the New York–area Jewish population has been uniquely large, eclipsing all other Jewish communities in the diaspora in size. Moreover, in recent years the Jewish population has been growing—in absolute numbers and as a proportion of the population in general.

Over the past decade, the population has been on a clear growth path, with 126,000 more Jews in 2011 than in 2002. The largest difference between then and now was recorded in Brooklyn (105,000), which accounts for the preponderance of Jewish population growth since 2002. Much of the increase derives from natural growth, with high birthrates among *Haredi* and other Orthodox and with Jewish seniors living longer. As well, the fluidity of cultural and religious identities in the larger society means that people more easily come to identify as Jews (even without formally converting), and to identify as partially Jewish.

Size and growth have implications for Jewish life in New York City and the suburbs. First, they point to the continuing visibility and strength of the Jewish community within the general community. Second, the growth of the community represents a challenge and opportunity for communal leadership—a challenge, because more people means more needs; and an opportunity, because there are now more people to engage in Jewish life and community, and potentially more resources to meet those needs.

## **Demography: Age, Marriage, Education, Income and Migration**

### ***Growth at Both Ends of the Age Spectrum***

In 2011, the Jewish population of the eight-county New York area included the same percentage of Jewish children under 18 as Jewish seniors over 65 (22 %). Since 2002, the numbers of children and young people at all ages below 25 grew noticeably, from 432,000 in 2002 to 498,000 in 2011, a difference of 66,000, accounting for 52 % of the total increase (126,000) in the Jewish population. Jewish seniors grew by 44,000 in the same period, so that in 2011, the 21 % Jewish children compared to 22 % Jewish seniors percentages paralleled the 2002 21 % children, 20 % seniors pattern (Table 2.5).

Of Jews under age 25, each single-year birth cohort averages approximately 20,000 Jews. For those ages 25–44, the comparable average falls short of 15,000. The bulge in the population under 25, then, contributed significantly to the expansion of the Jewish population overall during the past decade. As the number of younger people increased, the proportion and number of Jews ages 75 and over also grew noticeably since 2002. As compared with 2002, 45,000 more Jews ages 75 and over were living in the area in 2011, accounting for 35 % of the increase in the Jewish population.

**Table 2.5** Age distribution of Jews, 2002 and 2011

		2002 (%)		2011 (%)	
0–5	102,000	7	110,000	7	
6–12	117,000	8	130,000	8	
13–17	89,000	6	98,000	6	
<b>Subtotal, 0–17</b>	<b>308,000</b>	<b>22</b>	<b>338,000</b>	<b>22</b>	
18–24	124,000	9	160,000	10	
25–34	169,000	12	133,000	9	
35–44	165,000	12	159,000	10	
45–54	209,000	15	185,000	12	
55–64	150,000	11	231,000	15	
<b>Subtotal, 18–64</b>	<b>817,000</b>	<b>58</b>	<b>868,000</b>	<b>56</b>	
65–74	135,000	9	134,000	9	
75+	153,000	11	198,000	13	
<b>Subtotal, 65+</b>	<b>288,000</b>	<b>20</b>	<b>332,000</b>	<b>22</b>	
Total	1,412,000	100	1,538,000	100	

Eight-county New York area

Note: In this and other tables, numbers and percentages may not add precisely due to rounding for presentation purposes

In short, a substantial portion of the increase in the Jewish population from 2002 to 2011—126,000 in all—can be attributed in large part to the combined impact of increased numbers of younger Jewish persons under age 25 and Jewish seniors, together totaling 110,000. Also noteworthy in the age distribution is the clear signs of baby boomers working their way through the population. The 2011 distribution contains a numerical bulge among those ages 55–64. Just as this group is the largest in 2011, their counterparts 10 years their junior in 2002 also comprised the largest age group. By implication, the next 10 years will witness a steady growth in the postretirement and well-elderly population, producing shifting demands for community services along with the expanded potential for communal engagement in the 65–74 age group.

### *Growth in the Senior Population Since 1991*

The sharp growth in seniors is a master theme in the demographic evolution of Americans generally, and of those living in prosperous countries (Bloom et al. 2009, p. 47). Notwithstanding the rise in the number of children, we see a rise in the proportion of eight-county-area Jews who are ages 65 and over extending back at least 20 years. In 1991, the proportion of Jews ages 65 and over amounted to 16 %; it rose to 20 % in 2002 and 22 % in 2011. The percentage of those ages 85 and over, while small in number, has increased steadily since 1991. Jews in New York ages 85 and over have grown enormously in number, paralleling trends now being seen in other Jewish communities (Table 2.6).

**Table 2.6** Age distribution of Jews, 1991, 2002, and 2011

	1991 <sup>a</sup> (%)	2002 (%)	2011 (%)
0–17	22	22	22
18–24	8	9	10
25–34	15	12	9
35–44	18	12	10
45–54	11	15	12
55–64	10	11	15
65–74	11	9	9
75–84	4	8	9
85+	1	3	4
Total	100	100	100

Eight-county New York area

<sup>a</sup>The 1991 published categories were slightly different, requiring some interpolation

### *Declining Proportions Married*

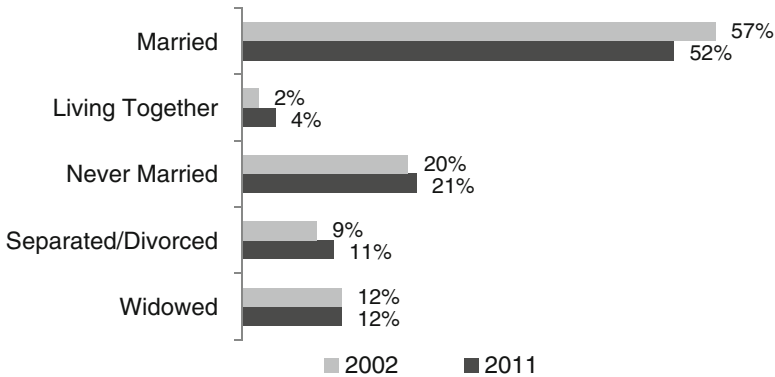
The shifting patterns of marital status from 2002 to 2011 reflect the declining centrality of marriage in American society. Americans are marrying later, more readily divorcing, and choosing cohabitation over formal marriage (Cherlin 2009), and so are Jews in the New York area. Consistent with larger trends, as compared with 2002, Jews in New York are more likely to be living together or separated or divorced, and less likely to be married. The differences are small, to be sure, but they do agree with long-range tendencies among Jews and the larger population.

A slim majority (52 %) of all respondents in 2011 are married, fewer than the 57 % who were married in 2002. The second largest group of respondents (21 %) has never married. The remaining respondents are widowed (12 %), separated or divorced (11 %), or living together (4 %). The percentage reporting living together, though small, has doubled since 2002 (4 % in 2011 versus 2 % in 2002) (Fig. 2.4).

### *High Levels of Educational Attainment, and Women Outpacing Men*

Consistent with long-standing patterns for American Jews, respondents and spouses<sup>5</sup> exhibit relatively high rates of educational attainment (Hartman and Hartman 2011, pp. 133–153). Almost three-fifths have earned an undergraduate degree, and most of these (33 % of all respondents and spouses) have also earned a graduate degree. The

<sup>5</sup>The unit of analysis in this chapter shifts between households, respondents, respondents and spouses, adults, and children, as appropriate. Respondents provided extensive demographic information about their spouses, and only age, sex, relationship, and Jewish status about all other adults.



**Fig. 2.4** Marital status of respondents (Jews and non-Jews) (Eight-county New York area)

proportion with a college degree fell noticeably—from 65 % in 2002 to 57 % in 2011—in large part owing to the increasing proportion of *Haredi* adults in the population.

Among those ages 65 and over, men have higher levels of educational attainment than women, although the educational gender gap has narrowed since 2002. However, among those ages 18–64, women now take an unambiguous lead in educational attainment. In fact, in detailed inspections of age-related data, women’s lead over men in educational attainment is even more pronounced for those ages 25–54.

The relative gains of women’s educational attainment resemble wider national trends, where girls and women are now outpacing boys and men in advancing through the educational system. They also reflect the gender-related patterns for the *Haredi* Orthodox population, reported below, where women’s secular educational attainment, though lower than that of other women, surpasses that of *Haredi* men. In contrast, *Haredi* men report strikingly low levels of secular educational attainment (Table 2.7).

### ***Sizeable Income Variations***

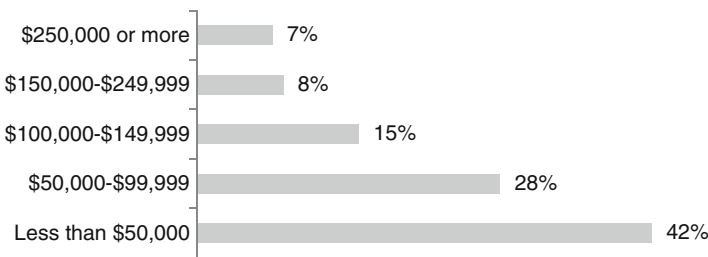
Rather sizeable income disparities characterize Americans in general (particularly over the past two to three decades), as well as New Yorkers. It is no surprise that large variations in income characterize the New York-area Jewish population. Although, as a group, American Jews are among those with the highest incomes,<sup>6</sup> 42 % of local

<sup>6</sup>See e.g., Pew Forum on Religion and Public Life. 2008. *US Religious Landscape Survey: Religious Affiliation: Diverse and Dynamic*. Washington, DC: Pew Research Center. Available as PDF at [www.religions.pewforum.org/pdf/report-religious-landscape-study-full.pdf](http://www.religions.pewforum.org/pdf/report-religious-landscape-study-full.pdf)

**Table 2.7** Educational attainment by gender, ages 18–64 and 65+, respondents and spouses<sup>a</sup>

	Ages 18–64		Ages 65+		All respondents and spouses (%)
	Males (%)	Females (%)	Males (%)	Females (%)	
2011					
High school diploma or less	22	22	25	30	24
Some college/associate’s degree	21	17	17	23	19
Bachelor’s degree	28	25	21	18	24
Master’s degree/doctoral degree	30	37	37	29	33
<b>Total</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>
Eight-county New York area, 2011					
	Ages 18–64		Ages 65+		All respondents and spouses (%)
	Males (%)	Females (%)	Males (%)	Females (%)	
2002					
High school diploma or less	17	18	25 <sup>^</sup>	38	22
Some college/associate’s degree	12	14	12	17	13
Bachelor’s degree	32	30	25	21	29
Master’s degree/doctoral degree	39	38	37	24	36
<b>Total</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>
Eight-county New York area, 2002					

<sup>a</sup>Includes both Jewish and non-Jewish respondents and spouses

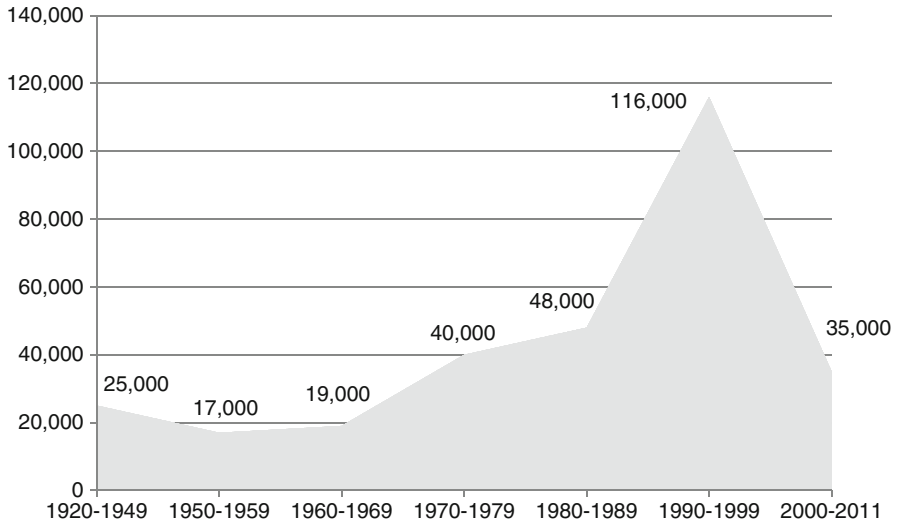


**Fig. 2.5** Annual household income (missing values for no answers on income (1,284 cases out of 5,993) were imputed from predictive equations that drew on the subjective assessment of financial condition, receipt of public assistance, lack of employment, low educational attainment, ages 85 and over, home ownership, total amount donated to charity, and marital status. In both 2002 and 2011, answers to the income questions were in the form of large intervals (as provided in the table above). Imputing income allowed for more accurate analyses of the extent of poverty in the population, and avoided under-counting the number of poor and near poor owing to no response to the questions on income) (Eight-county New York area, 2011)

Jewish households report incomes under \$50,000, consistent with the large and growing number of Jewish households living in poverty (see Chap. 3).

At the same time, 15 % have household incomes in excess of \$150,000 or more, including 7 % reporting earnings of \$250,000 or more. We estimate a median household (not individual) income of approximately \$65,000 (Fig. 2.5).





**Fig. 2.6** Year of arrival in the US, foreign-born Jewish respondents and spouses (in addition to the 300,000 Jewish respondents and spouses recorded above, 41,000 “other adults” who are Jewish live in their households. An unknown portion of the 41,000 are also foreign-born (for these adults, nativity was not asked). As one indicator, among the spouses of the foreign-born respondents, 74 % are themselves foreign-born. If this proportion applies to “other adults,” then an additional 30,000 adult members of Jewish households are foreign-born) (Eight-county New York area, 2011)

***Fewer Recent Arrivals from Far or Near***

Immigration of Jews and their households from abroad to the New York area surged in the 1990s and has subsided considerably since then. From 1970 to 1989, about 5,000 foreign-born Jews arrived in the United States annually and now reside in the area (such calculations cannot take into account subsequent emigration from the area or mortality since immigration). That estimated annual number of immigrants more than doubled to almost 12,000 in the 1990s. In the past decade, it plunged to just over 3,000. Only 12 % of all foreign-born Jewish respondents now in New York came to the area in the past decade, compared with at least 39 % in the prior decade.

Thus, immigration of the foreign-born over the past 10 years is not directly responsible for much of the growth in the area’s Jewish population. At the same time, the surge of immigrants from the 1990s contributed to the expanded number of Jewish children and young adults who have since come of age after having arrived with their parents a decade or more ago (Fig. 2.6).

In addition to the decline of immigration from abroad, during the past decade the New York area’s Jewish population experienced a slowdown in migration from other parts of the United States. Of respondents, just 6 % have lived in the eight-county area less than 10 years, as compared with 15 % who have lived in the area 10–19 years.

## *The “Natural Growth” of the Jewish Population*

Both the number of Jewish households and the number of Jews in the area surged in the past decade, following a decade of stability, which in turn followed four decades of population decline. Of all the counties, Brooklyn (with its large Orthodox population) experienced the largest increase.

The New York-area Jewish population is characterized by enormous diversity, containing significant numbers of households of varying composition, with an ever-widening spectrum of age from young to old and sharply varying socioeconomic characteristics. While well educated on average, the population contains significant (and possibly growing) numbers that are lacking college degrees, particularly among the *Haredi* population. While reasonably well-off on average, thousands of households report low levels of income.

Neither foreign-origin immigration nor the influx of new arrivals from around the United States emerges as a major factor in expanding the local Jewish population. Rather, key to understanding Jewish population growth is, first and foremost, the expansion in the number of Jewish children, a result of birthrates that apparently have been surging over the past 25 years, partially as a result of the larger and youthful Orthodox population.

A second growth factor entails the increasing longevity of the Jewish population, consistent with patterns seen throughout the United States and, indeed, the Western world. The large number of baby boomers and advances in health and longevity promise to grow the population of those ages 75 and older even further in the years to come.

A third major component of growth relates to the growing number of people who identify as Jewish (be it “partially Jewish” or otherwise) by virtue of the increasingly porous boundaries that characterize American religious and ethnic groups today.

The end of the twentieth century saw the local Jewish population, which had been declining since midcentury, stabilized by the wave of immigration from the former Soviet Union, Israel, and elsewhere. In contrast, the beginning of the twenty-first century saw the local Jewish population grow in large part as a result of natural internal growth factors. The turn of events is reminiscent of David Ben-Gurion’s call in the 1950s for “internal aliyah”—the augmentation of the Jewish population in Israel by higher Jewish birthrates of domestic Jewish Israelis to complement the aliyah of Jews from abroad. The natural demographic processes envisioned by Israel’s first prime minister are operating to grow the Jewish population—in this case, in the New York area and especially in Brooklyn, where the Orthodox are most numerous.

In short, major demographically-relevant patterns—more children, more seniors, and (as we document below) more Orthodox—are changing not just the size of the Jewish population of the New York area but also its character, potential, and needs.

## People in Need

In this section, we identify and explore Jewish economic vulnerability in general—the poor and near poor—and identify those seeking public support. We highlight several subpopulations in the eight-county area with high levels of economic vulnerability: large Orthodox families, seniors, Russian speakers, and single parents.

### *More Jewish Poor in New York City and the Suburbs*

Using 150 % of the federal poverty guideline as the definition of “poor,”<sup>7</sup> as many as 130,000 Jewish households in the eight-county area are poor.

Of the Jewish households in the eight-county New York area, about 1 in 5 is poor. In terms of individuals, 361,000 people (both Jews and non-Jews) live in poor Jewish households. Almost 19 % of all Jewish households are poor, as are 20 % of all people living in Jewish households.

The growth in Jewish poverty in the New York area is consistent with trends in New York and the larger society,<sup>8</sup> including growing income disparity between the rich and the poor, the hollowing out of the middle class, as well as persistent high rates of unemployment and underemployment in the general population. As with many social phenomena, growth in New York-area Jewish poverty reflects and at least loosely resembles trends in the larger society, in New York, and in the country.

### *Rapid Growth in Jewish Poverty in Recent Years*

In point of fact, the extent of Jewish poverty has been growing apace for the past 20 years, with a quickening of the increase in recent years. While as many as 58,000 people in New York City Jewish households joined the ranks of the poor in the 11 years from 1991 to 2002, the net addition to the number of poor people in Jewish households reached 107,000 in the 9-year period of 2002–2011. Thus, in the 11-year period from 1991 to 2002, the annual average increase in the number of individuals living in New York City’s poor Jewish households amounted to 5,300. In the 9-year

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<sup>7</sup> Using 150 % of the federal poverty guideline to define poverty takes into account the high cost of living in the New York area, and is consistent with the definition used in the 2002 study. In the 2011 study, by this definition, a person living alone (not senior) would be considered poor with an income of \$16,500 or less; for a three-person household, such as a married couple with a child, \$27,000 or less qualifies as poor; and for a five-person family, the 150 % threshold is \$38,000.

<sup>8</sup> See, for example: Roberts, Sam. 2011. “One in Five New York City Residents Living in Poverty.” *New York Times*, September 22. [www.nytimes.com/2011/09/22/nyregion/one-in-five-new-york-city-residents-living-in-poverty.html](http://www.nytimes.com/2011/09/22/nyregion/one-in-five-new-york-city-residents-living-in-poverty.html)

**Table 2.8** Numbers of poor Jewish households and people in them, 1991–2011

	1991 <sup>a</sup>	2002	2011	Net increase 1991–2002	Net increase 2002–2011	Percent increase 1991–2002	Percent increase 2002–2011
<b>Poor Jewish households</b>							
New York city	68,000	96,000	117,000	28,000	21,000	41	22
Suburban counties	5,000	7,000	13,000	2,000	6,000	40	86
Total eight- county New York area	73,000	103,000	130,000	30,000	27,000	41	26
<b>People in poor Jewish households</b>							
New York city	168,000	226,000	333,000	58,000	107,000	35	47
Suburban counties	12,000	18,000	28,000	6,000	10,000	50	56
Total eight- county New York area	180,000	244,000	361,000	64,000	117,000	36	48

Eight-county New York area

<sup>a</sup>The numbers cited in this table reflect Ukeles Associates, Inc.'s recalculation of New York City 1991 poverty numbers reported in the *1991 Jewish Population Study of New York*. See the extended discussion of the recalculation of 1991 poverty numbers in UJA-Federation of New York and Metropolitan Council on Jewish poverty's *Report on Jewish Poverty*, pages 64–68, found at [www.ujafedny.org/jewish-community-study-2002](http://www.ujafedny.org/jewish-community-study-2002)

period from 2002 to 2011, the average increase more than doubled to 12,000 per year. For the suburbs, the average annual increase in the number of poor people in Jewish households also more than doubled from the 1991–2002 period to the 2002–2011 period.

In 2002, 15 % of people in Jewish households were living in poverty across the eight-county area; by 2011, the figure rose to 20 % (Table 2.8).

### ***More Than Half a Million People in Poor and Near-Poor Households***

Beyond the 361,000 people living in Jewish households that are defined as poor (below 150 % of the federal poverty guideline), an additional 204,000 people live in Jewish households that can be classified as “near poor.” These households report incomes between 150 % and 250 % of the federal poverty guideline.<sup>9</sup>

<sup>9</sup>Examples of near-poor households: a (non-senior) single-person household earning between \$16,500 and \$28,000; a family of three, such as a single mother with two children, earning between \$27,000 and \$45,000; a five-person household, such as two parents with three children, earning between \$38,000 and \$64,000.

**Table 2.9** Number and percent of poor and near-poor Jewish households and people in these households, New York city, and suburban counties

	New York city	Suburban counties	Eight-county New York area
Poor Jewish households	117,000	13,000	130,000
Near-poor Jewish households	56,000	10,000	66,000
Poor and near-poor Jewish households	173,000	23,000	196,000
Poor people	333,000	28,000	361,000
Near-poor people	174,000	30,000	204,000
Poor and near-poor people	507,000	58,000	565,000
<b>Percent of Jewish households</b>			
Poor	24 %	7 %	19 %
Near poor	11 %	5 %	9 %
Poor and near poor	35 %	12 %	28 %
<b>Percent of people in Jewish households</b>			
Poor	27 %	5 %	20 %
Near poor	14 %	6 %	12 %
Poor and near poor	41 %	11 %	32 %

Eight-county New York area, 2011

Altogether, 565,000 people live in poor and near-poor Jewish households in the eight-county New York area (Table 2.9).

### *Groups in Poverty: Orthodox, Seniors, and More*

Several features bear a strong relationship with poverty: Orthodox status (often empirically associated with large families, as most families with four or more children are Orthodox), Russian speakers, single parenthood, aging, disability and employment status. Each of these features is associated with what may be seen as a risk factor for poverty. But, as we will see, these risk factors do not totally encompass all the poor Jewish households, as many poor households are poor for reasons having nothing to do with Orthodoxy, Russian origin, single parenthood, getting old, or being unemployed or disabled.

**The Orthodox.** Although most poor Jewish households are not Orthodox, Orthodox households—particularly those with large families—are the largest identifiable group in the Jewish community that is poor. Of all people in poor Jewish households, 42 % are Orthodox (who are not Russian speakers and have no seniors in the household). Of all people in Orthodox households in the New York area, 35 % are poor. This figure masks significant differences between Orthodox groups, as detailed below: the poverty rate in Modern Orthodox households (15 %) is a third of that in Hasidic households (43 %).

Beyond the Orthodox community, and excluding the Orthodox poor, several other groups have significant poverty.

- (a) **Poor Seniors, Russian and Not Russian.** The second largest socially identifiable group consists of people in poor senior households. A total of 88,000 people of all ages (mostly seniors, but some younger household members as well) live in these poor households, and they make up 24 % of all people living in poor households. They divide between those who are in Russian-speaking homes (15 % of poor people in Jewish households) and another 9 % are poor seniors who are not Russian-speaking seniors (55,000 and 33,000, respectively).
- (b) **Younger Russian Speakers.** Younger (under age 65) Russian-speaking households in poverty contain another 32,000 people, or about 9 % of all the people in poor Jewish households.
- (c) **Single Parents.** As many as 25,000 people live in poor single-parent Jewish households—that is, homes with minor children headed by an unmarried Jewish adult. Single-parent households comprise 7 % of all poor Jewish households in the New York area, and their relatively high rates of poverty are consistent with the tendency nationally for single parents (more mothers than fathers) to face the twin challenge of raising children alone while struggling with a single poverty-level income.
- (d) **People With Disabilities and the Unemployed.** As many as 14,000 people live in poor Jewish households in which at least one adult member has a disability; they account for 4 % of the people living in poor Jewish households. Almost as many people—9,000, or 3 % of the total number of people in poor households—live in households where someone is unemployed.
- (e) **The “Non-Predictable” Poor.** While 89 % of the poverty-stricken people in Jewish households fall within the discernible categories noted above, another 11 % fit into none of these six categories. Aside from these identifiable groups, about 40,000 people live in other types of poor Jewish households that cannot be conveniently categorized. None is associated with being Orthodox, Russian speakers, senior citizens, single parents, those with disabilities, or the unemployed (Table 2.10).

### *Rates of Poverty*

Another way to look at the issue of who is poor is to examine the poverty rates among the different population segments that contain significant numbers of poor people. Indeed, of people in Russian-speaking households with seniors, 71 % are poor. Their poverty rate leads all other groups, with people living in households that include a member with disabilities coming next, with a 48 % poverty rate. Several groups have poverty rates ranging from 20 % to 35 %: non-senior Russian speakers, single parents, the unemployed, and the Orthodox (those who are neither seniors nor Russian speakers). Just 10 % of non-Russian-speaking seniors are poor, but since they

**Table 2.10** Jewish groups in poverty

Household type	Number of poor people in household type	Percent of all poor people in Jewish households	Percent of people in household type that are poor
Orthodox households <sup>a</sup>	151,000	42	35
Russian speakers, senior ages 65+ in household	55,000	15	71
Senior ages 65+ in household, not Russian-speaking	33,000	9	10
Russian speakers, all adults under age 65	32,000	9	20
Single parents, under age 65 <sup>b</sup>	25,000	7	27
Disabled person in household, under age 65 <sup>b</sup>	14,000	4	48
Unemployed person in household, under age 65 <sup>b</sup>	9,000	3	26
Other households, under age 65 <sup>b</sup>	40,000	11	7
<b>Total</b>	<b>361,000</b>	<b>100</b>	<b>20</b>

Eight-county New York area, 2011

<sup>a</sup>Excluding Russian speakers and seniors; primarily, though not exclusively, large families

<sup>b</sup>Not Orthodox and not Russian speakers

constitute such a large population group, the poor among them amount to 9 % of all poor people in Jewish households. Of those without the major poverty risk factors (Orthodox affiliation, Russian speakers, seniors, single parents, those with disabilities, and the unemployed), just 7 % are poor.

### *Widespread Use of Public Support*

Significant numbers of people in Jewish households in the New York area rely on various forms of public assistance to make ends meet.

As many as 11 % of Jewish households (79,000)<sup>10</sup> receive assistance from the food stamp (SNAP) program. These households are considerably larger than the average Jewish household as they contain 224,000 people, of whom 77,000 are children.

<sup>10</sup>The questions on public assistance were asked only of households with low income or who self-assessed their financial condition as challenged. Specifically, the 40 % of all respondents who were asked these questions met any one of the following conditions: (1) income under \$50,000; (2) income between \$50,000–99,999 with three or more household members; (3) income refused or unspecified but feels “cannot make ends meet” or “just managing to make ends meet.” Because of this filtering, a small number of respondents who were not asked these questions may also be receiving the various forms of public assistance. The narrative sets their number at zero, although strictly speaking a small number of more affluent households may be recipients of public assistance.

**Table 2.11** Number of Jewish households, and of all people and children in them, who receive various types of public assistance

	Percent of all Jewish households	Number of Jewish households	All people in these Jewish households	Children in these Jewish households
Food stamps	11	79,000	224,000	77,000
Medicaid	8	57,000	165,000	58,000
Supplemental security income	4	25,000	46,000	4,000
Section 8 or public housing	3	21,000	62,000	25,000
Child health plus	1	9,000	39,000	21,000
Daycare subsidies	1	7,000	33,000	19,000
Any of the above	15	104,000	294,000	99,000

Medicaid also reaches a large number of Jewish households—at least 57,000 households, or 8 % of the total; these Medicaid-enrolled Jewish households include 165,000 people, of whom 58,000 are children. Other forms of public assistance reach thousands of Jewish households, as shown below.

Of those who receive public assistance, 96 % report household incomes of under \$50,000; 34 % of such very low-income households report receiving public assistance. Of those earning up to 100 % of the federal poverty guideline, 71 % receive a form of public assistance listed in Table 2.11, as do 40 % of those in the 100–150 % federal poverty guideline level, and 22 % of the near poor (150–250 % federal poverty guideline).

Some households defined as poor or near poor may not qualify for specific programs, while other households with incomes above our near-poverty threshold do qualify for some of these programs. These differences derive from the variation in eligibility thresholds used by different public assistance programs. For example, SNAP limits eligibility to households with a gross monthly income at or below 130 % of the federal poverty guideline for most households; in contrast, Child Health Plus provides assistance to families with incomes up to 400 % of the poverty guideline. In addition, some programs take into account financial resources beyond income to determine eligibility. (See *Special Report on Jewish Poverty* [[www.ujafedny.org/jewish-community-study-special-reports/](http://www.ujafedny.org/jewish-community-study-special-reports/)] for more detail.)

In all, 104,000 Jewish households (or 15 % of all the households) report receiving some form of public assistance. Approximately 294,000 people live in these households, of whom 99,000 are children. (By comparison, these numbers exceed the total Jewish populations of Chicago, Philadelphia, or Boston.) Food stamps, Medicaid, and other forms of public assistance are vital to a substantial number of people in Jewish households in the five boroughs of New York, Westchester, and Long Island.



**Table 2.12** Jewish seniors living alone

Age	2002			2011		
	New York city	Suburban counties	Total seniors living alone	New York city	Suburban counties	Total seniors living alone
65–74	21,000	6,000	27,000	29,000	4,000	33,000
75–84	30,000	7,000	37,000	29,000	11,000	40,000
85+	15,000	3,000	19,000	26,000	8,000	34,000
<b>Total</b>	<b>66,000</b>	<b>17,000</b>	<b>82,000</b>	<b>84,000</b>	<b>23,000</b>	<b>107,000</b>

Eight-county New York area

### *Seniors Living Alone*

Living alone increases vulnerability in all sorts of ways, particularly for older people. Those ages 65 and over who are married or share their household with others are more likely to have ready access to physical, psychological, and financial support.

In the eight-county New York area, 107,000 Jewish seniors live alone in one-person households. Of these, 84,000 live in New York City and 23,000 live in the three suburban counties.

The number of seniors living alone has grown by more than 2,700 annually over the last 9 years, rising from 82,000 in 2002 to 107,000 in 2011. The relative growth of seniors living alone in New York City and the suburbs has been about the same.

Seniors living alone are almost evenly divided among those ages 65 to 74, 75 to 84, and 85 and over. The likelihood of living alone increases with age. Of respondents ages 65 to 74, 37 % live alone; of those 75–84, 44 % live alone; and of those 85 and over, 68 % live alone.

All of the research on older seniors suggests that, by and large, they seek to stay in their own homes as long as possible, and that the independence they seek actually contributes to health and longevity. Adult children are the first line of defense for older seniors, and the Jewish community may need to increase support to families as they help older seniors stay in their own homes as long as possible, maximizing their independence and quality of life. The significant boomer population constitutes a complex interplay of challenge and opportunity right now. First, some may need to be helped and supported in carrying out their care-giving roles. Second, many who previously were too busy to volunteer may now have the time to make a measurable contribution to the welfare of the community. And third, it is likely that many previously engaged in Jewish life through their children; today they could be seeking Jewish meaning in their own lives (Table 2.12).

### *Poor Income and Poor Health*

Of Jewish seniors (ages 65 and over) living alone, 28 % live in poverty. At every age level, poverty rates for those living alone exceed the rates for those who live with other

**Table 2.13** Poverty rates and poor health for Jewish seniors by whether living alone and age

Living status	Age of Jewish senior respondent	Percent of households that are poor	Percent of respondents whose health is poor
Lives alone	All respondents 65 and over	28	19
	65–74	31	15
	75–84	27	14
	85+	25	27
Not alone	All respondents 65 and over	21	12
	65–74	19	10
	75–84	24	14
	85+	20	12

Eight-County New York Area, 2011

people. For example, of seniors ages 85 and over living with someone, 20 % are living in poverty; for their counterparts living alone, the poverty rate climbs to 25 %.

But poverty is not the only problem afflicting seniors living alone—poor health is another major challenge. While seniors in general often require social support and services, those living by themselves are even more in need of attention and assistance. The proportion in poor health reaches 27 % among those ages 85 and over living alone, compared with 12 % among peers their age who live with others. Among those under 85, the differences in the incidence of poor health between those living alone or living with someone are not pronounced or uniform (Table 2.13).

### *Russian Disadvantage in Poverty and Health*

As noted earlier, in terms of poverty (and many other issues) Russian speakers are worse off than others. Such is the case among seniors in general and among seniors living alone. Whether seniors are living alone or not, Russian speakers display much higher rates of poverty. For non-Russian-speaking seniors who live alone, just 16 % live in poverty; among the comparable Russian speakers, poverty soars to 77 %. As with poor income, so too with poor health: among senior non-Russian Jews living alone, poor health afflicts 13 % of these individuals; for Russian speakers, the incidence of poor health is almost triple at 39 % (Table 2.14).

### *Many Jews in Need*

The findings should serve as a potent reminder that tens of thousands of people in Jewish households are needy, vulnerable, using public assistance, and seeking services. Most prominent among them are certain identifiable population groups: the Orthodox,

**Table 2.14** Poverty rates and poor health for Jewish seniors by whether living alone and Russian-speaking household

	Living status	Percent of households that are poor	Percent of respondents whose health is poor
Russian-speaking seniors	Live alone	77	39
	Not alone	74	31
	All-Russian-speaking seniors	71	35
Non-Russian- speaking seniors	Live alone	16	13
	Not alone	8	7
	All non-Russian- speaking-seniors	11	10

Eight-county New York area, 2011

Russian speakers, seniors living alone, single parents, those with disabilities and others. Moreover, the range of need extends beyond poverty alone, although poverty is a condition that both exacerbates need and impedes access to assistance.

Over the years, one Jewish poverty group (seniors) declined in size, owing in part to a strong government-sponsored safety net centered around Social Security and Medicare. That said, the number of Jewish poor grew dramatically from 2002 to 2011, presenting new needs and new challenges for their families, their friends, the Jewish community, and society at large.

The sheer scale of needs associated with being poor or near poor dwarfs the resources of even the largest Jewish community in the United States. One is tempted to believe that the scale of need is so vast that the Jewish community should abandon this field to others. The organized Jewish community cannot be the safety net, but it can help people get the benefits to which they are entitled. A caring community can make sure that those who seem to have difficulty accessing services and benefits are helped and that specifically Jewish needs the poor and near poor struggle to access are well funded. The relative isolation of the *Haredi* community needs to be overcome, if for no other reason than to increase communitywide help to one of the poorest segments of the New York Jewish community.

A caring community networks all of its communal institutions—human-service agencies, congregations, schools, and community centers—to help connect people to services and support. It may require multiple, coordinated relationships with those in need to overcome barriers to help, including the reluctance to accept assistance.

## Jewish Engagement and Connections

Unlike almost all other group identities, being Jewish combines both ethnic and religious components. Thus, changes in both American ethnicity and religion can and do influence American Jewish identity.

Americans feel freer than in the past to define or assume both ethnic and religious identities. On the ethnic side, they invent “historic” traditions—customs to which they impute a history of practice—and redefine ethnic authenticity.

As recently as the mid-twentieth century, most Americans adhered to a single religious identity that they maintained throughout their lives. Most married within their faith tradition, and for all their differences, religious leaders from Protestant Christianity, Roman Catholicism, and Judaism largely agreed that people should practice religious endogamy. All that has changed.

**Fluidity.** Like ethnic identities, religious identities are far more fluid. More Americans feel they can freely choose whether and how to identify with a religious group (Kosmin and Keysar 2009; Pew Forum on Religion and Public Life 2008). As one respondent told us: “The rest of my family is Jewish. I just choose another religion.” In fact, people feel free to choose religious and ethnic identities even without formal conversion. As one married woman told her interviewer, she came to identify as a Jew “because [her] husband is Jewish, and, besides, [she likes] Jewish religion and culture.” Still others spoke of former family relationships with Jews as the basis for their claim to Jewish identity. One woman related that she identified as a Jew because her “ex-husband was Jewish and the kids are Jewish.” These stories that exemplify fluidity of identity are not limited to isolated individuals. Fully 5 % of survey respondents had no Jewish parents and came to identify as Jewish in ways other than formally converting, primarily because of some family connection.

**Malleability.** Since Americans feel comfortable inventing religious and ethnic practices, religious and ethnic identities change and their meanings evolve. As one respondent said, “I was born Jewish and years ago converted to Christianity, and then practiced Judaism again for my children.”

**Hybridity.** We also see more hybridity—that is, the confluence of multiple traditions not only in households but even within individuals. Today, more and more individuals feel comfortable adopting elements from multiple religious traditions, and identifying with several traditions at once. One respondent declared, “I am two religions.” In another case, the respondent derives from mixed upbringing and “identifies with both.” One reported, “When I’m with my father, I’m Jewish; when I’m with my mother, I’m Catholic.” We see hybridity displayed by those who identify with multiple ethnic or religious identities—for example, those who identify as Jews ethnically and with non-Jewish religions religiously, or vice versa. Another illustration of hybridity is the 12 % of Jewish respondents who consider themselves “partially Jewish,” consistent with the ethos of hybridity in American society generally and among Jews specifically.

**Jewish Without Judaism.** Major segments of Jews do not necessarily identify being Jewish with Judaism as a religion. Significant numbers of Jews claim their religion as “none.” This configuration is particularly common among the intermarried, children of the intermarried, and less engaged Jews, as well as Russian-speaking Jews. Still others lay claim to Jewish identity even though they maintain religious identities tied to something other than Judaism.

**Religious Intensification.** While much if not all of the foregoing points to fuzzy and porous group boundaries, an equally important trend in the opposite direction has been at work as well. In the religious sphere, groups that are seen as more religiously rigorous, culturally conservative, and socially sectarian have been relatively vital and thriving. Even as parts of America are given to fluidity, malleability, and hybridity, other parts display tendencies in the opposite direction, erecting stronger boundaries, exacting more demanding norms and promoting even more social exclusivity. Both trends are occurring simultaneously. And, as we will read below, both find their parallels in the Jewry of the New York area today.

### *Varieties of Jewish Engagement*

Jewish engagement is expressed in many ways. Among them are subjective feelings of salience; informal ties, including friends, associates, conversation, and socializing; formal ties, such as institutional affiliation, volunteering, and charitable donations; ritual behavior, be it at home, in synagogue, or elsewhere; cultural participation, such as music, art, learning, and studying; and an attachment to Israel.

The 2011 survey contained questions that touched on these areas. While by no means exhausting all the ways in which one can express Jewish engagement, the 24 items listed in the Table 2.15 (in descending order of frequency among respondents in 2011) testify to rich quantitative and qualitative variation. Some items ask about the household (for example, belonging to a synagogue), others ask about someone in the household (lighting Shabbat candles), and still others ask about the respondent (such as attending services). Some of the questions were asked of both Jewish and non-Jewish respondents (such as having Jewish friends) and others were asked only of Jewish respondents (the importance of being Jewish).

Most survey questions on Jewish engagement appear in previous studies of New York's Jewish population. Some questions asked in the 2002 survey were dropped or changed, and a number of new questions were added to capture contemporary behavior (such as belonging to an online Jewish group) and to expand measures of informal and personal Jewish behavior (such as talking regularly about Jewish-related topics with Jewish friends and studying informally, alone, or with a friend or teacher).

Heading the list with greatest frequency are seasonal holiday practices associated with Chanukah, Passover, and Yom Kippur. These are marked by about two-thirds of the households or respondents in 2011. In addition, a majority of the respondents (57 %) say that being Jewish is very important to them, and a majority of the households (55 %) report making contributions to Jewish charitable causes other than UJA-Federation of New York.<sup>11</sup> About half of the respondents have close friends who

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<sup>11</sup>The survey asked about charitable giving to three types of causes: "any charity or cause that is *not* specifically Jewish," to UJA-Federation of New York, and "(other than to UJA-Federation) to any other Jewish charity, cause, organization, or to a synagogue." The analysis here keeps the latter two categories separate. In other places, they are combined to look at all giving to Jewish causes (including UJA-Federation and other Jewish causes).

**Table 2.15** Indicators of Jewish engagement, percent with affirmative responses, 2002 and 2011

	2002 (%)	2011 (%)	Change
Seder, someone in household—usually + always <sup>a</sup>	77	69	-8
Chanukah candles lit in household—usually + always <sup>a</sup>	76	68	-8
Yom Kippur, respondent fasts all day <sup>b</sup>	65	61	-4
Being Jewish very Important in respondent's life	65	57	-8
Jewish charities other than UJA-Federation, household gave <sup>a</sup>	56	55	-1
Respondent's closest friends are mostly Jewish <sup>a, b</sup>	—	52	—
Went to a Jewish museum or Jewish cultural event, respondent in past year <sup>b</sup>	—	49	—
Shabbat Meal, respondent participates—sometimes + regularly <sup>b</sup>	—	46	—
Very important to be part of Jewish community <sup>a, b, c</sup>	52	44	-8
Synagogue member, anyone in household <sup>a</sup>	43	44	+1
Israel, respondent feels very attached	—	44	—
Respondent talks regularly about Jewish-related topics with Jewish friends <sup>a, b</sup>	—	43	—
Respondent studies informally, alone, with friend, or with teacher <sup>b</sup>	—	38	—
Jewish websites, respondent accesses—sometimes + regularly <sup>b</sup>	—	38	—
Respondent feels part of a Jewish community—a lot <sup>a, b, c</sup>	35	36	+1
Sabbath candles lit Friday night in household—usually + always <sup>a</sup>	31	33	+2
Adult Jewish educational programs, respondent engaged in past year <sup>b</sup>	—	33	—
JCC: anyone in household went to a program, past year <sup>a</sup>	34	32	-2
Kosher home <sup>a</sup>	28	32	+4
Volunteered for a Jewish organization, respondent past year <sup>a, b</sup>	29	31	+2
UJA-Federation of New York, household gave <sup>a</sup>	28	24	-4
Jewish organization, belong/regularly participate, anyone in household <sup>a</sup>	20	24	+4
Respondent attended services, more than monthly <sup>b</sup>	—	23	—
Online Jewish group, respondent belongs <sup>b</sup>	—	16	—

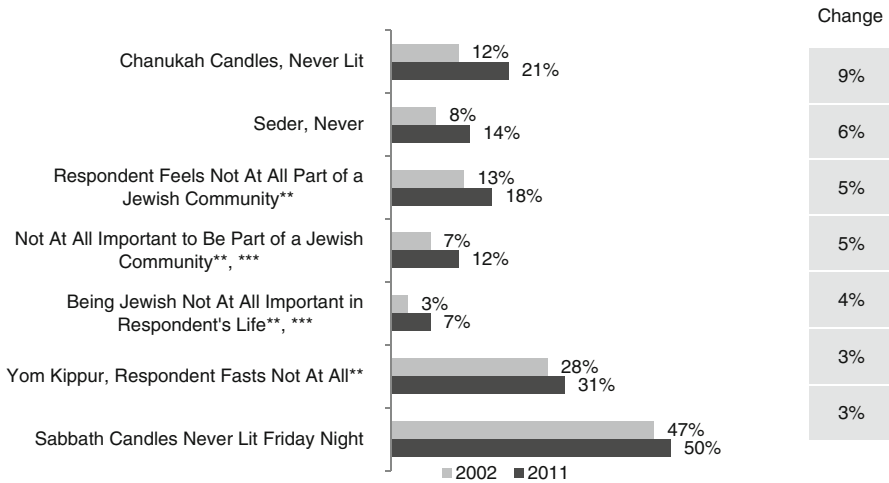
Eight-county New York area

<sup>a</sup>Items used in constructing Index of Jewish engagement

<sup>b</sup>Questions refer to respondents, not to households

<sup>c</sup>Asked only of Jewish respondents in 2002; asked of all respondents in 2011. Listed in rank order of percent with affirmative responses in 2011

are mostly Jewish, about the same proportion of Jewish respondents who went to a museum or Jewish cultural event in the last year. Almost half (46 %) of the Jewish respondents participate at least sometimes in a Shabbat meal, and about the same number (44 %) feel very attached to Israel, similar to the number of households (44 %) that belong to synagogues. About a third of the households (32 %) report that a member participates in a program sponsored by a Jewish community center and an equal percentage (33 %) report that their household usually or always lights Shabbat candles. In short, the results point to a wide diversity in the extent to which, and the manner in which, Jews participate in Jewish life (Table 2.15).



**Fig. 2.7** Indicators of Jewish engagement (listed in rank order by percentage point change from 2002 to 2011), for respondents and households, percent with most pronounced non-affirmative responses, selected repeated questions, 2002 and 2011. \*\*Questions refer to respondents, not to households. \*\*\*Asked only of Jewish respondents in 2002; asked of all respondents in 2011 (Eight-county New York area)

### *Since 2002: A Little Intensification and Considerably Lower Engagement*

In 14 instances, questions were identically worded in 2002 and in 2011. Six indicators of Jewish engagement show declines of 4 percentage points or more since 2002; just two display increases as large as four points, while six remained essentially stable (change of two points or less). In sum, a growing number of Jews are less engaged in Jewish life in 2011 than were engaged in 2002. Figure 2.7 focuses on the most extreme non-affirming answers (such as the household never participates in a Passover Seder and being Jewish is not at all important to the Jewish respondent).

We find consistent growth in disengagement (that is, less engagement) from 2002 to 2011. For example, almost twice as many households in 2011 as contrasted with 2002 never participate in a Seder, and nearly twice as many never light Chanukah candles. The number who feel not at all connected to a Jewish community also grew (rising from 13 % in 2002 to 18 % in 2011).

In fact, for all available measures (that is, those questions repeated both years and containing more than two possible responses), the proportions with the most extreme forms of disengagement grew substantially since 2002. These patterns point to the rise of a sizeable minority of Jews who are ritually inactive and communally unconnected.

**Table 2.16** Frequency of attending Jewish religious services, Jewish respondents

	2002 (%)	2011 (%)
Weekly or daily	17	19
1–3 times a month	12	10
3–9 times a year	15	12
Once a year, special occasions, or high holidays	40	36
Not at all	16	23
Total	100	100

Eight-county New York area, 2011

### *More Who Never Attend Religious Services*

Emblematic of the changes in Jewish engagement are the 2002 and 2011 distributions of frequency of religious service attendance, a widely used barometer of religious engagement in the United States. Consistent with the growth in disengagement suggested by the many declining indicators reported above, the proportion never attending services clearly increased from 16 % in 2002 to 23 % in 2011 (Table 2.16).

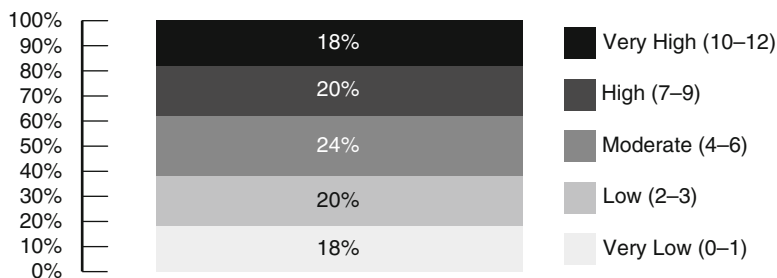
The patterns for religious service attendance vividly testify to two overall features of Jewish engagement in the New York area: great diversity, coupled with greater numbers situated at the lowest end of the engagement spectrum.

### *The Index of Jewish Engagement*

This analysis makes use of an Index of Jewish Engagement, designed to provide a convenient summary classification. The index consists of 12 items. Seven questions were asked about the entire household, and five were asked about the individual; all were asked of both Jewish and non-Jewish respondents in Jewish households. The items are: attending a program or event at a YM-YWHA or Jewish community center; belonging to a synagogue; belonging to a Jewish organization; usually or always attending a Passover Seder; usually or always lighting Sabbath candles; usually or always lighting Chanukah candles; feeling it's very important to be part of a Jewish community; regularly talking about Jewish-related topics with Jewish friends; feeling a lot a part of a Jewish community; volunteering for Jewish organizations or causes; having closest friends who are mostly or all Jewish; and contributing to any Jewish charity, including UJA-Federation of New York.

The very shape of the distribution serves to underscore the striking diversity of levels of engagement in the Jewish population in the eight-county New York area. On the one hand, 18 % of the households scored zero or one—meaning that either they affirmed none or just one of the 12 items listed, perhaps only participating in a Passover Seder or only lighting Chanukah candles, two of the more widely affirmed





**Fig. 2.8** Index of Jewish engagement distribution (Eight-county New York area, 2011)

items. At the same time, an equal number (18 %) attained scores of 10–12, meaning they responded affirmatively to most questions (Fig. 2.8).

### *How the Least Engaged Engage*

Among those scoring very low, some signs of Jewish life remain, pointing to areas where the very unengaged are at least somewhat connected to Jewish life. On five indicators not included in the index, from 13 % to 19 % of very low-scoring respondents gave affirmative replies (in descending order) to going to a Jewish cultural event or museum, having been to Israel, fasting on Yom Kippur, studying on their own (or informally with a friend or teacher), and accessing Jewish websites. These indicators share one feature in common: they can be undertaken individually or with friends and family; they do not demand formal affiliation or collective action. These results are consistent with previous research that has pointed to the appeal of Jewish cultural events and independent learning by young adults and disengaged Jews (Kelman 2010; Cohen and Kelman 2008, 2007, 2005; Kelman and Schonberg 2008).

### *Conservative and Reform Decreasing, Orthodox and “Other” Growing*

Shifting denominational allegiances have been a master theme in characterizing general—not specifically Jewish—American religious life over the years. Three general American religious patterns in particular are relevant to Jewish denominational patterns. First, fundamentalist and socially conservative religious groups and denominations have maintained their share of the religious “market” and may even have grown. (Notably, some years ago, a scholar penned an article entitled, “Why Strict Churches are Strong” [Iannaccone 1994, pp. 1180–1211]). Second, so-called mainstream Protestant denominations have experienced falling membership along with considerable anxiety over the aging of congregations and the loss of younger adults and

**Table 2.17** Denomination of Jewish respondents,<sup>a</sup> 1991–2011

Respondents	1991 <sup>b</sup> (%)	2002 (%)	2011 (%)
Orthodox	13	19	20
Conservative	34	26	19
Reform	36	29	23
Reconstructionist	2	1	1
Other <sup>c</sup>	15	25	37
Total	100	100	100

Eight-county New York area

<sup>a</sup>The surveys in 2002 and 2011 asked respondents only for their own denominations and not those of other household members. Some households include members who affiliate with different denominations. For the sake of simplicity and conforming with available data, the analysis uses the respondent's denominational identity to classify the household

<sup>b</sup>Data published in 1991 has have been recalculated to reflect the denomination of the respondent only and to eliminate “do not know” answers

<sup>c</sup>“Other” includes “no denomination—just Jewish,” “something else,” “no religion,” non-Jewish religion (but respondent is Jewish), “traditional,” “Sephardic,” “cultural,” “secular,” and other answers

younger families. Third, the phenomenon of nondenominational or trans-denominational identity has grown, as fewer people identify with established churches and denominations and more abide no single identity in particular.

The parallels with American Jewry—including New York-area Jewry—are readily apparent. In New York, over a 20-year time period from 1991 to 2011, the percentage of households that are Orthodox has increased and now stands at 20 %, just ahead of the Conservative percentage (19 %) and not far behind the proportion who identify as Reform (23 %). This pattern represents a marked shift from 1991, when Conservative and Reform proportions were each about two and a half times the size of the then much smaller Orthodox household percentage (13 % in 1991). Over the past two decades, both Conservative and Reform household percentages have declined, with the Conservative proportion declining even further than the Reform.

Commensurately, households with “other” identities (primarily, religion “none” or “no denomination—just Jewish”) grew the fastest of all classifications, rising from 15 % in 1991, to 25 % in 2002, to 37 % in 2011 (Table 2.17).

Several factors account for the rise of the “other” segment of the population. One factor noted earlier is a decreasing attachment to denominational (and other social) identities, including political parties, consumer brands, nations, and communities (Wuthnow 1998). Another is the increased number of adult children of intermarriage—among the adult children of the intermarried, 65 % do not identify with any of the major Jewish denominational movements compared to just 32 % of the adult children of two Jewish parents. A third factor is the increasingly porous boundaries that allow the entry of people born non-Jewish who by 2011 identified as Jews despite never having gone through conversion. (The emergence of post-denominational Judaism, such as embodied in *havurot* and independent *minyanim*, may be culturally significant particularly for the Jewishly educated, but, in the

**Table 2.18** Number of Jewish people by denomination of respondent<sup>a</sup>

	2002			2011		
	Average number of Jews in household	Number of Jews in households	Percent of all Jewish people	Average number of Jews in household	Number of Jews in households	Percent of all Jewish people <sup>b</sup>
Orthodox	3.4	378,000	27	3.8	493,000	32
Conservative <sup>c</sup>	2.1	318,000	23	2.2	280,000	18
Reform	2.1	345,000	24	2.0	303,000	20
Reconstructionist	2.3	19,000	1	2.5	14,000	1
Other <sup>d</sup>	1.8	269,000	19	1.6	396,000	26
Non-Jewish respondent	1.5	78,000	5	1.5	51,000	3
No answers	—	25,000	1	—	—	—
Total	2.2	1,412,000 <sup>a</sup>	100	2.2	1,538,000 <sup>a</sup>	100

Eight-county New York area

<sup>a</sup>The classification of household members is based on the respondents' reported denomination

<sup>b</sup>Percentages are slightly inflated due to the exclusion of some unknown cases from the base

<sup>c</sup>Includes "Conservadox"

<sup>d</sup>Jews with no denomination, or no religion, or religion other than Judaism, or such infrequent responses as "traditional," "Sephardic," and "post- or trans-denominational," as well as no answers

New York survey data, it is demographically insignificant, as only 0.1 % answered "post-denominational or trans-denominational" in response to the denomination question.)

### ***Almost Half a Million Orthodox Jews, and Conservative and Reform Declining***

As much as the distribution of households has shifted toward the Orthodox since 1991, the distribution of population—the number of Jewish persons—has shifted even more. In the past 9 years, the fraction of households that are Orthodox remains around 20 %, but the fraction of Jews that are Orthodox grew from 27 % in 2002 to 32 % in 2011 (Table 2.18).

In terms of sheer numbers, the eight-county New York area is home to almost half a million Orthodox Jews. The Orthodox population (493,000) is far larger than its Reform counterpart (303,000), which in turn slightly surpasses those in Conservative households (280,000). As many as 396,000 Jews live in nondenominational "other" homes—where the respondent does not identify with Judaism as a religion or identifies as "no denomination," "just Jewish," "secular," or in some other way that abjures the major Jewish denominational labels. Another 51,000 Jews live in homes where the respondent was non-Jewish; denominational identity was not asked of these respondents.

Since 2002, the Orthodox population grew by 115,000, while the Conservative population shrank by 38,000, just shy of the decline in the Reform population

(42,000). At the same time, the nondenominational “other” population (as defined above) increased by 127,000.

One factor in Orthodox growth is the growth in average Jewish household size, from 3.4 in 2002 to 3.8 in 2011, commensurate with the larger growth in the number of *Haredi* households and their far higher birthrates as compared with Modern Orthodox households (over 5.5 as compared with about 2.5). So while the Orthodox comprise 20 % of all Jewish households and 32 % of all Jews, 61 % of Jewish children in the eight-county area live in Orthodox households, or about twice as many as Jewish children who live in Conservative, Reform, and Reconstructionist households combined.

### ***Denomination and Congregational Affiliation***

Of all households in the eight-county New York area, 44 % report belonging to synagogues—a total of 306,000 households. With an average of just over three Jews per synagogue-affiliated household, these households include 927,000 Jews, or 60 % of the Jewish population in the eight counties. In other words, while a sizeable minority of households are congregationally affiliated, a majority of Jews are so affiliated.

The major denominations differ widely in the extent to which their adherents join congregations. Of respondents who identify as Orthodox, 90 % are congregational members, as contrasted with 60 % of the Conservative respondents, 41 % of those who identify as Reform, 66 % of the Reconstructionists, and just 17 % of all others.

Of the 927,000 Jews who dwell in congregationally affiliated homes, nearly half million of them are Orthodox. Of the others, the number of affiliated Conservative Jews (191,000) exceeds the number of their Reform counterparts (154,000); Reconstructionist Jews number 10,000 in all.

The vast majority of people in congregationally affiliated households are Jewish (Orthodox, 99 %; Conservative, 97 %; Reform, 95 %). Non-Jews in Jewish households disproportionately live in homes that are “other,” primarily nondenominational or “no religion” and that do not belong to congregations. Whereas 3 in 5 Jews are congregationally affiliated, only 1 in 6 non-Jews living in Jewish homes are congregationally affiliated (Table 2.19).

### ***Jewish Engagement Varies Considerably by Denomination and Congregational Belonging***

In terms of Jewish engagement, within every major denominational movement, respondents in households which are members of a congregation are more highly engaged in Jewish life than are their non-congregational counterparts. In addition,

**Table 2.19** Household distribution of synagogue membership and denominational identities<sup>a</sup>

Synagogue membership and denomination	Households			Jews			Non-Jews			Jewish children		
	Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent
<b>Members</b>												
Orthodox	116,000	17	470,000	31	3,000	1	205,000	99	61			
Conservative	77,000	11	191,000	12	6,000	3	36,000	97	11			
Reform	62,000	9	154,000	10	8,000	3	32,000	95	9			
Reconstructionist	4,000	<1	10,000	<1	1,000	<1	2,000	90	<1			
Other	47,000	7	101,000	7	20,000	9	14,000	83	4			
<b>Nonmembers</b>												
Orthodox	13,000	2	23,000	1	7,000	2	3,000	69	1			
Conservative	51,000	7	89,000	6	8,000	3	8,000	91	2			
Reform	89,000	13	149,000	10	23,000	10	15,000	87	4			
Other	235,000	34	349,000	23	155,000	67	23,000	69	7			
Total	694,000	100	1,538,000	100	231,000	100	338,000	87	100			

Eight-county New York area, 2011

<sup>a</sup>Denomination was determined only for Jewish respondents. Missing from the tabulations as an explicit category are non-Jewish respondents who, in the vast majority of cases, represent intermarried homes. Relative to others, the intermarried more often report not belonging to a congregation, and more often identify as Reform or nondenominational, equivalent to “other” above. These cases were assigned to the other/honmember category

<sup>b</sup>Number of Jews as a percent of all people in these households

**Table 2.20** Percent affirming selected Jewish-engagement activities by denomination and congregational membership, Jewish respondents

	Shabbat meal some-times or more often (%)	Closest friends are mostly Jewish (%)	Talks regularly about Jewish- related topics (%)	Jewish websites, sometimes or more often (%)	Museum visit or Jewish cultural event, past year (%)
<b>Congregational members</b>					
Orthodox	95	92	81	58	59
Conservative	70	67	60	57	69
Reform	59	55	43	47	68
Other <sup>a</sup>	61	53	51	45	58
<b>Nonmembers</b>					
Orthodox	53	62	39	37	38
Conservative	29	44	37	40	38
Reform	15	42	24	25	44
Other <sup>a</sup>	20	32	26	22	33
All Jewish respondents	46	52	43	38	49

Eight-county New York area, 2011

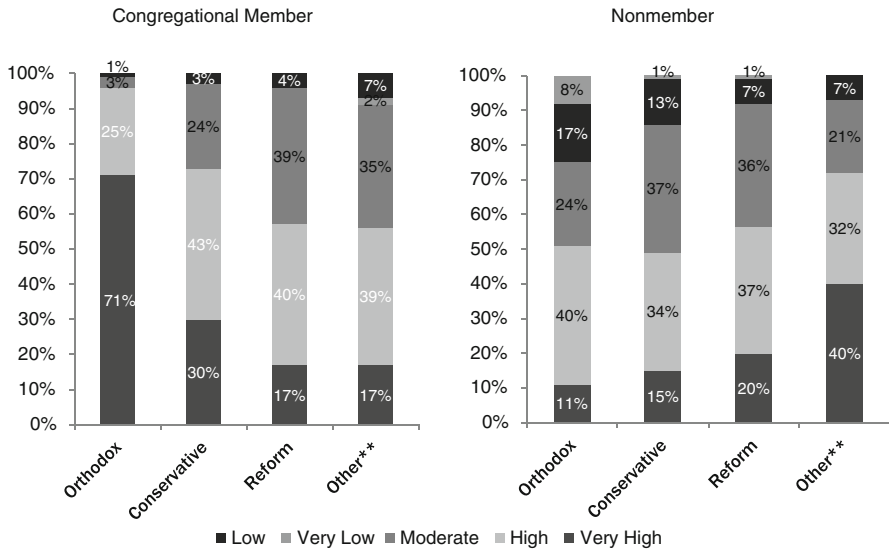
<sup>a</sup>Includes Reconstructionist, nondenominational, non-Jewish respondents, and no answers to denominational question

differences in behavior between the affiliated and the non-affiliated interact with the familiar denominational gradient to strongly shape levels of Jewish engagement (Table 2.20).

Thus, Conservative congregants are more likely than Reform congregants to have Shabbat meals (70 % vs. 59 %), to have more Jewish friends (67 % vs. 55 %), talk more often about Jewish matters (60 % vs. 43 %) and access Jewish websites (57 % vs. 47 %). Non-affiliated respondents who self-identify as Conservative or Reform report much lower Jewish engagement levels than congregationally-affiliated members of these denominations, but Conservative non-members tend to be more Jewishly engaged than Reform non-members; for example, 29 % of Conservative non-members report a Shabbat meal, compared to 15 % of Reform non-members, significantly lower than the 70 % Shabbat meal involvement by affiliated Conservative Jews and 59 % by affiliated Reform Jews. Given the increase in the numbers of New York Jews who do not identify with a major denomination, and who do not join Jewish congregations the sharp growth over time of the non-affiliated and the non-denominationally committed can only contribute to a long-term decrease in the overall level of Jewish engagement in the eight-county area (Fig. 2.9).

## *Intermarriage*

In 1964, *Look* magazine ran a cover story titled “The Vanishing American Jew” (Morgan 1964, pp. 42–46), which outlined the impact of intermarriage. Since then, *Look* has vanished, but intermarriage has remained to command the attention of



**Fig. 2.9** Jewish engagement by denomination and congregational membership. \*\*Includes Reconstructionist, nondenominational, non-Jewish respondents, and no answers to denominational question (Eight-county New York area, 2011)

Jewish communal policymakers. A long research literature (Beck 2005; Fishman 2004) covers such complex issues as:

- How does one measure intermarriage rates—by individuals or by marriages, and at what point in the marriage?
- What are the causes or correlates of intermarriage—who intermarries more than others, in terms of location, social networks, parental upbringing, Jewish education, and other predictors?
- What are the consequences of intermarriage—for the individual, the couple, the children, the grandchildren, and the community?
- What are the implications for policy and practice—for communal leaders and institutions, as well as for families and individuals?

The findings below directly and indirectly address these and related questions.

### *Defining In-Married, Intermarried, and Conversionary Households*

By way of definition, we classify married couples into three categories.

- **In-Married** Jewish Couples or Households—both spouses are Jewish with Jewish parents.
- **Conversionary In-Married** Jewish Couples or Households—in-marriages where at least one spouse is Jewish without having a Jewish parent. Not all such Jews

**Table 2.21** In-marriage status among married couples

	2002 (%)	2011 (%)
In-marriages	72	72
Conversionary marriages	7	6
Intermarriages	22	22
Total	100	100

Eight-county New York area

converted formally; Jews by personal choice, in our terminology, acquired a Jewish identity by way of living in a Jewish family. To be clear, all “conversionary” marriages are in-marriages. Where our calculations divide couples, households, or individuals into two categories (in-married and intermarried), in-married includes both the in-married where both spouses are Jewish as well as the conversionary in-married.

- **Intermarried Jewish Couples or Households**—one Jewish spouse is married to one non-Jewish spouse.

The “couple rate” is always higher than the “individual rate.” A simple example will clarify the point. In a population with just two couples—one in-married and the other intermarried—the intermarried couple rate is 50 %, as half of the two couples are intermarried; however, of the three Jews in the population, just one is intermarried. Thus, when a third of the Jewish individuals are intermarried, half of the couples are intermarried.

### *In-Married, Intermarried, and Conversionary Households: Distributions*

In 2011, 72 % of all Jewish married couples in the eight county area were in-married, another 6 % were conversionary in-married, and 22 % were intermarried. This distribution is nearly identical to that found in 2002. In 1991, 20 % were intermarried. Over a 20-year period, then, intermarriage edged upward by a relatively small amount, but only in the first part of the period. In effect, the overall rate of intermarriage has stabilized in the eight-county New York area (Table 2.21).

### *Intermarriage, Denomination, and Congregational Affiliation*

Among congregants, the individual rate of intermarriage (percent of married Jewish individuals who are married to non-Jews) follows the usual denominational gradient: Orthodox (1 %), Conservative (2 %), Reform (4 %), and congregants with other identities such as no denomination or secular humanist (15 %).

Intermarriage rates really jump among people who do not belong to a congregation. For those calling themselves Conservative, the rate stands at 8 %; it is higher still



**Table 2.22** Rates of intermarriage for couples and individuals by denomination and congregational membership

	Couple rate (%)	Individual rate (%)
<b>Congregational members</b>		
Orthodox	1	1
Conservative	3	2
Reform	8	4
Other	26	15
<b>Nonmembers</b>		
Orthodox	1	1
Conservative	15	8
Reform	27	15
Other	51	35
<b>All members and nonmembers</b>	22	12

Eight-county New York area, 2011

for the self-defined Reform (15 %) and reaches 35 % for those who are “other,” primarily no religious or denominational identity (Table 2.22).

### *Among the Non-Orthodox Under 50, About 2 in 5 Couples Are Intermarried*

For the entire New York-area population, younger Jews actually exhibit lower rates of intermarriage than their elders. Thus, in 2011, of married couples where the respondent is age 35–49, 29 % are intermarried; however, among those under age 35, just 14 % of married couples are intermarried. The rate of intermarriage among those under age 35 in 2011 emerges as remarkably low, but the low intermarriage rate of the youngest age group derives entirely from the large fraction of married young adults who are Orthodox. For those married under age 35, 64 % are Orthodox, as contrasted with 26 % of their slightly older counterparts ages 35–49. Since intermarriage is so rare among the Orthodox (just 1 %), their early age at marriage serves to drive down the intermarriage rate for those under age 35.

In fact, among the small fraction of non-Orthodox Jews who are married in the 18–34 age range, fully 39 % of the couples are intermarried (Table 2.23).

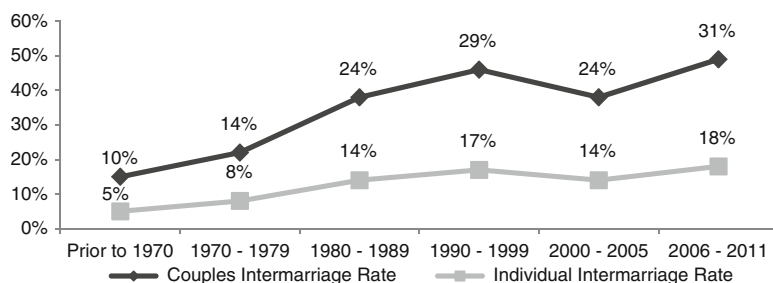
### *The Intermarriage Trajectory: Steadily Mounting Among the Non-Orthodox*

For the eight-county New York area, the couple intermarriage rate rises from a low of 10 % for those marriages contracted before 1970 to three times that number—or

**Table 2.23** Percent of married couples who are intermarried, by age of respondent, for all couples and for non-Orthodox couples only

	2002		2011	
	All currently married couples (including Orthodox) (%)	Non-Orthodox couples only (%)	All currently married couples (including Orthodox) (%)	Non-Orthodox couples only (%)
18–34	24	42	14	39
35–49	30	37	29	41
50–64	21	25	24	28
65+	10	12	15	17

Eight-county New York area

**Fig. 2.10** Couple and individual rates of intermarriage by year married (Eight-county New York area, 2011)

31 %—for the most recent marriages between 2006 and 2011, restricted to those which are intact and have not ended due to divorce or death (Fig. 2.10).

The rate of increase is even steeper for the non-Orthodox, among whom the intermarriage rate for couples who married before 1970 stands at 12 %. By the 1980s, the couple rate for the non-Orthodox rose to 29 %. The rate dips for the 2000–2005 cohort for reasons which are not readily apparent.

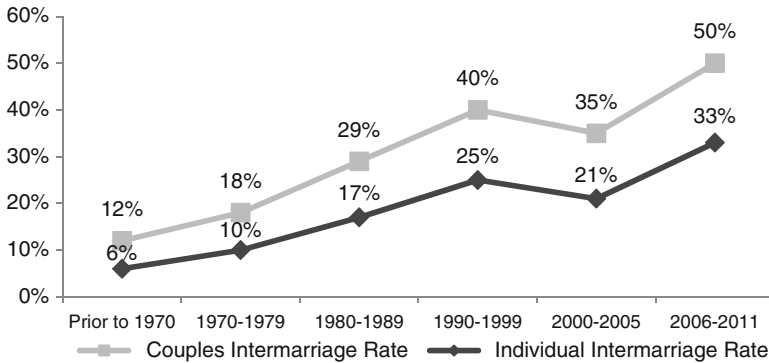
For the most recently conducted marriages, those who wed between 2006 and 2011, as many as 50 % of non-Orthodox couples intermarried. This rate represents the first time that the intermarriage couple rate reached the halfway point, attaining a level almost three times that found in the 1970s (Fig. 2.11).

For the same period, 2006–2011, the individual rate of intermarriage of current Jews stands at 33 %. That is, of all non-Orthodox Jews who married in the last 5 years or so, a third married non-Jews.

### *Persisting Low Jewish Engagement Among the Intermarried*

On nearly all measures of Jewish engagement, the intermarried trail the in-married.<sup>12</sup> On several measures, the in-married lead the intermarried by a ratio of roughly 2:1.

<sup>12</sup>For purposes of these comparisons, Orthodox respondents have been excluded. Had they been included, the gaps between in-married and intermarried would be even wider.



**Fig. 2.11** Couple and individual rates of intermarriage by year married, non-Orthodox only (Eight-county New York area, 2011)

Examples include fasting on Yom Kippur, volunteering for a Jewish organization, attending adult Jewish education programs, and regularly talking about Jewish matters with one's Jewish friends. Even larger gaps of approximately 3:1 or more characterize several other indicators; they include feeling that being Jewish is very important, feeling that it's very important to be part of a Jewish community, feeling part of a Jewish community, participating in a Jewish organization, sometimes having a Shabbat meal, and feeling attached to Israel. The largest gaps, with ratios of more than 3:1, are associated with yet other indicators: belonging to a congregation, lighting Shabbat candles, attending services at least monthly, and having closest friends who are mostly Jewish.

The comparison with 2002 offers clues to a critical question: To what extent has the Jewish community made progress in closing the engagement gaps associated with intermarriage, focusing on changes in the levels of 14 Jewish-engagement indicators that were identically worded in the two surveys.

Among the intermarried, we find changes ranging from an increase of 5 percentage points (giving to a Jewish cause other than UJA-Federation) to a decline of 16 percentage points (importance of being Jewish). Double-digit declines also characterize Chanukah candle lighting (–13 %) and participating in a Passover Seder (–12 %).

In eight of fourteen instances, the gaps observed in 2002 widened by 5 percentage points or more. As an example, with respect to feeling that being Jewish is very important, in-married and intermarried Jewish respondents differed by 32 percentage points in 2002; by 2011, the gap grew to 42 percentage points.

In short, from 2002 to 2011, the intermarried became more distant from Jewish life, especially when compared with the in-married (Table 2.24).

### *Distinguishing the Affiliated Intermarried from the Unaffiliated*

The vast majority of intermarried Jews are relatively unengaged in Jewish life: 70 % score low or very low on the Index of Jewish Engagement as compared with just

**Table 2.24** Indicators of Jewish engagement<sup>a</sup> for non-Orthodox in-married and intermarried respondents

	2002		2011		Change	
	In married (%)	Inter-married (%)	In married (%)	Inter-married (%)	In married (%)	Inter-married (%)
Chanukah candles lit in household—usually + always	88	65	82	52	-6	-13
Seder, someone in household—usually + always	86	58	81	46	-5	-12
Yom Kippur, respondent fasts all day	69	38	69	33	0	-5
Jewish charities other than UJA-federation, household gave	68	26	66	31	-2	+5
Respondent's closest friends are mostly Jewish	—	—	64	16	—	—
Being Jewish is very important in respondent's life	69	37	63	21	-6	-16
Went to a Jewish museum or Jewish cultural event, respondent in past year	—	—	58	36	—	—
Synagogue member	51	16	52	15	+1	-1
Israel, respondent feels very attached	—	—	50	17	—	—
Shabbat meal, respondent participates—sometimes + regularly	—	—	49	13	—	—
Very important to be part of Jewish community <sup>b</sup>	54	18	49	13	-5	-5
Respondent talks regularly about Jewish-related topics with Jewish friends	—	—	48	21	—	—
Jewish websites, respondent accesses—sometimes + regularly	—	—	41	31	—	—
JCC: Anyone in household went to a program, past year	41	27	41	27	0	0
Respondent feels part of Jewish community—a lot <sup>b</sup>	37	10	36	9	-1	-1
Respondent studies informally, alone, with friend, or with teacher	—	—	32	25	—	—
Adult Jewish educational programs, respondent engaged in past year	—	—	32	14	—	—
UJA-federation of New York, household gave	40	14	35	12	-5	-2
Sabbath candles lit in household—usually + always	29	9	33	7	+4	-2
volunteered for a Jewish organization, respondent past year	31	16	30	14	-1	-2
Jewish organization, belong/regularly participate, anyone in household	27	7	28	10	+1	+3
Kosher home	21	5	26	6	+5	+1
Respondent attended services, More than monthly	—	—	21	4	—	—
Online Jewish group, respondent belongs	—	—	17	11	—	—
Eight-county New York area	—	—	—	—	—	—

<sup>a</sup>Listed in rank order by 2011 in-married

<sup>b</sup>Asked only of Jewish respondents in 2002; asked of all respondents in 2011

22 % of the in-married (that is, excluding the Orthodox). However, not all intermarried Jews are so disengaged. Those who are congregationally affiliated, albeit a small minority (15 %) of the intermarried, score higher than the unaffiliated intermarried on almost all measures of Jewish engagement.

In fact, the affiliated intermarried are far more likely than the unaffiliated in-married to engage in a variety of institutional behaviors. They more often ... participate in adult Jewish learning programs, study informally alone or with a friend or teacher, volunteer for a Jewish organization, visit Jewish websites, participate in Shabbat meals, feel part of a Jewish community, give to Jewish charities (other than UJA-Federation), and appear at a Jewish community center.

However, the affiliated intermarried are less connected to Jewish life than the unaffiliated in-married in several non-institutional ways: having mostly Jewish close friends, feeling very attached to Israel, and talking about Jewish topics. In other words, the institutional ties of the affiliated intermarried are relatively strong, but their informal social networks of the affiliated are relatively weak (Table 2.25).

### ***Christmas and Christian Worship Among the Affiliated Intermarried***

Congregational affiliation among the intermarried is linked to more institutional connections in Jewish life, but it is not linked to diminished participation in Christian life. We find that about 9 in 10 intermarried households, whether they are congregationally affiliated or not, Christmas is usually celebrated. In about half of these households, affiliated or not, someone celebrates Christmas as a religious holiday. In about half of these households, both those that belong to Jewish congregations and those that do not, someone attends Christian worship services a few or more times a year. In short, for the intermarried, synagogue affiliation bears no relationship with the likelihood that Christmas is celebrated or that someone attends Christian worship services.

### ***The Intermarried Are Far Less Engaged***

Nearly half (46 %) of the (non-Orthodox) in-married score high or very high on the Index of Jewish Engagement, but only 7 % of the intermarried score as high. Just 7 % of the non-Orthodox in-married score very low on Jewish engagement, but among the intermarried more than five times as many (37 %) score as low (Fig. 2.12).

**Table 2.25** Indicators of Jewish engagement<sup>a</sup>, percent with affirmative responses, by intermarriage status and congregational affiliation, non-Orthodox respondents

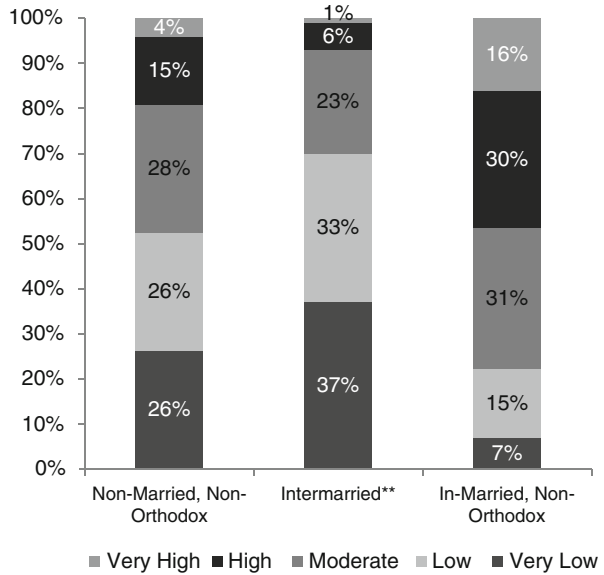
	Affiliated		Not affiliated	
	In-married (%)	Inter-married (%)	In-married (%)	Inter-married (%)
Seder, someone in household—usually + always	94	79	67	40
Chanukah candles lit in household—usually + always	92	87	71	46
Jewish charities other than UJA-Federation, household gave	86	78	45	23
Yom Kippur, respondent fasts all day	80	77	57	27
Being Jewish very important in respondent's life	77	58	48	15
Went to a Jewish museum or Jewish cultural event, respondent in past year	71	56	43	33
Shabbat meal, respondent participates—sometimes + regularly	69	43	28	9
Very important to be part of Jewish community	69	30	27	11
Respondent's closest friends are mostly Jewish	68	23	59	14
Israel, respondent feels very attached	59	17	41	17
Respondent talks regularly about Jewish-related topics with Jewish friends	58	30	37	19
Respondent feels part of Jewish community—a lot	57	20	13	7
Jewish websites, respondent accesses—sometimes + regularly	56	52	25	28
JCC: anyone in household went to a program, past year	54	43	27	24
Adult Jewish educational programs, respondent engaged in past year	50	40	12	11
UJA-Federation of New York, household gave	48	21	22	11
Volunteered for a Jewish organization, respondent past year	47	28	13	12
Respondent studies informally, alone, with friend, or with teacher	45	46	18	22
Sabbath candles lit in household—usually + always	44	12	20	5
Jewish organization, belong/regularly participate, anyone in household	38	23	18	8
Kosher home	36	8	16	5
Respondent attended services, more than monthly	34	13	8	2
Online Jewish group, respondent belongs	22	17	11	10
Christmas celebrated in any way by someone in household <sup>b</sup>	—	87	—	92
Christmas celebrated as religious holiday by someone in household <sup>b</sup>	—	61	—	49
Attends Christian worship services, someone in household <sup>b</sup>	—	51	—	47

Eight-county New York area, 2011

<sup>a</sup>Sorted by in-married affiliated

<sup>b</sup>The 2002 survey did not ask this question. In 2011, it was asked only of households in which the respondent or spouse or partner is Christian

**Fig. 2.12** Jewish engagement index for non-Orthodox in-married, intermarried, and non-married respondents (includes only those with a Jewish parent who were raised in the United States and are under age 70.)  
 \*\*Includes a small number who self-identify as Orthodox (Eight-county New York area, 2011)



### *Isolated or Connected? Jewish Social Networks and the Intermarried*

The history, religion, and culture of Jews are replete with normative emphasis on conducting Jewish life in concert with other Jews. Examples include the aspiration for Jews to live in the land of Israel, liturgical praise for those who are involved with the affairs of the community, and the preference for prayer to be conducted with at least 10 adults present. “Don’t separate yourself from the community” intones *Pirkei Avot (The Ethics of Our Fathers) 2:5*. More than other Western religions, Judaism embraces a huge variety of rites, rituals, and ceremonies that take place in the home, ideally with other Jewish family members present.

Social scientists also have long emphasized the power of intimate association with like-minded people to sustain a minority religious group or subculture. Social theorist Peter Berger once famously wrote that religious believers need to “huddle together with like-minded fellow deviants—and huddle very closely indeed. Only in a counter-community of considerable strength does cognitive deviance have a chance to maintain itself” (Berger 1969). Just in the past decade, a small cottage industry of social scientists have turned to the study of social networks (real, not virtual), demonstrating that family and friends strongly influence a wide range of behaviors and characteristics, among them smoking, voting, promiscuity, obesity, and happiness (Christakis and Fowler 2009).

In general, the intermarried have lower rates of being engaged in Jewish social networks than the in-married—regardless of synagogue membership or non-affiliation.

Only 14 % of non-congregation-affiliated intermarried respondents report that most of their friends are Jewish, while only 23 % of congregation-member intermarried Jewish respondents report that most of their friends are Jewish. In contrast, 59 % of non-affiliated inmarried respondents and 68 % of affiliated intermarried respondents report they have mostly Jewish friends.

The lack of Jewish network ties that promote Jewish engagement partly explains why the intermarried as a group score lower on Jewish engagement than the in-married, and yields implications for policies designed to elevate their engagement and that of others. The intermarried maintain very few Jewish social connections. Among the intermarried ages 30–39, fully 77 % live fairly isolated from other Jews—no one else is Jewish in their homes and only 4 % have mostly Jewish friends. In contrast, their in-married age peers not only have Jewish spouses and most have Jewish children at home—the vast majority (74 %) also has mostly Jewish friends. Thus, with Jewish spouses come Jewish friends, and with Jewish friends come Jewish spouses. The same is true for the close relationship between non-Jewish spouses and non-Jewish friends.

These patterns suggest that one approach to enhancing the Jewish engagement of intermarried households (or others with low levels of Jewish engagement) is to focus on two objectives: (1) connect the intermarried socially to other Jews, and (2) work toward helping them decide to raise their children as Jews (which would immediately raise the number of Jews in their households, among other salutary effects). More broadly, policies that connect Jews with other Jews—such as through intensive Jewish educational experiences—are critical for furthering Jewish engagement in the next generation.

### ***The Impact of Parents' In-Marriage on the Jewish Status of Their Children***

Intermarriage is strongly related to the Jewish (or non-Jewish) status of children raised in the various types of households. Among the in-married, almost all children are raised exclusively as Jews (as opposed to “Jewish and something else”).

In conversionary homes, the proportion being raised exclusively Jewish drops to 71 %, and as many as 20 % are raising their children as non-Jews. (Who are these non-Jewish children? One possibility is that they are children from prior marriages; another possibility is that some converts retain their prior religious identity; and, yet another is that parents converted after having begun to raise their children as non-Jews.)

Among single parents, a slight majority (55 %) of the children are being raised as exclusively Jewish, and 32 % are being raised as non-Jews, possibly as a result of some divorced parents raising their children in accord with the identity of the non-Jewish former spouse.

Of the four marriage configuration groups, the intermarried report the lowest levels of raising their children as exclusively Jewish (31 %); almost half (46 %) of



**Table 2.26** How children are being raised in in-married, conversionary, intermarried, and single-parent Jewish households

2011 Children are being raised	Parents are				
	In-married (%)	Conversionary (%)	Single parent (%)	Intermarried (%)	All parents (%)
Jewish	98	71	55	31	81
Jewish and something else	<1	4	3	11	2
Not Jewish	<1	20	32	46	13
Undecided	<1	6	8	13	4
Total	100	100	100	100	100

Eight-county New York area, 2011

their children are being raised as entirely non-Jewish, with the remaining few about evenly split between undecided (13 %) and “Jewish and something else” (11 %) (Table 2.26).

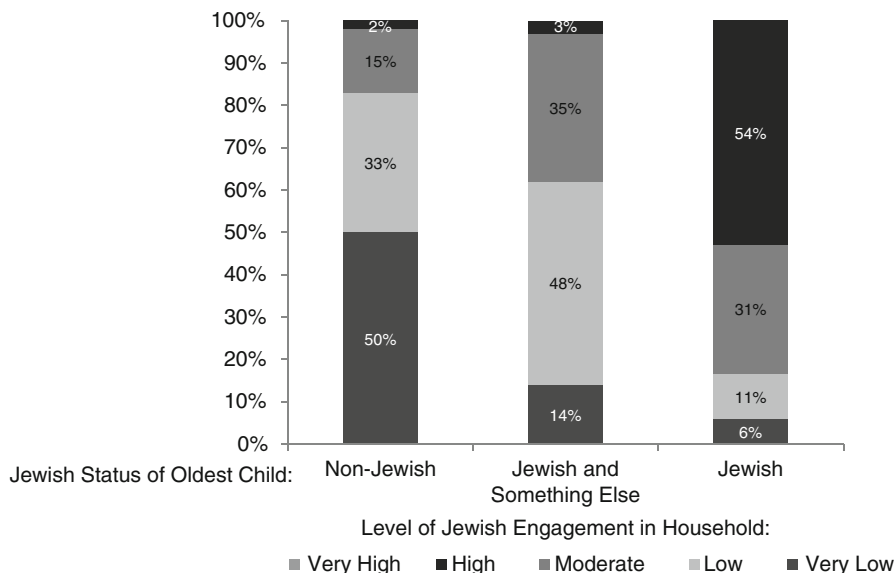
### *Where Children Are Raised Not Exclusively Jewish, Jewish Engagement Is Low*

The analysis above distinguishes between children raised exclusively as Jewish and those raised in any other fashion, including “Jewish and something else.” Is that distinction warranted? Should “Jewish and something else” be seen as a somewhat qualified form of Jewish upbringing, or a functional equivalent of non-Jewish socialization, or an intermediate category?

Specifically, do the homes raising children as “Jewish and something else” more resemble those raising children as exclusively Jewish, or do they more closely approximate those raising children as non-Jewish?

We find that these homes raising children with mixed identities display Jewish-engagement patterns that are intermediate between the two raising children as clearly Jewish or clearly not Jewish. In terms of the proportions with high levels of Jewish engagement, the “Jewish and Something Else” homes closely resemble those raising children as non-Jews. In terms of the proportion with very low levels of engagement, “Jewish and Something Else” households come closer to those raising children as exclusively Jewish.

The “Jewish and something else” response, then, signifies very weak levels of Jewish socialization. At the same time, Jewish socialization is even weaker, on average, in homes raising children as non-Jews, and considerably stronger in homes raising children as exclusively Jewish. We indeed find three overall patterns of Jewish engagement in the three types of homes (Fig. 2.13).



**Fig. 2.13** Jewish engagement of the household by Jewish status of the oldest child in non-Orthodox households (Eight-county New York area, 2011)

### ***Among Jewish Children of the Intermarried, Most Receive No Jewish Schooling***

Even limiting the analysis to those children raised Jewish or Jewish and something else, we find very low levels of Jewish education among the children of the intermarried. Just 2 % have attended Jewish day schools; just over a third (35 %) have attended supplemental schools; and, more than half (53 %) receive no Jewish education whatsoever (not even tutoring)—more than three times the comparable number found among the non-Orthodox in-married households.

While these patterns characterize the intermarried generally, they do not apply to the small number of intermarried households (only 15 %) who are synagogue members. If the intermarried do join synagogues, 90 % send their Jewish-raised children to supplemental schools (Table 2.27).

### ***Large Variations Between the In-Married and Intermarried in Children's Informal Jewish Education***

The characteristics of the home also strongly influence the chance that children will experience various forms of informal Jewish education. More than 9 in 10 Orthodox families have sent their children to a Jewish preschool, as compared with nearly three quarters of Conservative families, half of Reform families, and a quarter of

**Table 2.27** Jewish education of children ages 5–17 being raised Jewish or Jewish and something else, for in-married, single-parent, and intermarried households

	Non-Orthodox in-married (%)	Single parent (%)	Intermarried (%)
Currently in day school	15	29	<1
Previously in day school	5	8	2
Currently in supplemental Jewish education	39	17	25
Previously in supplemental Jewish education	14	11	10
Tutoring or other form of Jewish education <sup>a</sup>	10	9	10
Received no Jewish education	16	26	53
Total	100	100	100

Eight-county New York area, 2011

<sup>a</sup>Other Jewish education at present or in the past; includes receiving regular tutoring at home

“nondenominational” families. The in-married are almost four times as likely as the intermarried to send their children to Jewish preschools.

For Jewish summer overnight camp use, we find the highest rates among the Orthodox (just over half), followed by Conservative and Reform families (about a third), and followed in turn by the “nondenominational” households (almost 1 in 6). In-married couples are more than three times as likely as intermarried families to send their children to Jewish camp.

Travel to Israel also is closely tied to parents’ denomination. More than 2 in 5 Orthodox families have sent their children to Israel, as compared with almost one-third of Conservative families, just over one-sixth of Reform families, and even fewer among the “nondenominational” households.

The gaps in sending children to Israel between in-married and intermarried households are truly outstanding. Of the in-married, 33 % have sent their children to Israel; among the intermarried, that figure falls to under 4 %. While in-married families surpass the intermarried on almost all measures of Jewish engagement, the gaps are especially large with respect to indicators reflecting Israel attachment. Children’s travel to Israel is certainly one of them (Table 2.28).

## Jewish Families and Jewish Education

The transmission of Jewish commitment and engagement to the next generation is a fundamental tenet of Judaism. The very first paragraph of the *Shema*, often seen as Judaism’s central prayer, contains the command: “And you shall teach them [these words of faith and devotion] to your children.” Learned observers have noted that Jews were the one major immigrant group to come to the United States with a pre-American commitment to group survival in a larger society (Glazer 1972).

In the Hebrew language, the word for parent (*horeh*), for teacher (*moreh*), and *Torah* (the Five Books of Moses, but often used to signify the full corpus of Jewish life and teaching) are all linguistically related, conveying both the premise and major findings of our analysis below—all three are intimately related.

**Table 2.28** Informal Jewish educational experiences of any children ages 5–17 in household, by denomination, for in-married, intermarried, and single-parent households

	Jewish preschool <sup>a</sup> (%)	Jewish camp <sup>b</sup> (%)	Travel to Israel (%)
Orthodox	92	54	42
Conservative	73	37	32
Reform	51	34	18
Other <sup>c</sup>	23	15	12
In-married	79	43	33
Intermarried	21	14	4
Single-parent household	46	32	26

Eight-county New York area, 2011

<sup>a</sup>For any child now age 5–17 in the household who has ever had this experience

<sup>b</sup>For each child in the household ages 5–17, the survey asked respondents if this child ever “attended or worked in a summer overnight camp with Jewish content,” so the categorization of the camp as Jewish is based on the respondents’ perceptions

<sup>c</sup>Reconstructionists not shown due to an insufficient number of cases with children home

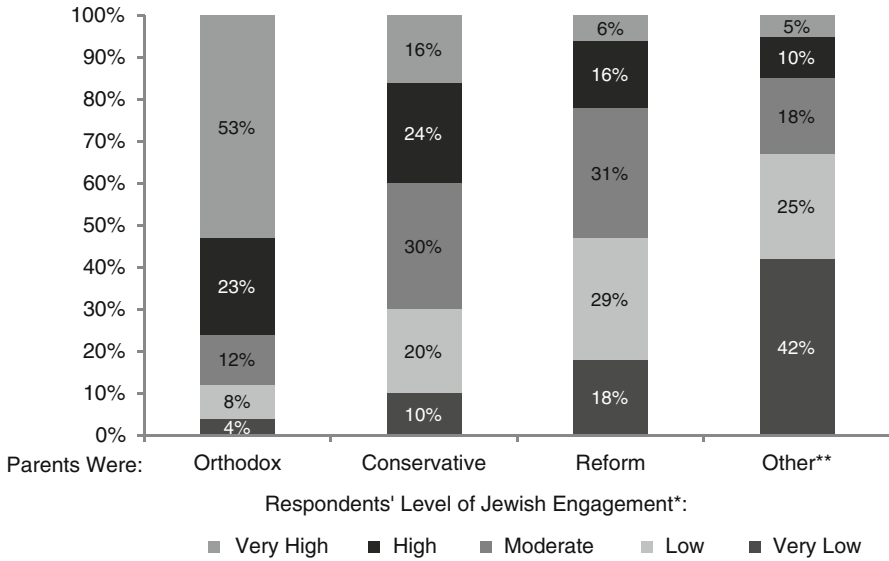
- Parents committed to Jewish life more often advance Jewish educational experiences for their children.
- Parents committed to Jewish life more often raise children who are Jewishly committed.
- Jewish educational experiences enhance the probabilities that children will emerge as Jewishly committed adults.

The data in the previous section on how intermarried Jewish households are raising their children as Jewish, partially Jewish, or not Jewish, and the Jewish educational opportunities being provided the Jewish-raised children of the intermarried focus on the next generation of Jews. But, the survey data also explored the relationship of family context and upbringing on the survey respondents themselves,

The focus in the following analysis is essentially an exploration of the impact of a Jewishly intense childhood on the adult behaviors of current Jewish adults, compared to the impact of a less Jewishly focused upbringing on their current lives. In this exploration, throughout the analysis, we find the intertwining and mutual influences of parental Jewish characteristics, the Jewish engagement of the parental home, the Jewish status of the children, Jewish educational choices and participation, and the eventual Jewish engagement of the adult. As we will see, these elements are closely tied to one another both in the current generation of parents and children as well as retrospectively in the relationship between the Jewish engagement of current adults with their respective parents’ characteristics.

### ***The Impact of Parents: Jewish Upbringing and Current Jewish Engagement***

A long social scientific literature demonstrates the lasting effects of parental Jewish engagement and Jewish education on patterns of their children’s Jewish engagement



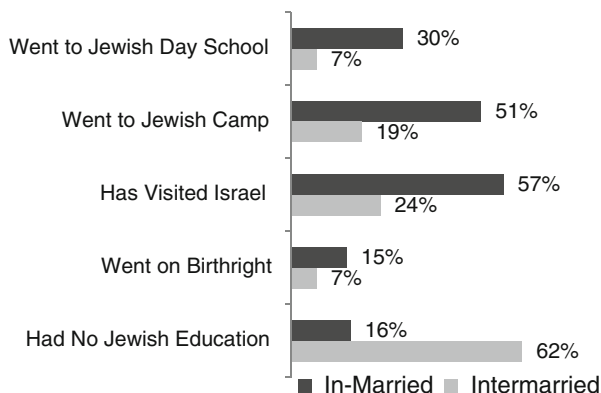
**Fig. 2.14** Jewish engagement (see pages above for a description of the index of Jewish engagement and a definition of the levels of Jewish engagement) of US-born adult Jewish respondents by their parents’ denomination. \*\*Includes any denomination other than the three listed above as well as no denomination or no religion (Eight-county New York area, 2011)

when they are grown. Consistently, this literature points to the more powerful effects of parents’ engagement in Jewish life when they were growing up on their Jewish engagement as adults, as compared with the effects of their parents’ Jewish educational experiences on their adult Jewish lives (Cohen 1995, pp. 1–29, 1974, pp. 316–326; Bock 1976).

In so many ways, respondents in the New York area visibly demonstrate the lasting power of parental Jewish engagement. In addition to measuring respondent Jewish education as a child/teen, we have two markers of parental Jewish engagement in our data: the denomination in which the respondent was raised and whether their parents were in-married or intermarried. Independently, both indicators of parental Jewish engagement are related to the Jewish engagement of adult children years later, although methodologically, these two relatively crude and imprecise indicators serve to understate the impact of parental Jewish engagement as a child/teen. Thus, if parents’ denomination and in-marriage matter somewhat, we can be sure that overall parents’ Jewish involvement—which these two features measure—matters a lot (Fig. 2.14).

Parents’ denomination is strongly related to the current Jewish- engagement levels of their children—the 2011 survey respondents. For example, just over half (53 %) of the children of Orthodox parents score very high on Jewish engagement, in contrast with just 16 % of Conservative offspring and 6 % of those raised Reform. At the other end of the spectrum, more than 2 in 5 of those raised in no denomination score very low, as do 18 % of those raised Reform, 10 % of those raised Conservative, and just 4 % of those who grew up in Orthodox homes. The adults who answered

**Fig. 2.15** Jewish education indicators of US-born adult Jewish respondents by their parents' in-marriage status (Eight-county New York area, 2011)



these questions were raised decades ago. Yet the simple denominational differences in their backgrounds continue to strongly predict their Jewish-engagement levels.

In like fashion, parents' in-marriage is highly predictive of Jewish-engagement scores years later. The children of the in-married score high or very high more than four times as frequently as the children of the intermarried (46 % for in-married versus 10 % for intermarried). As for those scoring very low, the children of the intermarried lead 40–12 %).<sup>13</sup>

Not only is parents' Jewish involvement tied to their adult children's Jewish engagement, but it is also tied to the intensiveness of Jewish educational experience undergone by the children. The extent of going to Jewish day school is sharply influenced by parents' denomination—for example, 70 % for those raised Orthodox versus 7 % for children of Reform parents. So too is going to Jewish overnight camp: 79 % for the Orthodox, which is about double the number among children of Conservative and Reform parents.

Having been to Israel may have occurred at any point, not just in pre-adult years, yet here too the familiar denominational ranking is evident. Taglit-Birthright Israel is a young-adult program for which those who have been to Israel on a peer-group trip or for study are ineligible. Significantly, young adults in Conservative homes participated in Birthright more than twice as much as those with Reform parents. Finally, we may look at those with no Jewish schooling whatsoever. This indicator of distance from Jewish upbringing mounts steadily from Orthodox to Conservative to Reform homes and leaps upward to 64 % among the children of the other homes, primarily nondenominational or with no religion (Fig. 2.15).

<sup>13</sup>These results are underscored by a methodological consideration: the children of the intermarried who were interviewed are those who identify as Jews rather than those who ceased identifying as Jews. Since previous research has demonstrated that only a minority of intermarried couples' children grow up to identify as Jews (and, as we will see, only a minority of today's children of intermarriage are being raised as exclusively Jewish), we can surmise that survey respondents who are the children of the intermarried represent an upwardly biased selection of the children of the intermarried. After all, these are the probable minority who grew up to identify as Jews; non-Jews with such upbringing would not have entered the survey.

**Table 2.29** Jewish education indicators of US-born adult Jewish respondents by their parents' denomination

Parents were	Adult Jewish respondent				
	Went to Jewish day school (%)	Went to Jewish camp (%)	Has visited Israel (%)	Went on birthright (%)	Had no Jewish education (%)
Orthodox	70	79	74	8	4
Conservative	14	40	54	27	13
Reform	7	32	36	11	20
Other	5	29	32	14	64

Eight-county New York area, 2011

\*The survey asked respondents "Did you ever attend an overnight summer camp with Jewish content?"

We see similar and expected patterns with respect to parents' in-marriage status. The children of the in-married received far more Jewish educational experience than the Jewish children of the intermarried. Strong evidence links parental characteristics with intensiveness of Jewish education (Table 2.29).

### *Wide Variations in Childhood Jewish Education of Today's Jewish Adults*

About a quarter of respondents with Jewish parents had attended Jewish day school in their childhood years, and about a quarter had no formal Jewish schooling whatsoever as a youngster. The rest—almost half—had some form of supplemental Jewish education, with more of them having attended twice or more per week than just weekly.

In comparing younger with older respondents, we find that the intensity of Jewish education has increased. Of those ages 55–69, just 16 % had a day school education, while among those ages 18–34 almost half went to day school. Most of the increase in day school students came at the expense of supplemental schools, but the proportion with no Jewish schooling edged downward from 31 % among the oldest group to 24 % for the youngest.

Among those raised in Orthodox, Conservative, and Reform homes, younger respondents report more intensive and extensive educational experiences than their older counterparts. For the Orthodox, this intensification trend means the movement over time from supplemental schooling to Jewish day schools. For those raised Conservative, it means a movement toward day schools and supplemental schools meeting twice a week or more, and a movement away from schools meeting only weekly or no schooling whatsoever. Reform-raised younger respondents are more likely than their older counterparts to have attended twice-a-week supplemental schools and less likely to have attended once-a-week schools or none at all.

Only among the "nondenominational" do we find a movement toward less Jewish education, and only among them do we find many reporting no Jewish schooling in their childhood years.

**Table 2.30** Respondents' Jewish schooling by age and denomination raised, for those US-raised with Jewish parents, ages 18–69

Denomination raised		Age			Total (%)
		55–69 (%)	35–54 (%)	18–34 (%)	
Orthodox	Day school	48	70	81	70
	Religious school twice + weekly	30	11	5	13
	Religious school weekly	11	9	10	10
	Tutor	5	5	1	3
	None	6	4	3	4
	Total	100	100	100	100
Conservative	Day school	11	14	27	14
	Religious school twice + weekly	50	59	58	55
	Religious school weekly	16	14	9	14
	Tutor	6	2	4	4
	None	18	10	2	13
	Total	100	100	100	100
Reform	Day school	9	5	9	7
	Religious school twice + weekly	23	24	38	26
	Religious school weekly	38	46	31	40
	Tutor	7	7	6	7
	None	23	18	17	20
	Total	100	100	100	100
Other (nondenominational)	Day school	4	5	6	6
	Religious school twice + weekly	16	7	3	9
	Religious school weekly	17	11	13	14
	Tutor	9	6	8	8
	None	54	70	70	64
	Total	100	100	100	100
Total	Day school	16	25	46	27
	Religious school twice + weekly	32	28	17	27
	Religious school weekly	21	21	14	19
	Tutor	7	5	4	6
	None	24	22	20	22
	Total	100	100	100	100

Eight-county New York area, 2011

Thus, in line with many other trends discerned earlier, education trends point to movement in both directions. Comparing younger with older respondents, the denominationally identified display increasing levels of Jewish education over time. Moreover, the changes are especially pronounced among the children of Orthodox parents. In contrast, those raised in other homes, primarily nondenominational or with no religion moved in the other direction (Table 2.30).



**Table 2.31** Jewish overnight summer camp experience<sup>a</sup> by age and denominational upbringing

Denomination raised	Percent with camp experience			
	Ages 55–69 (%)	Ages 35–54 (%)	Ages 18–34 (%)	Total (%)
Orthodox	62	80	87	79
Conservative	37	40	51	40
Reform	27	35	40	32
Other (nondenominational)	26	36	24	29
Total	37	48	60	47

Eight-county New York area

<sup>a</sup>The survey asked respondents “Did you ever attend an overnight summer camp with Jewish content?”

### *Mounting Jewish Overnight Summer Camp Enrollment*

For all denominationally raised respondents, Jewish overnight summer camp experience is more prevalent among the younger respondents than the older respondents. For all respondents, the Jewish camp experience grew from 37 % among those ages 55–69 to fully 60 % among those ages 18–34. Yet among the nondenominational, the youngest respondents were the least likely to have been to Jewish overnight camp. Similar to the patterns registered with education, the Orthodox showed the greatest movement in the differences between the oldest and youngest adult respondents (Table 2.31).

The increased Jewish educational preparation among younger adults in the overall Jewish population is heavily due to an expanding Orthodox-raised population, and one that has undertaken significant increases in Jewish educational participation over the years. Among the adults raised Conservative and Reform, the increases in educational participation were also fairly strong for camping, but more muted in terms of schooling. Among the nondenominational, educational levels declined, albeit to a small extent. In terms of Jewish education—as with engagement—the population is becoming more diversified, with growth in the wings and diminution in the middle.

### *Outcomes of Jewish Day School and Supplemental School: A Cautious Assessment*

To what extent do the graduates or “alumni” of the major alternatives in Jewish schooling differ? How do the products of Jewish day schools, supplemental schools, and no Jewish schooling differ years later as adults? The answers to these questions can provide clues as to the impact of day school and supplemental Jewish education, and find patterns consistent with a long research literature on Jewish educational impact.<sup>14</sup>

<sup>14</sup>Cohen 2007, pp. 34–58, 1995, pp. 1–29; Cohen and Kotler-Berkowitz 2004; Himmelfarb 1979, pp. 477–494, 1974.

To be clear, the data we have available cannot accurately determine the impact of Jewish schooling. As a vast literature demonstrates—and as further substantiated with the New York data presented above—more Jewishly engaged parents select more Jewishly intensive schooling options for their children. Hence, the emergence of differences in Jewish engagement among grown adults with different educational experiences is due in large part to differences in their family background. However, the lack of truly complete information on the parents precludes understanding the extent to which, say, in-married Conservative parents who sent their children to day school in fact differed from their counterparts who sent their children to supplemental schools. As social scientist Adam Gamoran has noted:

Education researchers have become increasingly aware of the challenges of measuring the impact of educational practices, programs, and policies. Too often what appears to be cause and effect may actually reflect pre-existing differences between program participants and non-participants. A variety of strategies are available to surmount this challenge, but the strategies are often costly and difficult to implement. (Gamoran 2010)

To undertake the analysis, we divided the parents into in-married and intermarried. We further divided the in-married into Orthodox, Conservative, Reform, and other. Within each group, we further divided respondents into three educational groups: day school, supplemental school (combining once a week and twice or more a week), and none. Some combinations failed to produce sufficient cases for reliable analysis.

Controlling for parental denomination, day school alumni significantly outscore the graduates of supplemental school. In comparing day school alumni with supplemental school alumni from Conservative backgrounds, we find that 32 % of the former score very high on the Index of Jewish Engagement, in contrast with just 12 % of the latter.

It is among the Reform-raised respondents and those from intermarried homes where we have a sufficient number of cases to compare the supplemental school alumni with their counterparts who never went to Jewish school. Among the Reform-raised respondents, the differences in Jewish engagement between the supplemental school and no-school group are minimal, or nearly nonexistent (Table 2.32).

For the children of the intermarried, though, the differences between the two school groups are quite substantial and in the expected direction. That is, among the children of the intermarried, those who were sent to supplemental schools outscore their nonschool counterparts on current Jewish-engagement levels.

What can explain the different patterns for the children of Reform parents versus children of the intermarried? That is, for those raised Reform, we find little difference between supplemental school and no-school respondents. For the intermarried, the two school groups differ. Why?

Two possible explanations come to mind. One possibility, however fanciful, is that supplemental schools “work” for the children of the intermarried but are of little value in promoting Jewish engagement among their Reform counterparts with two Jewish parents. Another more plausible explanation is that the choice of sending one’s child to a Jewish school indicates for the intermarried home a choice to raise

**Table 2.32** Jewish engagement by parents' denomination, parents' in-marriage status, and Jewish schooling when growing up, for Jewish-raised respondents ages 18-49<sup>a</sup>

Parents in-marriage status and denomination	Orthodox in-married		Conservative in-married		Reform in-married		Intermarried	
	Day school (%)	Supple- mental (%)	Day school (%)	Supple- mental (%)	Supple- mental (%)	None (%)	Supple- mental (%)	None (%)
	Jewish schooling		Jewish schooling		Jewish schooling		Jewish schooling	
Level of Jewish engagement	Day school (%)	Supple- mental (%)	Day school (%)	Supple- mental (%)	Supple- mental (%)	None (%)	Supple- mental (%)	None (%)
Very high	77	72	32	12	5	2	13	1
High	21	16	34	20	20	24	6	7
Moderate	2	4	16	38	32	31	36	17
Low	<1	8	7	21	26	30	25	34
Very low	<1	<1	11	9	16	12	20	42
Total	100	100	100	100	100	100	100	100

Eight-county New York area, 2011

<sup>a</sup>Configurations with insufficient case sizes (for example, Orthodox parents, no Jewish education; conservative parent, no schooling; reform parents, day school) not shown

<sup>b</sup>See pages above for a description of the Index of Jewish Engagement and a definition of the levels of Jewish engagement

the child as affirmatively Jewish, and differentiates them from the other intermarried parents.

The results presented here cannot fully substantiate these inferences, but they are useful in that they coincide with conclusions drawn in the past using more comprehensive data from surveys designed for the purpose of assessing Jewish educational impact. They point to the power of parental background in shaping Jewish-engagement outcomes; they also buttress the literature on the impact of Jewish education that argues that supplemental schools seem to have little, if any, impact on adult Jewish engagement. On the other hand, day schools do seem to matter.

### ***The Potential Impact of Jewish Overnight Summer Camp and Camp Families on Jewish Engagement***

By way of a similar analytic strategy, we can cautiously assess the impact of Jewish camping on adult Jewish engagement. For those raised Orthodox and Conservative by in-married parents, in terms of the Index of Jewish Engagement, having a Jewish summer camp experience produces results roughly similar to having a day school experience. This pattern speaks either to the influence of the camp, or to the types of parents who choose camp, or both (Table 2.33).

Similarly, we can compare adults who went to a Jewish summer camp with those with a supplemental education but no Jewish camp. We find that ex-campers substantially outscore non-campers on the Index of Jewish Engagement.

As we know from several prior studies, families who choose Jewish camp are more Jewishly engaged than those who do not (Cohen and Veinstein 2010; Cohen 2007). But we also know that even controlling for parental Jewish engagement with many more indicators than are available in the New York data, an overnight summer camp with Jewish content appears to exert a long-term and wide-ranging positive influence on adult Jewish-engagement outcomes (Cohen et al. 2011; Keysar and Kosmin 2005, 2001; Sales and Saxe 2004, 2002; Cohen 2000; Himmelfarb 1989, pp. 383–394). The results here certainly cannot prove this point, but they do comport with earlier studies attesting to the educational and socialization value of Jewish camping.

### ***Israel Travel (Including Birthright): Higher Levels of Jewish Engagement***

Birthright Israel takes thousands of Jews ages 18–26 to Israel for 10-day free trips. Started in 1999, the program has provided Israel experiences to more than a quarter of a million Jews. As of 2011, the oldest Birthright Israel alumni found in this survey were 37 years old.

**Table 2.33** Jewish engagement by Jewish schooling and whether went to Jewish camp<sup>a</sup>, parents' in-marriage status, and denomination, for U.S.-raised respondents with Jewish parents, ages 18–49<sup>b</sup>

Parents in-marriage status and denomination	Orthodox in-married		Conservative in-married		Reform in-married		Intermarried	
	Day school (%)	Camp, no day school (%)	Day school (%)	Camp, no day school (%)	Camp (%)	Supplemental, no camp (%)	Camp (%)	No camp (%)
Level of Jewish engagement	Day school (%)	Camp, no day school (%)	Day school (%)	Camp, no day school (%)	Camp (%)	Supplemental, no camp (%)	Camp (%)	No camp (%)
Very high	77	79	32	23	7	6	9	4
High	21	18	34	26	32	17	14	7
Moderate	2	3	16	31	27	41	33	20
Low	<1	<1	7	13	24	25	29	32
Very low	<1	<1	11	6	10	10	21	37
Total	100	100	100	100	100	100	100	100

Eight-county New York area, 2011

<sup>a</sup>The survey asked respondents "Did you ever attend an overnight summer camp with Jewish content?"

<sup>b</sup>Configurations with insufficient case sizes (for example, Orthodox parents, no Jewish education; Reform parents, day school) not shown. Day school columns include respondents who went to camp

Several prior studies of Birthright alumni conducted a few years after the experience demonstrated enduring effects of the experience on in-marriage and other Jewish-engagement measures (Kelner 2011; Saxe et al. 2011, 2009, 2004). In the 2011 New York data, we can examine evidence that relates to long-term impact. In doing so, we need to again recognize the inability of these data to shed much light on causality owing to the limited amount of data on respondents' childhood Jewish education and parental socialization.

We limit the analysis to adults born in the United States in 1974 or thereafter, the oldest people who were ever eligible for a Birthright Israel trip. We compare Jewish respondents according to how often they have been to Israel (never, once, twice, or more) and, of those who have been to Israel, whether they have been on Birthright.

For the purposes of analysis, we exclude those raised Orthodox, a population with unusually high levels of Jewish engagement and attachment to Israel. Very few Orthodox-raised Jews participated in Birthright, and their presence in other analytic categories would produce higher levels of Jewish engagement and Israel attachment.

Among those raised non-Orthodox, the association of Israel travel in the past with adult Jewish engagement in the present is quite visible. The generalization holds true both for Birthright alumni and for those who have been to Israel but never participated in Birthright.

Part of the reason Birthright alumni outscore those who never traveled to Israel is that the latter comprises many more people whose parents were intermarried: just 16 % for the Birthright one-time travelers versus 34 % for those who have never been to Israel. In other words, over the years, Jewish children of the intermarried have significantly under-participated in Birthright as compared with the children of the in-married. That said, even when the comparisons are limited to the children of in-married parents, Birthright alumni continue to outscore non-travelers to Israel on Jewish engagement, as do other one-time travelers who have visited Israel under auspices other than Birthright. The data do not permit an accurate attribution of causality owing to the demonstrated differences in Jewish backgrounds between travelers and non-travelers.

Those who have been to Israel twice or more are clearly more engaged in Jewish life than those who have been only once. Among Birthright alumni, 49 % of those who returned (or may have gone to Israel before) score high or very high on engagement, versus 29 % for those who have been to Israel just once on Birthright.

Of note are the differences in apparent rates of return travel to Israel. Among Birthright alumni, somewhat more have been to Israel once than have been twice or more (6,000 one-timers versus 5,000 who have been twice or more). Among comparable Jews under age 37 who have been to Israel but not Birthright, the balance is tipped heavily in the direction of repeat travelers (6,000 one-timers versus 14,000 who have been twice or more). The research literature (Cohen and Kopelowitz 2010; Cohen 1991) points strongly to the power of the second trip, a finding confirmed here as well. The patterns suggest the value of converting more one-time travelers—Birthright or otherwise—into repeat visitors to Israel.

**Table 2.34** Jewish engagement by birthright experience and number of trips to Israel, for Jewish respondents born 1974 or after in the US (birthright eligible) and not raised Orthodox

Level of Jewish engagement	Never been to Israel (%)	Went once to Israel, only on birthright (%)	Went once to Israel, but not on birthright (%)	Went 2+ times to Israel, once on birthright (%)	Went 2+ times to Israel, but never on birthright (%)
Very high	3	5	8	19	30
High	12	24	10	30	22
Moderate	23	28	42	32	25
Low	28	34	27	13	8
Very low	34	9	13	7	14
Total	100	100	100	100	100

Eight-county New York area, 2011

**Table 2.35** Parents’ in-marriage status and respondent’s attachment to Israel, by birthright experience and number of trips to Israel, for Jewish respondents born 1974 or after in the US (birthright eligible) and not raised Orthodox

	Never been to Israel	Went once to Israel, only on birthright	Went once to Israel, but not on birthright	Went 2+ times to Israel, once on birthright	Went 2+ times to Israel, but never on birthright
Percent with parents who were intermarried	34 %	16 %	17 %	9 %	11 %
Percent who are “very attached” to Israel	18 %	23 %	25 %	73 %	58 %
Number of respondents	48,000	6,000	6,000	5,000	14,000

Eight-county New York area, 2011

While 18 % of those who have never visited Israel feel very attached to Israel, the comparable number is somewhat higher (23 %) among Birthright alumni who have been to Israel once, and ever so slightly higher (25 %) among those who have been to Israel once in ways other than Birthright. Those who have been on Birthright and subsequently returned express very high levels of attachment (73 %), a finding consistent with the research cited earlier on the impact of a second trip to Israel (Tables 2.34 and 2.35).

### *Parents Matter and Education Matters*

Both parents’ denomination and in-marriage or intermarriage strongly predict future Jewish engagement and are closely linked with Jewish educational experiences. These characteristics strongly influence whether children are raised as Jews, Jewish and something else, or non-Jewish. They affect the Jewish-engagement level of the

home of origin, and they affect the Jewish educational choices for the children—whether they attend day schools, supplemental schools, or not at all, as well as whether they participate in Jewish camping, travel to Israel, and Jewish preschool or day care.

The evidence also points to the long-term influence of many forms of Jewish education. Adult respondents today appear to show the positive long-term effects of day school, of Jewish summer camp, and of trips to Israel (be they with Birthright Israel or not) on Jewish engagement.

Other Jewish educational experiences (such as youth group) may also make long-term contributions to adult Jewish engagement, but it appears that supplemental education does not seem to be one of them, consistent with a large research literature. Even with crude controls for parental Jewish background, the “graduates” of supplemental Jewish schooling hardly differ in terms of contemporary Jewish engagement from those of a similar background who never went to a Jewish school.

Not only is Jewish education effective, especially when complementing Jewishly engaged parents, but we also find that for the denominationally identified, the use of Jewish education has been increasing. Parents and education, both formal and informal, working together do indeed engender Jewish engagement in the next generation.

## Philanthropy

Of all Jewish households, 83 % report some charitable donation, representing a decline from 2002 (88 %). This decrease could be a result of temporarily increased post-9/11 charitable giving in 2002 compared with recession-deflated giving in 2011. More Jewish households donated to a non-Jewish cause (68 %) than to a Jewish cause (59 %). Since 2002, the proportions of households reporting a donation to Jewish causes of all sorts held steady (Fig. 2.16).

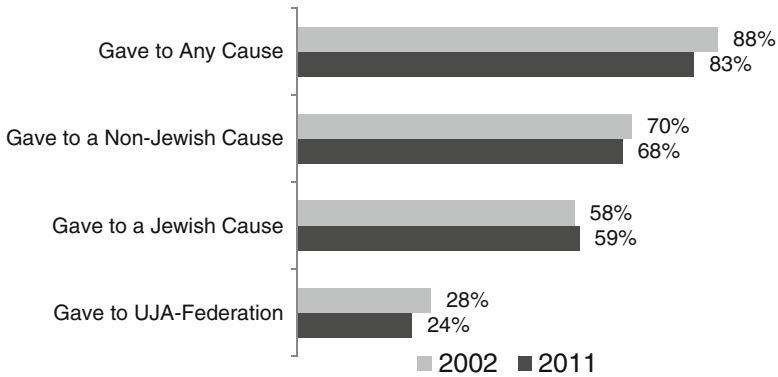
A few sub-themes related to philanthropy. First, among the non-Orthodox, fewer young people are donors at all, and more of them give exclusively to non-Jewish causes (Table 2.36).

Second, a quarter of the wealthiest Jewish households in the New York area do not make a charitable gift to any Jewish cause (Table 2.37).

## Diverse Jewish Communities: Orthodox and Russian-Speakers

As the foregoing has demonstrated, New York Jewry is far from homogenous. In the pages immediately below, we explore features of the diversity of New York Jewry, profiling two large subpopulations: the Orthodox and Russian speakers—the term applied to those who emigrated from the former Soviet Union.





**Fig. 2.16** Philanthropic contribution patterns of Jewish households, 2002 and 2011 (Eight-county New York area)

**Table 2.36** Philanthropic contribution patterns by age of respondent, non-Orthodox only

	18–34 (%)	35–49 (%)	50–64 (%)	65–74 (%)	75+ (%)
Both Jewish and non-Jewish contributions	24	36	46	44	54
Jewish contributions only	7	6	10	10	12
Non-Jewish contributions only	39	37	29	24	16
No contributions	31	21	15	23	18
Total	100	100	100	100	100

**Table 2.37** Philanthropic contribution patterns by household income

	Less than \$50,000 (%)	\$50,000–99,999 (%)	\$100,000–149,999 (%)	\$150,000–249,999 (%)	\$250,000+ (%)
Both Jewish and non-Jewish contributions	27	47	61	60	70
Jewish contributions only	22	13	8	7	4
Non-Jewish contributions only	20	29	25	29	23
No contributions	32	11	5	5	3
Total	100	100	100	100	100

Eight-county New York area

### *Orthodox Jews in New York*

Orthodox Jews differ dramatically from non-Orthodox Jews (Heilman 2008, pp. 16–18, 2005, pp. 1–2). In terms of predicting the extent and character of Jewish engagement, the simple Orthodox–non-Orthodox divide is as important as any two-way classification. Not only are the Orthodox so thoroughly different from others,

but wide variations differentiate the more traditional Orthodox from the more modern Orthodox.<sup>15</sup>

More than geography separates the Hasidic Jews of Williamsburg (and elsewhere) from the Modern Orthodox Jews of the Upper West Side (and elsewhere). Moreover, the centuries-old social and ideological tensions between *hasid* (“pious”) Jews and their *misnagdic* (“oppositional”) counterparts remain in play.

The various Hasidic communities are distinguished from *misnagdic* groups that may call themselves “Yeshivish” (for their dedication to yeshiva studies) or other terms. Both camps, in turn, fall under the rubric of *Haredi* (“tremblers” before God).

Viewed from the outside, if not from afar, the Orthodox may appear undifferentiated. The Jewish Community Study of New York: 2011 included questions that enable us to segment the Orthodox into these groups so that we can better understand their characteristics.

### *Hasidic, Yeshivish, and Modern Orthodox Jews: By the Numbers*

We asked respondents who were Orthodox, “Do you most closely identify with Modern, Hasidic, Yeshivish, or some other type of Orthodox?” In addition to these answers, we received an assortment of other terms that were volunteered by the respondent. Among the more common were “Other Orthodox” (that was eventually grouped with the Modern Orthodox); “*Haredi*, Agudah, Litvish/Lithuanian” (subsumed under Yeshivish Orthodox); and “Satmar, Bobov, Belz, Chabad, or Lubavitch” (placed with the Hasidic group). The term *Haredi* is used to refer to the Hasidic and Yeshivish groups together and in contrast to the Modern Orthodox, consistent with respondents’ self-ascribed identities.

The Modern Orthodox are the largest of the Orthodox groups by household count (55,000), followed closely by Hasidic households (50,000), with Yeshivish Orthodox having the smallest number of households (23,000). Because of differences in

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<sup>15</sup>No accepted and felicitous term is available to designate Orthodox Jews situated at either end of the traditional–modern continuum. For the more traditional, we have such nomenclature as ultra-Orthodox, rigorously Orthodox, *Haredim*. For the more modern Orthodox, we have the term Modern Orthodox or centrist Orthodox. This narrative uses terms identified by a focus group of New York Orthodox Jewish professionals: “Modern Orthodox” to refer to those at the more liberal end of the continuum (and some others not elsewhere specified) and Hasidic or Yeshivish for the two main categories of the more traditional end of the spectrum. *Haredi* or *Haredim* (plural) refers to a category that embraces Hasidic and Hasidim, along with Yeshivish.

See also, for example: Bayme, Steven. 2006. “New Conditions and Models of Authority: Changing Patterns Within Contemporary Orthodoxy.” In *Rabbinic and Lay Communal Authority*, edited by Suzanne Last Stone, 113–128. New York: Yeshiva University Press. Available as PDF at [www.bjpa.org/Publications/downloadPublication.cfm?PublicationID=5576](http://www.bjpa.org/Publications/downloadPublication.cfm?PublicationID=5576). Waxman, Chaim I. 1998. “The Haredization of American Orthodox Jewry.” *The Jerusalem Letter/Viewpoints* 376 (February): 1–5. Available as PDF at [www.bjpa.org/Publications/downloadPublication.cfm?PublicationID=2373](http://www.bjpa.org/Publications/downloadPublication.cfm?PublicationID=2373)

**Table 2.38** Number of households and Jews by Orthodox type

	Number of households	Percent of all Jewish households, eight-county New York area	Number of Jews (%)	Percent of all Jews, eight-county New York area
Hasidic	50,000	7	239,000	16
Yeshivish	23,000	3	97,000	6
Modern Orthodox	55,000	8	157,000	10
<b>Subtotal—Orthodox</b>	<b>129,000</b>	<b>19</b>	<b>493,000</b>	<b>32</b>
Non-Orthodox	565,000	81	1,045,000	68
<b>Total</b>	<b>694,000</b>	<b>100</b>	<b>1,538,000</b>	<b>100</b>

Eight-county New York area

household size (see the discussion that follows), the Hasidim take the lead among the Orthodox groups in the number of Jews; they number 239,000 Jews, followed in turn by the Modern Orthodox (157,000) and the Yeshivish (97,000).

As we will see, three main patterns emerge in the findings presented below.

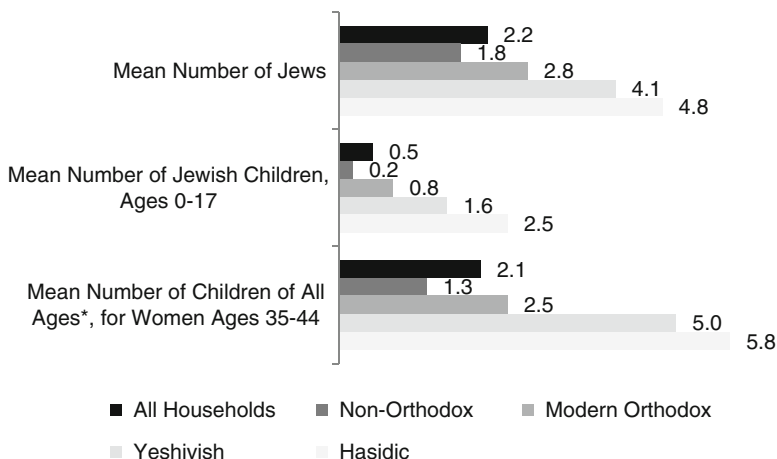
1. The three Orthodox groups differ dramatically from the non-Orthodox in many ways.
2. They may be arrayed on a traditional–modern continuum, with the Hasidim at one end and the Modern Orthodox at the other.
3. The Yeshivish are situated in between the Hasidic and Modern Orthodox poles, albeit much closer in many ways to the former than the latter (Table 2.38).

### *Very Large Hasidic and Yeshivish Households*

By any measure, Hasidic households are the largest in the New York-area Jewish population. Hasidic homes are far more than twice as large as non-Orthodox households (4.8 Jews 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.

As large as the gaps are between overall numbers of Jews, they are even larger with respect to numbers of Jewish children. On average, Hasidic households are home to 2.5 Jewish children, while the averages for Yeshivish and Modern Orthodox homes are smaller (1.7 for Yeshivish and 0.8 for Modern Orthodox); although all three groups are still much higher than for the non-Orthodox (0.2). Comparing two extremes, 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.

If we focus only upon homes where children are present, we find the following averages for the percent of households with children, and for the number of children



**Fig. 2.17** Mean numbers of Jews, and of Jewish children ages 0–17 per household. \*Includes all minors, ages zero to 17, as well as other adults in the household ages 18 and over who are the sons or daughters of the respondents (Eight-county New York area, 2011)

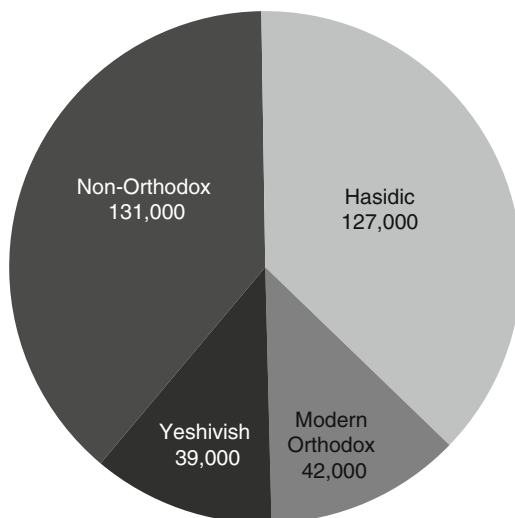
present in homes with at least one child: Hasidic (67 %, 3.8), Yeshivish (49 %, 3.4), Modern Orthodox (34 %, 2.6), and Non-Orthodox (20 %, 2.7) (Fig. 2.17).

While the survey did not inquire about the total number of live births per woman, indirect evidence on the size of the next generation can be obtained from the number of children of all ages residing in the home for women respondents and wives or partners ages 35–44. In this age range, for the most part, children are too young to have left the home (although some certainly have done so, especially among Hasidic and Yeshivish households). Also, women have not completed bearing children, although among non-Orthodox women ages 36–45, only about 1 in 14 gave birth in the year prior to the survey, and very few did so after age 36. At the same time, these estimates include all children in the household, including stepchildren, and not just those children who are Jewish. Thus, the entries provide very approximate estimates of children born to women (female respondents and the wives or female partners of male respondents) ages 35–44.

To maintain a population at current levels, demographers look for a rate of 2.1 births per woman, roughly equivalent to the figure reported for the entire population (2.1 rounded in the above table, or 2.06 to be more precise). The estimated non-Orthodox rate of 1.3, insofar as it approximates completed Jewish fertility, clearly falls in the region of negative population growth.

In contrast, the Modern Orthodox estimated fertility rate is firmly situated in the region of positive population growth, while the *Haredim* are experiencing explosive population growth. These fertility (and attendant intermarriage) patterns are reshaping the complexion of New York Jewry. They directly underlay the sharp

**Fig. 2.18** Numbers of Jewish children by Orthodox type (Eight-county New York Area, 2011)



increases in Orthodox population (in particular, its *Haredi* subpopulation), and they underlay the decline in the numbers identifying with Conservative and Reform Judaism.

### ***Almost as Many Hasidic Children as All Non-Orthodox Jewish Children***

The Hasidim make up the majority of Orthodox and a major share of all Jewish children in the area. The total number of Hasidic children alone (127,000) almost equals the total number of Jewish children in all non-Orthodox households (131,000) (Fig. 2.18).

### ***Educational Attainment: Lower for the Hasidim, Higher for the Non-Orthodox***

Hasidic men and women by far report the lowest levels of educational attainment of all three Orthodox groups, while the non-Orthodox levels slightly surpass those of the Modern Orthodox. To illustrate, among men, 16 % of the Hasidim earned a college degree, as compared with 45 % of Yeshivish men, 55 % of Modern Orthodox, and 63 % of non-Orthodox. The women's educational levels follow similar contours, although Modern Orthodox women exhibit a somewhat higher level of educational attainment than their non-Orthodox counterparts (Table 2.39).

**Table 2.39** Educational attainment by Orthodox type

Male respondents and spouses	Hasidic (%)	Yeshivish (%)	Modern Orthodox (%)	Non-Orthodox (%)
High school or less	63	37	27	18
Some college	21	18	18	20
Bachelor's	11	21	24	28
Master's, M.D., Ph.D., Law, etc.	5	24	31	35
Total	100	100	100	100
Female respondents and spouses	Hasidic (%)	Yeshivish (%)	Modern Orthodox (%)	Non-Orthodox (%)
High school or less	75	29	22	19
Some college	13	29	16	19
Bachelor's	6	20	23	24
Master's, M.D., Ph.D., law, etc.	5	21	41	37
Total	100	100	100	100

Eight-county New York area, 2011

### ***More Hasidic Men Study; of Non-retirees, Fewer Work Full-Time or are Self-Employed***

Among Hasidic men, fully 25 % are students, against 18 % among Yeshivish, 7 % among Modern Orthodox, and just 2 % among non-Orthodox. In contrast, among Orthodox women, just 1–2 % are students. The large number of students among the Orthodox men, then, reflects the large number that engages in the full-time study of sacred text.

Since the average age of Hasidic adults is so young, far fewer of them are retired. Among the non-retired, the rates at which they are self-employed and working full-time roughly equal (but do not surpass) comparable rates among Modern Orthodox and non-Orthodox men. It follows, that among the non-retired, Hasidic men are significantly less likely to be self-employed or work full-time (Table 2.40).

### ***Low-Income Hasidim***

Two-thirds of Hasidic households earn under \$50,000 per year, as contrasted with about one-third to two-fifths of Yeshivish, Modern Orthodox, and non-Orthodox households. The large number of low-income households among the Hasidim is consistent with their low levels of educational attainment and male workforce participation. At the other end of the spectrum, just 5 % of Hasidic households earn \$150,000 or more annually, as do three to four times as many homes among the other categories of Orthodox households (Table 2.41).

**Table 2.40** Employment status by Orthodox type and gender

Male respondents and spouses	Hasidic (%)	Yeshivish (%)	Modern Orthodox (%)	Non-Orthodox (%)
Self-employed	23	21	21	24
Employed full-time	35	37	45	36
Employed part-time	9	10	4	6
Unemployed	2	4	3	4
Student	25	18	7	2
Disabled	1	<1	3	3
Homemaker or volunteer	2	<1	<1	<1
Retired	4	10	19	24
Total	100	100	100	100
Female respondents and spouses	Hasidic (%)	Yeshivish (%)	Modern Orthodox (%)	Non-Orthodox (%)
Self-employed	8	8	11	12
Employed full-time	25	21	33	33
Employed part-time	25	23	14	9
Unemployed	2	2	3	4
Student	2	1	2	2
Disabled	1	<1	2	3
Homemaker or volunteer	30	22	10	9
Retired	6	23	25	28
Total	100	100	100	100

Eight-county New York area, 2011

**Table 2.41** Household income by Orthodox type

Household income	Hasidic (%)	Yeshivish (%)	Modern Orthodox (%)	Non-Orthodox (%)
Less than \$50,000	66	34	38	41
\$50,000–99,999	23	35	25	28
\$100,000–149,999	6	16	18	16
\$150,000–249,999	2	4	10	9
\$250,000+	3	11	9	7
Total	100	100	100	100

Eight-county New York area, 2011

Hasidim have high rates of poverty: 43 % are poor and another 16 % are near poor, with poverty defined as having a household income below 150 % of the federal poverty guideline, and near poverty defined as having a household income below 250 % of the guideline. The proportion of Hasidic households that are poor or near poor (59 %) vastly exceeds comparable rates among Yeshivish (31 %), Modern Orthodox (22 %), and non-Orthodox (25 %) households.

## ***Higher Modern Orthodox Participation in Some Aspects of Jewish Life***

*Haredi* Jews outscore Modern Orthodox Jews on several indicators of Jewish engagement. For example, the former are more residentially clustered, participate more often in full-time text study (if male), and attend religious services more often (if male).

Yet there are some ways in which the Modern Orthodox actually are more engaged than their *Haredi* (Hasidic and Yeshivish) counterparts. To take four examples, the Modern Orthodox report greater participation in Jewish community center programs, somewhat more visits to museums or Jewish cultural events, more use of the Internet for Jewish purposes, and more familiarity with UJA-Federation of New York. Taken together, these four items point to a greater involvement among the Modern Orthodox in wider Jewish life, and to greater interaction with non-Orthodox Jews than the *Haredim*.

In addition, it should be noted that the Modern Orthodox are more active in Jewish community centers, cultural events, and Jewish Internet browsing than non-Orthodox Jews. This difference derives, in large part, from the higher overall levels of engagement of Modern Orthodox Jews in wider Jewish life as compared with their non-Orthodox counterparts.

### ***Philanthropy: Differences Within Giving to Jewish Causes***

The higher levels of professed familiarity with UJA-Federation on the part of the Modern Orthodox (higher than both *Haredi* and non-Orthodox respondents) is but one indicator of their more positive orientation toward philanthropic support of Jewish life beyond Orthodoxy. Approximating their *Haredi* counterparts, 80 % of Modern Orthodox Jews say that they devote most of their charitable giving to Jewish causes.

But, unlike the *Haredim*, Modern Orthodox Jews devote far less of their Jewish giving to solely Orthodox causes. Among the Hasidim, 55 % devote all or almost all of their Jewish giving “to specifically Orthodox causes, charities, synagogues, or organizations.” The figure is even higher for the Yeshivish Orthodox (58 %); but Orthodox sectarianism in Jewish giving is far less frequent among the Modern Orthodox, standing at only 25 %. In fact, while only 6 % of *Haredi* Jewish donors give most of their Jewish charity outside of Orthodoxy, fully 20 % of Modern Orthodox Jews do so.

These philanthropic patterns also speak to the greater levels of involvement in the wider Jewish community on the part of the Modern Orthodox, as compared with their Yeshivish or Hasidic counterparts (Table 2.42).



**Table 2.42** Percent of Jewish charitable giving that goes to specifically Orthodox causes by Orthodox type

“Of your household’s charitable giving to Jewish causes, about what portion goes to specifically Orthodox causes, charities, synagogues, or organizations?”	Modern			Total (%)
	Orthodox (%)	Yeshivish (%)	Hasidic (%)	
All or almost all	25	58	55	44
Most	35	25	26	29
About half	21	11	12	15
Less than half	10	3	4	6
None or very little	10	3	2	5
Total	100	100	100	100

Eight-county New York area, 2011

### *Intra-Orthodox Diversity*

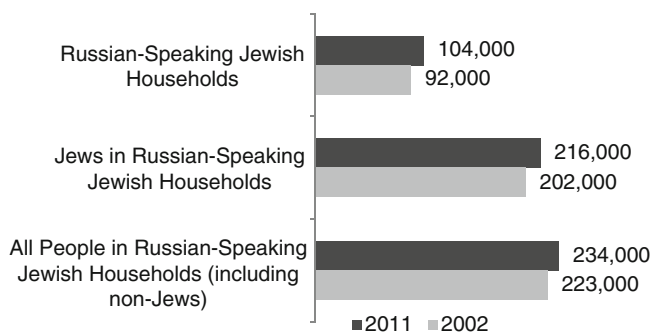
With all the features that differentiate Orthodox from non-Orthodox Jews—be they in demographic growth, residential concentration, sex-role differentiation, day school enrollment, Jewish engagement, or philanthropic patterns—almost as large differences divide Modern Orthodox Jews from Haredi Orthodox Jews. Both groups are Orthodox, but in some ways they can be as far apart from each other as Orthodox Jews are from the non-Orthodox.

## **Russian-Speaking Jewish Households**

### *More Russian-Speaking Jews in 2011*

Approximately 104,000 Russian-speaking Jewish (RSJ) households live in the eight-county New York area.<sup>16</sup> More than 234,000 people live in these RSJ households, of whom 216,000 are Jewish. These figures all increased over comparable levels in 2002. (For stylistic purposes, we use the designation RSJ to refer to Russian-speaking Jewish people and households) (Fig. 2.19).

<sup>16</sup>“Russian-speaking Jewish households” are defined as those where at least one member is Jewish and at least one member either speaks Russian with family or friends or was born anywhere in the former Soviet Union. The Jewish Community Study of New York: 2002 definition differs slightly: “respondent born in the former Soviet Union or completed interview in Russian.” These operational definitions are too small to make any appreciable difference in comparing the two surveys’ Russian-speaking populations.



**Fig. 2.19** Russian-speaking Jewish households, Jews, and all people, 2002 and 2011 (Eight-county New York area)

**Table 2.43** Age distribution of Jews in Russian-speaking households compared to age distribution of Jews in all other households

	Jews in Russian-speaking households (%)	Jews in all other households (%)
0–17	14	23
18–24	7	11
25–34	9	9
35–44	10	10
45–54	13	12
55–64	15	15
65–74	14	8
75+	18	12
Total	100	100

Eight-county New York area, 2011

### *Russian-Speaking Jews: Many Senior Adults*

The Russian-speaking Jewish population is older than the general eight-county Jewish population—32 % of Jews in Russian-speaking households are seniors ages 65 and over, compared with 20 % of all other eight-county Jews. As a proportion of their respective populations, Russian-speaking Jews outnumber other Jews both among those ages 75 and over as well as those ages 65–74. At the same time, relatively few Jews in RSJ households are children under 18—14 % versus 23 % in non-RSJ households. These patterns resemble those found in 2002 (Table 2.43).

That RSJs are older than the general Jewish population is not because they are unusually healthy or extraordinarily well taken care of (RSJs report higher rates of poverty); rather, the older age distribution of the current population derives in large measure from the age distribution during the periods of large-scale immigration some 20 or 30 years ago. Relatively small numbers of those immigrants included small children. Most were at least teenagers; many were married couples without children, and many brought their elderly parents and grandparents.

**Table 2.44** Educational attainment of respondents and spouses in Russian-speaking and other households

<i>Male respondents and spouses</i> highest degree	Respondents and spouses in Russian-speaking Jewish households (%)	Respondents and spouses in all other Jewish households (%)
High school/technical college or less	26	22
Some college/associate's degree	22	19
Bachelor's degree	25	26
Master's degree	20	19
Doctoral or law degree, M.D., etc.	7	13
Total	100	100
<i>Female respondents and spouses</i> highest degree	Respondents and spouses in Russian-speaking Jewish households	Respondents and spouses in all other Jewish households
High school/technical college or less	23	25
Some college/associate's degree	22	18
Bachelor's degree	22	23
Master's degree	30	27
Doctoral or law degree, M.D., etc.	3	7
Total	100	100

Eight-county New York area, 2011

### ***Educational Attainment: Level with the Larger Jewish Population***

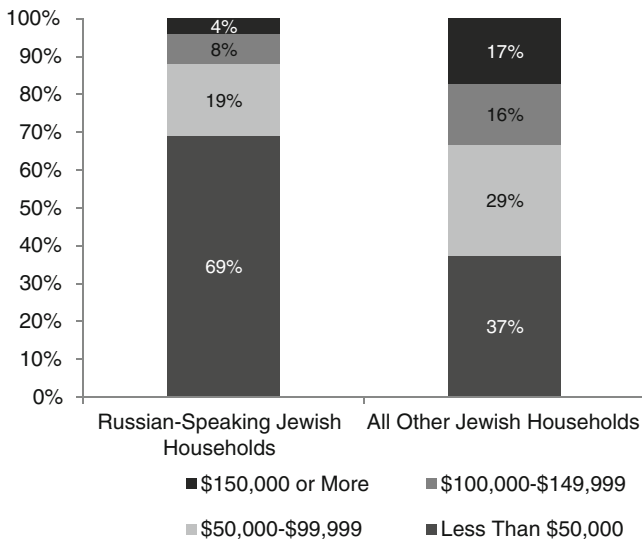
The levels of educational attainment among Russian-speaking Jews resemble those of other New York-area Jews, both among men and women. Russian-speaking Jewish men and women report similar educational levels. That said, among both men and women, non-Russian speakers surpass RSJs in the number who have earned the highest postgraduate degrees.

Overall, educational attainment among Russian-speaking Jewish household members markedly increased as compared with levels reported in 2002 (Table 2.44).

### ***Many Low-Income Russian-Speaking Jewish Households***

Given the recent immigration of many Russian-speaking Jewish households to the United States and their older age distribution, it is not surprising that Russian-speaking Jewish households on average have lower incomes than the general eight-county Jewish population. Russian-speaking Jewish households are almost twice as likely as other Jewish households to report annual household incomes of less than \$50,000, and four times less likely to report household incomes of at least \$150,000.

Overall, these patterns resemble those found in 2002, albeit with signs of higher income levels, suggesting that the immigrant Russian-speaking Jewish population has undergone socioeconomic advances in the past nine years (Fig. 2.20).



**Fig. 2.20** Income distribution of Russian-speaking households and all other Jewish households (Eight-county New York area, 2011)

Consistent with these income findings, Russian-speaking households report far more poverty than do non-Russian-speaking Jewish households (45 % of RSJs are poor as compared with 14 % for all).

### *Russian-Speaking Jews: Identity and Affiliation*

Studies of the Russian Jewish population testify to high levels of cultural Jewish identity and ties to Israel alongside weaker religious affiliation (Shmulyian 2009, 2008; Simon 2006; Liakhovitski 2005; Avineri et al. 1997; Shmulyian 1996; Gold 1994, pp. 3–57; Kosmin 1990). RSJs who arrived in the United States and Canada were largely unfamiliar with Jewish practice. Jews in the FSU experienced reinforced feelings of ethnic distinction and cohesiveness, albeit without opportunities to participate in voluntary organizations. Accordingly, American Jewish associational patterns represent a foreign arena for the RSJs (Markowitz 1993).

Ethnicity and culture continue to be more important than religion for RSJs (Zeltzer-Zubida and Kasinitz 2006, pp. 193–225). Among younger RSJs in New York, researchers found that many avoided being involved in Jewish educational and religious institutions because they felt that these institutions would pressure them into becoming more observant. In recent years, more Russian Jewish grassroots initiatives have sprouted throughout North America, led by young RSJs and financially supported by established United States philanthropic institutions (Shmulyian et al.

**Table 2.45** Religious affiliation among Russian-speaking Jewish households and others

	Russian-speaking Jewish household (%)	Non-Orthodox non-Russian-speaking Jewish household (%)
Jewish	74	71
Jewish and something else	<1	1
None	23	16
Christian, other	3	12
Total	100	100

Eight-county New York area, 2011

2009). Russian-speaking Jews have become active in existing American community service organizations (Liakhovitski 2005).

### ***Many Russian-Speaking Jews Identify Their Religion as “None”***

Almost a fourth of respondents consider themselves belonging to no religion, as compared with 16 % among non-Russian and non-Orthodox respondents. This finding is consistent with prior research that the strong Jewish identity of RSJs is largely cultural in nature, and that they tend to reject denominational labels (Table 2.45).

### ***Russian-Speakers Resist Denominational Affiliation***

Russian speakers resist identifying with mainstream Jewish denominational identities. Among Russian speakers, 28 % identify with one of the three major denominations; in contrast, among their non-Orthodox non-Russian counterparts, the comparable figure is double that (55 %) (Table 2.46).

### ***High In-Marriage Among Russian-Speaking Jewish Households***

As compared with other Jewish households, intermarriage rates (13 %) are lower among Russian-speaking households. In fact, while intermarriage among non-RSJ non-Orthodox households increased somewhat since 2002, the rate for RSJ households declined from 17 % in 2002 to 13 % in 2011. This pattern of low intermarriage reflects and is consistent with the immigrant status of RSJs, their residential concentration, and their relatively strong ethnic identity (Table 2.47).

**Table 2.46** Denomination and congregational membership among Russian-speaking Jewish households and others

	Russian-speaking (%)	Non-Orthodox, non-Russian-speaking (%)
Orthodox member	6	N/A
Conservative member	6	15
Reform member	6	12
Other member	13	8
Nonmember, Orthodox	<1	N/A
Nonmember, conservative	5	10
Nonmember, reform	5	18
Nonmember, other, religion Jewish	33	13
Nonmember, religion none or not Jewish	23	23
Total	100	100

Eight-county New York area, 2011

**Table 2.47** In-marriage and intermarriage among Russian-speaking Jewish households and others

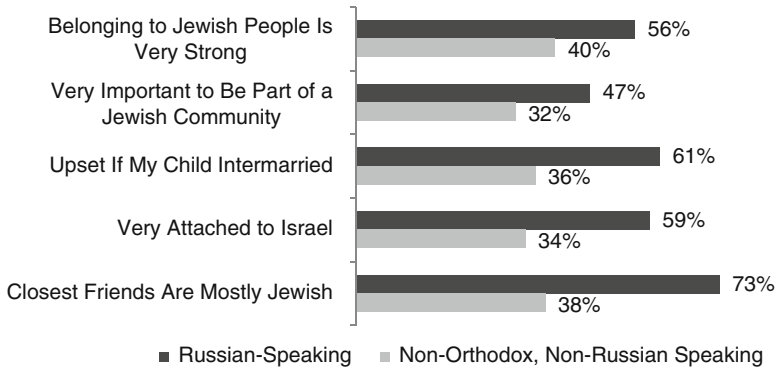
	Russian-speaking Jewish households (%)	All other Jewish households (%)
In-married	87	76
Intermarried	13	24
Total	100	100

Eight-county New York area, 2011

### *Russian-Speakers Exhibit Very High Levels of Ethnic Belonging*

Russian speakers score high on indicators of Jewish ethnic belonging. Relative to non-Orthodox non-Russian speakers, RSJs more frequently claim that their feelings of belonging to the Jewish people are “very strong.” They also place more importance on being part of a Jewish community. Conceptually and empirically related are attitudes toward in-marriage and Israel—here, too, Russian speakers outscore their non-Russian-speaking counterparts. As many as 61 % of the Russian speakers would be upset if their child intermarried, far more than the 36 % among their counterparts. Attachment to Israel displays a similar gap: 59 % for Russian speakers to 34 % for their counterparts. Perhaps most significantly, Russian speakers overwhelmingly report having Jews as their closest friends, exceeding non-Russian-speaking non-Orthodox Jews by a 2:1 ratio—73 % to 38 %. All five issues—Jewish peoplehood, Jewish community, in-marriage, Israel, and friendship—relate to different aspects of ethnic belonging.

For native-born American Jews, high rates of Jewish social network embeddedness along with attachment to Jewish family, Jewish community, the Jewish State, and the Jewish people usually translate into high rates of affiliation with voluntary organizations and involvement with Jewish charitable giving. For Russian-speaking



**Fig. 2.21** Ethnic-belonging indicators for Russian-speaking Jewish respondents and others (Eight-county New York area, 2011)

Jews, this is not the case. Relatively low levels of income may be a reason they refrain from joining communal organizations; another is that this immigrant sub-population derives from a society, the FSU, where Jewish voluntary associations were rare, if not illegal (Fig. 2.21).

### ***Jewish Engagement: Russian-Speakers Moderate to High***

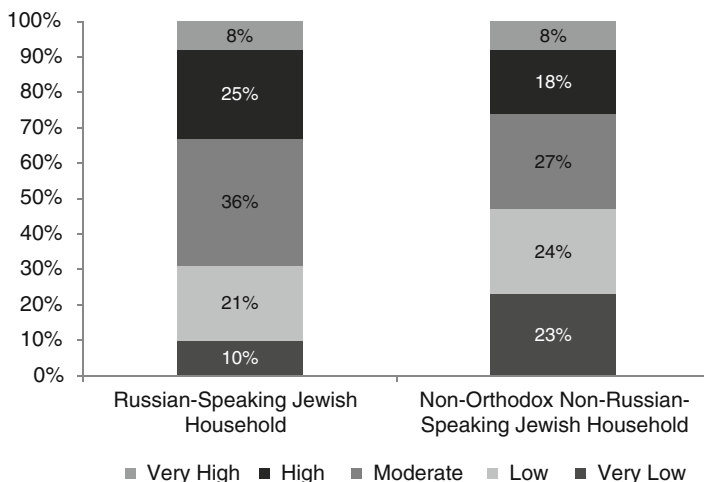
The overall profile on the Index of Jewish Engagement places Russian-speaking Jews as a group at somewhat more highly engaged than the non-Orthodox that do not speak Russian. More than two-thirds of Russian speakers score moderate or higher as compared with about half of their counterparts. Conversely, half as many Russian speakers score very low as among the non-Orthodox non-Russian speakers (Fig. 2.22).

The relatively high scoring on this index by Russian-speaking Jews is driven mostly by their high levels of belonging to the Jewish people, as well as their practicing such widely observed Jewish rituals as Chanukah candle lighting and participating in a Passover Seder, rather than by belonging to formal Jewish associations.

### ***Diversity Matters***

Three features of the two fervently Orthodox groups—Yeshivish and Hasidic, often collectively known as the *Haredim*—have significant implications for the future of New York Jewry.

First, the high birthrate of *Haredi* Jews (at least three times that associated with non-Orthodox Jewish New Yorkers) suggests that this population is likely to grow even larger in the future. Second, the *Haredim* are known to be self-segregated and relatively disconnected from the rest of the Jewish community. Third, relatively high



**Fig. 2.22** Jewish engagement\* for Russian-speaking Jewish households and others (Eight-county New York area, 2011)

poverty combined with large and growing families suggests that their economic stress is likely to increase in the future. The large numbers of poor *Haredim* and the disconnect from the larger Jewish community suggest that perhaps not enough poor Jews access services offered by the organized Jewish community.

While Modern Orthodox birthrates are not as high as those of the *Haredim*, they are higher than those of non-Orthodox families, suggesting continuing growth for this group as well. Unlike most *Haredim*, Modern Orthodox Jews are more likely to be fully engaged with the larger Jewish community.

Jewish communal planners and policy makers need to think about the Orthodox not as one monolithic group, but rather as comprising several distinct groups that have different characteristics and needs.

All of this diversity adds richness and texture to Jewish life in New York. Community-building strategies in New York need to be as variegated and multidimensional as the community itself. At the same time, diversity significantly complicates efforts to build an overall sense of Jewish community and Jewish peoplehood. Particularly, the largest groups—Orthodox and Russian-speaking Jewish households—function both as part of, and separate from, the larger Jewish community.

## Conclusion

Why is the study of the New York Jewish community profoundly important?

First, the scale of the New York Jewish community is so large that its reality is, ipso facto, a reality of Jewish life in the United States. So, for example, trends in the



Russian-speaking community in New York are in effect trends in the American Jewish Russian-speaking Jews, community

Second, because New York is the largest Jewish community in America and the Diaspora, it matters. The future of American Jewry—indeed of Diaspora Jewry—is powerfully influenced by developments in the New York area.

And third, while New York is unique in some dimensions—it is like the rest of the American Jewish community in others. The diversity of the New York Jewish community is unique, creating a depth and breadth of Jewish life that is extraordinary in every dimension. On the other hand many of the themes identified in this chapter are as important outside of New York as inside:

- The fluidity in Jewish identity
- The growing gap in Jewish connections between the in-married and intermarried
- The fertility gap between Orthodox and non-Orthodox populations
- The growth in the numbers of the most connected and least connected Jew at the expense of the middle

And fourth, in some ways New York is representative of the universe of larger, older metropolitan areas:

- The growth of Jewish population
- Diversity within the Orthodox community
- The alarming level of Jewish poverty

Until we have a policy-oriented national study of the American Jewish population, local studies like the New York study will have to serve—to teach us what we need to know about ourselves to become a better and stronger American Jewish community.

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## Chapter 3

# National Affairs

Ethan Felson

After a period of transition in domestic and global affairs, the year ended much as it began. The quadrennial battle for the White House defined the political agenda for a gridlocked Congress and a political system that remained highly polarized. Jewish Republicans looked to a sluggish economy, high unemployment, and lingering doubts over the president's commitment to Israel and calculated that 2012 would be their banner year. Jewish Democrats remained fairly loyal to a president whom they felt had earned a second term. Church, campus, and community activists carried out detailed plans to convince prominent institutions to divest from companies doing business in Israel. In the end, the American president was re-elected as were most members of Congress. Divestment efforts failed repeatedly. Divides between left and right, doves and hawks, Democrats and Republicans, seemed only to deepen.

### The Political Arena

#### *Presidential Election*

**A Political Stage Set for a Showdown.** Although comprising just 2.1 % of the US population, the Jewish vote has received inordinate attention, especially since the contested Florida election in 2000. The country is divided into states that are reliably Republican or Democratic. Jews are significantly concentrated in a handful of states, several of which are among the swing states, including Florida, Ohio, and Pennsylvania. Those states have taken on outside importance, tipping the scale in the Electoral College, which ultimately selects the winner of the presidential election. Jews have also earned a reputation for disproportionate levels of voter registration and for high voter turnout, thus magnifying the clout of the Jewish vote.

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In the past five Federal elections, around 70 % of Jews have voted with the Democrats, with the remainder backing Republicans and the occasional third party candidate. There have been notable outliers, though. Fifty-five percent of Jewish voters rejected the 1980 re-election bid of President Jimmy Carter in favor of Ronald Reagan and John Anderson. In 1992, a large block of Jews moved in the other direction, giving President George H. W. Bush a paltry 11 % of the Jewish vote, easing Bill Clinton's path to victory. This has bolstered the impression that Jews are a swayable constituency.

The Jewish community has also been disproportionately generous to candidates—and never more so than in 2012. The 2010 Supreme Court decision in *Citizens United v. Federal Election Commission* permitted unlimited independent campaign spending by associations, corporations, and labor unions—and by extension individual donors to them. Jewish billionaires lined up with multi-million dollar gifts to groups supporting their favored candidates on both sides of the aisle. Although no individual Democrats matched the reported \$34 million given by casino mogul Sheldon Adelson, the Obama campaign drew seven figure donations from Jewish power brokers, including Qualcomm founder Mark Irwin Jacobs, Saban Capital executive Haim Saban, New York businesswoman Amy Goldman, and Hollywood producer Jeffrey Katzenberg, who gave over \$3 million himself to the Obama campaign and raised almost ten times that amount from others. In addition, Chicago businesswomen and Hyatt hotel heiress Penny Pritzker served as co-chair of Obama for America 2012.

They were not alone. The National Jewish Democratic Council (NJDC) and the Republican Jewish Coalition (RJC) reached deep into the pockets of politically partisan Jews to defend aligned candidates and, when they deemed it necessary, malign those they opposed.

Since the 2000 Florida photo-finish, a new cottage industry was born: Jewish institutions on the left and the right that wear their partisan leanings on their sleeves. On the left, J Street backed Democrats who fit their “pro-peace/pro-Israel” criteria. J Street's political action committee used a war chest of close to \$2 million to support 71 Democratic candidates and to oppose two House candidates they felt were unfair critics of the President's Israel stance. On the right, *Weekly Standard* editor William Kristol and former presidential candidate Gary Bauer formed the Emergency Committee for Israel to serve as a counterweight to J Street.

The Algemeiner.com online web news service was launched in 2011 with decidedly more conservative and hawkish approaches to Jewish news than more “mainstream” existing operations such as the Jewish Telegraphic Agency (JTA) or *The Forward*, which included President Obama as number 51 on its November 2011 “Forward 50” list of the most influential Jews. Algemeiner editor Dovid Efuno offered a list of the top 10 non-Jews positively influencing the Jewish Future in 2012. Republican hopeful Governor Mitt Romney led the list for his “vocal support for Israel” and “tough stance on Iran.”

Relations between the Democratic and Republican Jewish operations were tense at times. The NJDC felt burned in the prior election by RJC ads criticizing candidates it supported by linking them to J Street donor George Soros, who was

portrayed as an anti-Israel bogeyman. Turnabout was fair play, or at least so thought the NJDC. In 2012, NJDC started an online petition calling for Republican candidates not to accept money from billionaire Sheldon Adelson. The petition accused the casino owner, a major donor to Jewish causes, like Birthright, of improprieties at his Macau, China casino, including prostitution and bribery. After a firestorm from national Jewish groups, including the Anti-Defamation League (ADL) and The Jewish Federations of North America (JFNA), the NJDC removed its petition.

**The Democrats' Primary, Convention and Campaign.** The power of President Obama's incumbency kept all serious challengers at bay, leaving just a few perennial or fringe candidates, including an anti-abortion activist and a Federal prisoner. Conspiracy backers attempted to strike Obama's name from several ballots contending that the President was not American born. They were unsuccessful. President Obama sailed through the Democratic primary season, winning enough delegates to secure his party's nomination on April 3 after an unbroken string of primary and caucus victories.

President Obama and Vice President Joe Biden were formally re-nominated at the Democratic convention, held in Charlotte, North Carolina from Sept 4–6. Like most modern political conventions, the meeting lacked the drama of floor fights over candidates that typified conventions in a bygone era. A break in the stagecraft occurred over language from prior Democratic platforms that was not in the 2012 Democratic document, including a plank identifying Jerusalem as the capital of Israel and any reference to God. The GOP document included a dozen references to God. Reaction was swift and strong—and seized on what many Republicans felt was the Achilles heel of the Obama legacy: tepid support for Israel. The RJC took out an advertisement excoriating the Democratic platform for not including three items that were in the 2008 platform: a Jerusalem stance, language rejecting a right of return for Palestinian refugees, and a call for isolation of the Palestinian party Hamas.

Democratic leaders disagreed. They said the missing language was an oversight and that they did not want to wade into “final status” issues such as Jerusalem and refugees. Supporters of the President trumpeted what they felt was his strong pro-Israel record. They received the backing of *The New York Times* columnist Thomas Friedman, who wrote that Obama was one of if not “the most pro-Israel president in history.”

Fearing an even greater backlash, the Democrats moved to restore the references to God and to Jerusalem as Israel's capital. It did not go well. Los Angeles Mayor and convention chair Antonio Villaraigosa took to the podium to amend the platform by a voice vote. What followed was something almost unheard of in the era of televised conventions—an unscripted moment. According to most observers, Villaraigosa's call to approve the platform change was met with as much or more audible opposition as support. Villaraigosa sought a second and a third voice vote, each with similar results. Using the prerogative of the chair, he ruled that the affirmative vote was two-thirds and the measure passed. His call was met with audible displeasure from some in the convention hall. Republicans, including the RJC,

again seized on the moment and distributed videos of the proceeding to boast of their unflagging support for Israel, which they contrasted with the more ambiguous leanings of the Democrats.

**Republicans' Primary, Convention, and Campaign.** Unlike President Obama's relatively smooth path to his party's nomination, former Massachusetts Governor Mitt Romney's journey to the top of the Republican ticket was anything but easy. He maintained a solid base of support throughout the campaign, but the remaining Republican primary voters seemed to search for an alternative. Romney needed to fend off a series of challengers that, one-at-a-time, surged in the polls before self-destructing. They included business executive Herman Cain, former US House Speaker Newt Gingrich, Texas US Representative Ron Paul, Texas Governor Rick Perry, and former Pennsylvania US Senator Rick Santorum. Among them, Paul was the only one without appreciable Jewish support, owing mainly to his isolationist foreign policy stance and opposition to aid for Israel.

Gingrich's moment in the sun came with the strong backing of his longtime friends Sheldon and Miriam Adelson, billionaire philanthropists who were also among the most generous donors to pro-Israel and Jewish causes. The couple contributed an amazing \$20 million to groups supporting Gingrich, who, in turn, made clear that his support for Israel was absolute. In an interview, candidate Gingrich called Palestinians "an invented people." The financial boost helped the Georgia conservative firebrand to win neighboring South Carolina's primary on January 21, giving Gingrich momentum for the important Florida primary 10 days later.

The Gingrich team made a hard play for Florida Jewish votes. His campaign sponsored "robocalls" to Jewish seniors, attacking Romney for having vetoed funding for a kosher food program for Massachusetts Jewish seniors. The recording blasted Romney as a hypocrite, adding that "Holocaust survivors ... were forced to eat non-kosher, because Romney thought \$5 was too much to pay for our grandparents to eat kosher." News reports of the calls reflected poorly on Gingrich. Still, Romney received negative press of his own. The Florida Coalition of Independent Jewish Congregations released a poll showing that Romney would beat Obama in the Florida general election. Several Sunshine State Jewish leaders said they had never heard of the group while others questioned its validity. These public squabbles, combined with a lack of enthusiasm for the candidates, may have caused Jewish Republicans to stay home on primary day. According to exit polls, Jews accounted for a mere 1 % of the total vote. Romney was nonetheless the victor in Florida and, soon after, Nevada.

With Gingrich wounded, Romney doubters searched for their next "anyone but Romney" candidate. They settled for a period on Santorum. The former Senator made support for Israel a focus of his stump speeches and debate answers. He advanced views on Israel that resonated with hawkish Jews and Christian Zionists, a reliable Republican constituency that believes the Bible promises the land of Israel to the Jewish people and prophesizes a Jewish return to sovereignty. The West Bank, Santorum opined, is "part of Israel," adding that the residents of the West Bank are



Israelis and not Palestinians. “The West Bank is as much a part of Israel as Texas and New Mexico are part of the United States. There is no Palestinian land,” added Santorum, echoing Gingrich’s earlier comment. Santorum swept three Midwestern states, but soon receded to the also-ran status along with the other Romney challengers. Romney squeezed out more victories, eventually winning enough delegates to become the presumptive Republican nominee in May, just 3 months before the party’s convention, and 6 months before the general election.

With the nomination all but in hand, Romney sought to enhance his reputation on foreign policy and to project himself as a confident global leader. He embarked on an ambitious foreign trip in July, stopping in London before travelling to Israel. His credentials as the leader of the 2002 Winter Olympics in Salt Lake City did little to staunch the criticism that came when Romney questioned London’s preparations for the 2012 Summer Olympic Games. The reception in Israel, where support for President Obama remained weak, was much warmer. He received praise from some, and criticism from others, after a comment that Israel’s relative achievement was the result of cultural differences with Palestinians.

On September 18, *Mother Jones* magazine upended the Presidential election by releasing a secretly recorded video of Romney speaking to donors at a private fundraiser. In the video, Romney asserted that his appeal for personal responsibility and limited government was unlikely to appeal to 47 % of the population that he felt was dependent on government largesse. The soon infamous “47 %” comment overshadowed another observation from the same speech. The candidate said he did not believe that Israeli-Palestinian peace was possible or that a Palestinian state was feasible. Romney said he felt that Palestinians were committed to the destruction and elimination of Israel, possessing “no interest whatsoever in establishing peace,” adding that “the pathway to peace is almost unthinkable to accomplish.” A peace settlement, he said, would put a border too close to Tel Aviv, “the financial capital, the industrial capital of Israel.” He offered concern that a Palestinian state would preclude Israel from patrolling borders with Syria and Jordan and that Iranians would bring weapons into the West Bank. He concluded by saying: “There’s just no way. You move things along the best way you can. You hope for some degree of stability, but you recognize that this is going to remain an unsolved problem” comparable to the standoff between China and Taiwan.

Such an unvarnished endorsement of hawkish Israeli prerogatives was received positively by Republicans seeking to convince Jewish swing voters that their candidate fully understood and endorsed Israel’s security needs. At the Republican convention, held in Tampa, Romney summarized the Republican charge about the current administration in his acceptance speech, declaring that “President Obama has thrown allies like Israel under the bus.” He also said “every American is less secure” because the administration had failed to “slow Iran’s nuclear threat.”

The sparring between the candidates about Israel was not reserved for the candidates themselves. Their proxies took to various venues, including the airwaves, Internet, mailboxes, and town hall meetings. In Florida, a pro-Romney group ran billboards that read “Friends don’t let friends get nuked: Stop Obama,” a reference to the Iranian quest for nuclear arms. The RJC placed billboards in Florida’s heavily

Jewish Broward and Palm Beach Counties exclaiming, “Obama ... Oy Vey/Had Enough?” RJC director Matt Brooks said in a statement that “there is a strong sense of buyer’s remorse among Jewish voters ... we’re helping those people give voice to their feelings.”

The President and his proxies gave Romney no quarter on the campaign trail. After an accusation by Romney that Obama had mishandled attacks on the US embassy in Cairo, Obama said that Romney had a tendency to “shoot first and aim later.” Obama’s defenders joined him in responding. The NJDC highlighted an “unprecedented amount of military assistance that has come from this Administration” and what they asserted was a “100 % pro-Israel voting record” at the UN Security Council. The NJDC accused Romney advisors of having questionable records on Israel. J Street, which already launched an “Obama smear busters” campaign, praised the president for “articulating a vision for addressing the world’s most difficult challenges grounded in values and principles that the United States has championed throughout its history and around the world.”

## *Election Results*

**President Obama Re-elected.** The election confirmed two maxims: sociographer Milton Himmelfarb’s aphorism that “Jews earn like Episcopalians, but vote like Puerto Ricans” and economist Ronald Coase’s adage “if you torture the data long enough, it will confess.”

President Obama was reelected with an electoral vote landslide of 332–206, but a narrower spread in the popular vote, 51.1–47.2 % for Governor Romney. That 3.9 % spread paled in comparison to the split in the Jewish vote. According to exit polls, President Obama received 70 % of the Jewish vote and Governor Romney, 30 %.

The significance of the 70–30 split seemed to depend on which side of the partisan aisle one sat. For Democrats, the millions spent by Adelson, the RJC, the Emergency Committee for Israel, and others failed to move the needle. The 70 % received by Obama tracked the 70 % average received by Democrats in elections since 1972. They pointed to a report on the Jewish vote in the 2008 election conducted by the Solomon Project, which analyzed national and state exit poll information and concluded that President Obama had only received 74 % of the Jewish vote in 2008, not 78 % as had been widely reported. The 4 % drop in Jewish vote, from 74 % to 70 % they noted was similar to the drop for all white voters—and just 1.8 % more than the drop in overall support for Obama from 2008 to 2012. Democrats also touted that in the markets where Jewish Republicans had invested the most, they achieved the least. In the swing states of Florida and Ohio, the Jewish vote for Obama and Democratic Congressional candidates stood at 70 % and the Republican’s Jewish vote was flat at 30 %.

J Street President Jeremy Ben-Ami said the Republican effort missed its mark because, while most American Jews self-identify as pro-Israel, they are more

moderate in their views than the hawkish appeals that are made on behalf of Republicans. He also argued that the economy, health care, and social services are more important motivators of Jewish voters than Israel. “It is time to bury long-held myths around the Jewish vote and for the media and political pundits to stop hyperventilating over the tiniest movement within this 2 % of the electorate.” As noted at the outset, Jews may be only 2 % of the American population, but they are a larger percentage of the voting public.

Hebrew Union College-Jewish Institute of Religion Professor Steven M. Cohen and Sarah Lawrence University Professor Samuel Abrams asserted that economic concerns were a greater predictor of Jewish voting behavior. In a study conducted for the Workmen’s Circle/Arbeter Ring, the researchers said that the Jewish Democratic vote correlates with a high degree of concern for the disadvantaged and a desire to protect safety net programs.

Republicans had a much different opinion. The RJC felt its campaign and related efforts had bolstered the Republican brand. Romney scored a higher percent of Jewish votes (30 %) than any Republican in 20 years—an 8-point leap from the 22 % John McCain received in 2008. And they looked to the original 2008 exit polls showing a 78 % Jewish Democratic vote and celebrated an 8 % point drop from the 2008 to 2012 exit polls. They rejected the Solomon Project revised 2008 vote of 74 % for Obama which would have placed the 70 % for Obama in 2012 within the statistical margin of error. The trend, they said, could portend a major shift over time—especially since the greatest swing in recent years came from the fast growing Orthodox Jewish community. Also, an RJC poll showed that its focus on Israel was not misdirected since 76 % of Jewish voters responded that Israel was very important or fairly important to them. More broadly, Republicans felt that they put Democrats on the alert that they would answer for their decisions regarding Israel. RJC director Matt Brooks remarked to the JTA that the \$6.5 million spent by his group, plus the \$1.5 million given by its linked political action committee, was “well worth it.” Former Bush administration spokesperson Ari Fleischer told *The Wall Street Journal*, “this is all about inroads,” adding that “if Republicans had done in the Hispanic community, or the black community, or the young community, what they were able to do in the Jewish community, Governor Romney would have won nationally.”

William Daroff, JFNA’s Vice President for Public Policy, told *The Times of Israel* “The remarkable thing is that after spending hundreds of millions of dollars, it is likely that Washington will look exactly the same,” with Obama still in the White House, Democrats still controlling the Senate and Republicans holding on to the House.

**Congressional Races.** The number of Jews elected to the 113th Congress dropped to levels not seen since 1997. Eleven current senators are of Jewish background and twenty-two representatives were elected to the House. Among them, Representative Eric Cantor (R-VA) was the only Republican. The rest, including four newcomers, were all Democrats, including Lois Frankel (D-FL), Alan Grayson (D-FL), Alan Lowenthal (D-CA), and Brad Schneider (D-IL). Two Jewish

Republican House contenders, Randy Altschuler (NY) and Rabbi Shmuley Boteach (NJ), failed in their bids. The Senate will have 11 Jews, including four who were re-elected in 2012: Ben Cardin (D-MD), Diane Feinstein (D-CA), Bernie Sander (I-VT), and Michael Bennet (D-CO), who is often listed as Jewish because his parents were Jewish, although he does not identify as such. Four longtime members of congress retired: Representatives Gary Ackerman (D-NY) and Barney Frank (D-MA) and Senators Herb Kohl (D-WI) and Joseph Lieberman (I-CT). Two more Jews elected in 2010 had given up their seats before the election. Anthony Weiner (D-NY) resigned after a sex scandal, and Gabrielle Giffords (D-AZ) resigned after being seriously wounded by a mentally ill constituent.

## **The International Arena**

### ***US-Israel Relations***

During 2012, Palestinian militants fired more than 2,300 rockets into Israel from the Hamas controlled Gaza Strip. The Iron Dome missile defense system helped protect Israeli citizens by intercepting more than 400 Israel-bound rockets. The US provided significant financial support for Israel to develop the system. Each missile interceptor averaged \$45,000. On May 18, the House of Representatives provided \$680 million for the Iron Dome, on top of almost \$900 million spent on the system to date. According to CNN, the missile defense system had an 85 % success rate during Israel's "Pillar of Defense" operation in November to quell rocket fire from Gaza.

### ***Palestinian Statehood at the UN***

The US was one of only nine nations to oppose a bid by the Palestinian Authority (PA) for statehood recognition at the UN. 138 nations voted in favor of the bid and 41 abstained. The resolution upgraded the Palestinians' status to non-member observer state.

US opposition, like that of Israel, was premised on the Palestinian refusal to resume negotiations to achieve a comprehensive peace agreement resolving disputes over borders, Jerusalem, refugees, security, settlements, water, and other issues. The US and Israel asserted that the PA should remove its insistence that Israel place a freeze on settlement construction, a condition placed by the Palestinians following a similar call from President Obama early in his term.

President Obama personally called PA President Mahmoud Abbas to urge him to drop the UN recognition bid. US Secretary of State Hillary Rodham Clinton deemed the UN vote "unfortunate" and "counterproductive." UN Ambassador Susan Rice said it "places further obstacles in the path to peace."

Despite his opposition, President Obama said he saw no benefit in cutting US aid to the PA. Members of Congress disagreed. House Foreign Affairs Committee chair Representative Ileana Ros-Lehtinen (R-FL) called for “severe economic consequences,” including cutting the \$600 million in annual US support for the Palestinians as well as American support for UN agencies that embrace a Palestinian state. A Senate bill would have closed the PLO’s mission in Washington until the Palestinians returned to negotiations. The legislation also would have cut aid to the Palestinians if they were to use their newfound UN status in the International Criminal Court to bring charges against Israel. The bill was co-sponsored by Senators John Barrasso (R-WY), Lindsey Graham (R-SC), Robert Menendez (D-NJ), and Charles Schumer (D-NY).

### ***BDS Delegitimization***

Success was hard to come by for the global campaign to impose boycotts, divestment, and sanctions (BDS) on Israel. Nonetheless, supporters of the Palestine BDS National Committee continued to bring the Israeli-Palestinian conflict to churches, campuses, food co-ops, and cultural events.

**Churches.** The biggest BDS showdowns of the year took place at mainline Protestant church conventions. The United Methodist Church held its quadrennial General Conference in Tampa, April 24–May 4, 2012. Two major church departments, the General Board of Global Ministries and General Board of Church and Society, endorsed resolutions calling for divestment from Caterpillar, Motorola, and Hewlett Packard for each company’s military sales to Israel. They claimed that an exhaustive process had found the three companies complicit in harm to Palestinians and unwilling to change their practices. The church hierarchy was divided, though. A third department, the General Board for Pension and Health Benefits opposed the measure. It adopted a resolution describing Caterpillar as a good corporate citizen, noting that the Arab League declined to boycott the heavy construction manufacturing giant. The Pension and Health Benefits Board resolution said that Caterpillar equipment used by Israel was acquired from the US, through the foreign military sales program, and that Caterpillar did not profit from the militarization of its equipment. This directly contradicted the central narrative of BDS activists, namely that Caterpillar sold weaponized, armored bulldozers to Israel. Also in question was a story about Rachel Corrie, a radical American activist who, according to Israel, lost her life in 2003 when she laid down in front of a bulldozer, out of sight of the driver as he was clearing a field from which Palestinians had been firing mortars into Israel. BDS supporters told a different story—that Corrie was trying to stop Israelis from leveling a house and that, somehow, Caterpillar was complicit in her death.

The Jewish community rallied against divestment with a “Letter in Hope” drafted by the Jewish Council for Public Affairs (JCPA) and sent to every church delegate. More than 1,500 rabbis from all 50 states and every stream of Judaism signed the

letter, which expressed concern for Palestinians and Israelis, urged opposition to divestment, and offered partnership to work toward a two-state solution. Pro-BDS activists, including many anti-Zionist Jews, came to the Methodist General Conference, held daily rallies, sponsored luncheons for delegates, and blanketed the convention with flyers, including copies of an editorial by Nobel Laureate Desmond Tutu. Despite their efforts, the pro-BDS activists went home empty handed. Delegates rejected the divestment resolution, replacing it with one favoring positive investment in the Palestinian economy. That measure passed by a lopsided margin: 685 to 246.

Seven weeks after the Methodist vote, attention turned to the Presbyterian Church (U.S.A.) biennial General Assembly (GA) in Pittsburgh. The PC (U.S.A.) was the first denomination to embrace anti-Israel divestment, adopting a resolution in 2004 to begin a process of “phased selective divestment of multinational corporations operating in Israel.” The 2006 GA walked back that position, but the church’s socially responsible investment committee continued to “engage” several companies, reporting in 2010 that Caterpillar was guilty of egregious human rights violations. In 2011, the Committee recommended that the 2012 GA divest from Caterpillar as well as Hewlett Packard and Motorola. A dozen other PC (U.S.A.) committees, caucuses, and networks added their support to the divestment resolution, including the GA Mission Council, Middle East Caucus, Israel Palestine Mission Network, Advisory Committee on Social Witness Policy, and Advisory Committee for Racial and Ethnic Concerns. Unlike the United Methodist Church, the PC (U.S.A.) Pension Committee did not oppose divestment.

At the PC (U.S.A.) General Assembly’s Committee on Middle East and Peacemaking Issues, the leader of the socially responsible investment committee laid out a carefully constructed indictment of the three companies and the Israeli policy in the Palestinian territories that the companies allegedly advanced. Several anti-Zionist Jews were given priority of place at the hearing, including the director of the US Campaign to End the Israeli Occupation, who served as a staff resource for a pro-divestment church department. The GA committee approved the divestment resolution by a 36–11–1 vote. The next day, the leader of the PC (U.S.A.), Stated Clerk Gradye Parsons, published an op-ed in *The Washington Post* endorsing pro-divestment talking points that the measure was the result of a lengthy process and that Caterpillar and the other companies were “roadblocks to peace,” complicit in the suffering of Palestinians. He repeated a common myth in the Presbyterian political canon that the PC (U.S.A.) has called for a two-state solution since 1948. The Church actually has called for peace between Arabs and Jews—and did not even recognize Israel’s right to exist until 1974.

Two days after the GA committee passed the divestment resolution, the matter moved to the full plenary for action. In floor debate, anti-divestment Presbyterians highlighted the divisive nature of the divestment effort, the positive role that Caterpillar plays as an employer of many Presbyterians in the company’s Peoria, IL headquarters, and the likelihood that a substitute motion calling for positive investment in the Palestinian economy would have a far greater impact on achieving peace. After several hours of debate, delegates voted 333–331 to substitute a positive investment resolution. A series of motions to restore the divestment

move were rejected by increasing margins. The final vote in favor of positive investment was 369–290.

The leader of the Episcopal Church was a step ahead of the Methodist and Presbyterian Churches. In a speech in Los Angeles on March 25, Presiding Bishop Katharine Jefferts Schori said Episcopalians should “invest in legitimate development in Palestine’s West Bank and in Gaza.” Divestment and boycotts, she said, is unhelpful and would “only end in punishing Palestinians economically.” Reverend Naim Ateek, the leader of the pro-BDS Sabeel Ecumenical Liberation Theology Center in Jerusalem, reacted with furor. Ateek used crucifixion imagery to attack Jefferts Schori, a fellow Anglican, writing that her words embracing positive investment and opposing divestment “felt like nails hammered into our bodies.” Such fiery rhetoric was nothing new to Ateek, who 12 years earlier said the “Israeli government crucifixion machine is operating daily.” The General Convention of the Episcopal Church, held July 5–12, 2012, backed the Presiding Bishop and roundly rejected resolutions calling for boycotts and divestment.

**Campuses.** Pro-divestment campus groups waged campaigns at several campuses. They achieved a few symbolic wins with student government resolutions at the University of Arizona and the University of California campuses in Irvine and Berkeley, although the latter effort was vetoed by the student senate president. University of California President Mark Yudof assured that no divestment would be undertaken by the University.

At Berkeley, pro-Israel student activists Jessica Felber and Brian Maissy alleged that the University had permitted a hostile anti-Jewish environment to exist on campus by allowing pro-Palestinian groups to hold an “Israel Apartheid Week” replete with mock checkpoints and a faux security barrier. They sued the school under Title VI of the Civil Rights Act of 1964, a law that bans discrimination in programs that receive Federal funds on the basis of race, color, or national origin. The students were stymied in their lawsuit—but felt their efforts were yielding greater protection for Jewish students regardless.

Their complaint alleged that “the university’s actions and omissions present a disturbing echo of incitement, intimidation, harassment, and violence carried out under the Nazi regime and those of its allies in Europe against Jewish students and scholars in the leading universities of those countries during the turbulent years leading up to and including the Holocaust.” Rejecting the claim, Federal judge Richard Seeborg found much of the speech to be protected under the First Amendment. The University did not have an obligation to intervene in the interactions between private students. Judge Seeborg concluded that the University had investigated the complaints, responded properly, and that the students had failed to demonstrate they had been denied educational opportunity. The judge also noted that many of the incidents raised by the plaintiffs to show a hostile environment occurred on different campuses or before the plaintiffs were enrolled at UC Berkeley. The students appealed, but later dropped their suit, along with their claims for monetary damages and legal fees, in exchange for the University agreeing to examine policies that may have allowed anti-Israel students to intimidate pro-Israel students.

**Boycotts.** Efforts to boycott Israeli products, particularly those from the West Bank, gained some momentum in 2012. A major boost came from Peter Beinart, former editor of *The New Republic*. In an op-ed appearing in *The New York Times*, Beinart argued that both anti-Israel BDS activists who support a Palestinian right of return and pro-Israeli leaders who support continued settlement activities were advancing different one-state solutions, each unacceptable. He differentiated boycotts by Zionists, such as himself, of products manufactured in settlements from blanket boycotts of Israeli goods or those initiated by anti-Zionist activists. He called for increased support for Israel within the Green Line and a two-state solution. That could be done, he offered, by refusing to purchase products made over the Green Line, lobbying to exclude settler produced products from free trade deals, and ending IRS deductions for settler charities—coupled with “an equally vigorous embrace of democratic Israel.” Dovish Jewish groups were split on settlement boycotts with J Street actively opposing them and Americans for Peace Now embracing targeted boycotts.

Boycott advocates placed several West Bank products in their crosshairs, including Ahava cosmetics, Sodastream’s home soda carbonation product, Sabra brand Hummus, and dates and wines produced over the Green Line. They also targeted Veolia, a French multinational corporation involved in water supply, waste management, transportation, and energy services. BDS groups contended that Veolia and its subsidiaries operate bus lines for Israeli settlers, wastewater and landfill facilities in the West Bank, and a light rail project in Jerusalem that includes East Jerusalem. They successfully pressured municipalities to avoid or break contracts with Veolia in England and the Netherlands and launched companion efforts in St. Louis, Los Angeles, Boston, Baltimore, and other American cities.

A toolkit produced by a lead Veolia boycott group, the North Coast Coalition for Palestine, explained some of the strategy behind the BDS movement. While the movement’s overarching goal is to pressure Israel to withdraw from some or all of the land the movement considers Palestinian, actual divestment or boycott are not considered necessary. By using as many settings as possible (e.g., city councils, campuses, churches) to highlight alleged Israeli transgressions, the activists achieve much of their purpose without forcing the sale of stock or harming an Israeli company. “Every time that we put the occupation on trial, we win,” the group wrote.

**Pinkwashing.** Another aggressive strategy used by anti-Israel groups set its sights on the lesbian, gay, bisexual, and transgender (LGBT) community. Activists coined the term “pinkwashing” to challenge and arguably silence pro-Israel voices from speaking positively about Israel’s record as the most pro-gay country in the Middle East and among the most pro-gay in the world. (Israel affords broad civil rights protection to LGBT persons, including domestic partner protections and recognition of same-sex marriages performed overseas.) The pinkwashing claim, typically advanced by a member of the LGBT community, is that Israel has used its record on gay rights to direct attention away from the Palestinian issue. City University of New York Professor Sara Shulman wrote an op-ed that was published in



*The New York Times* in which she attacked the Tel Aviv tourism board for spending \$90 million on a campaign to market the city as “an international gay vacation destination.” She said this was part of a “deliberate strategy to conceal the continuing violations of Palestinians’ human rights behind an image of modernity signified by Israeli gay life.”

The pinkwashing charge drew the ire of pro-Israel groups who were outraged with what they saw as a double standard coming from gay activists who themselves were whitewashing the harsh treatment of homosexuals by Palestinian and Arab society in general. Still, friends of Israel could not entirely dismiss that rightist groups had latched onto Israel’s pro-gay record in their pro-Israel messaging. If nothing else, the pinkwashing debate placed into bold relief the chasm over Israel. Friends of Israel looked for ways to proclaim Israel’s accomplishments. Foes often viewed any positive statement about Israel as something nefarious.

### ***Palestinian Christians and 60 Minutes***

A profile on Palestinian Christians on April 22, 2013 by CBS’s “60 Minutes” drew fire from pro-Israel groups, including the Committee on Accuracy in Middle East Reporting in America (CAMERA). The segment lambasted Israel for causing an exodus of Palestinian Christians from the West Bank. CAMERA pointed out that among the report’s numerous factual errors was its underlying premise. According to research conducted by JCPA, the Christian population in the West Bank is not decreasing—and had not decreased since 1967. In the years since Jordanian rule, the number of Palestinian Christians increased from less than 42,500 in 1967 to over 52,000 today. The Christian population grew by 11 % in Bethlehem during that period and by 54 % in the Bethlehem region (including Beit Jala and Beit Sahour). CAMERA’s Christian Media Analyst Dexter Van Zile scored 60 Minutes reporter Bob Simon for misleading viewers. Simon claimed that Palestinian Christians comprise only 2 % of the West Bank due to emigration resulting from Israeli mistreatment. Van Zile pointed out that the population had actually increased and the diminished percentage was a reflection of the dramatic increase in the Muslim population. CAMERA and JFNA also criticized the 60 Minutes report for downplaying anti-Christian pressure within the predominantly Muslim Palestinian society. At year’s end, 60 Minutes stood by its story.

### ***Iran***

On September 28, 2012, Israeli Prime Minister Benjamin Netanyahu, at the opening of the UN General Assembly, dramatically warned of the dangers of Iran acquiring a nuclear weapon. For theatrical effect, he presented a drawing of a round bomb with a fuse at the top. Lines drawn across the bomb indicated Iranian progress

toward its nuclear ambition. He used a red marker to draw a line at the 90 % mark. A “red line” must be drawn, he exhorted, “before Iran completes the second stage of nuclear enrichment.” He estimated that there was not much time before they reached that milestone, perhaps the spring or summer of 2013. Netanyahu also offered praise for President Obama’s warnings to Iran.

American efforts to stem Iran’s nuclear quest were not limited to warnings. Throughout the year, the White House issued Executive Orders and regulations and signed legislation to tighten a regime of sanctions designed to crush Iran’s economy. Regulators cast their net wide, going after Iran’s energy companies, shipping firms, airlines, and financial institutions as well as joint ventures and front companies. They froze American assets and barred access to US financial and commercial systems for violators of American sanctions on Iran.

The effect on the Iranian economy was reportedly devastating. Inflation doubled in 2012, to around 50 %, and GDP shrank by 3.5 %. Still, it was unclear whether economic contraction would achieve the goal of non-proliferation in a country whose leaders seemed more concerned with international saber rattling than with meeting domestic needs.

One program aimed at Tehran that had a measurable success was covert. In June 2012, *The New York Times* reported that President Obama had ordered increased cyber attacks on Iran’s nuclear program. The plan, initiated during the Bush administration, deployed successive versions of a computer worm named Stuxnet that was jointly developed by the US and Israel. The worm was used to infect computers in Iran’s nuclear facilities, disabling as many as 1,000 of the centrifuges necessary to enrich uranium.

## ***Alan Gross***

Jewish American Alan Gross languished in a Cuban prison since 2009, serving a 15-year sentence for crimes against the Cuban state. Gross was working as a subcontractor for the US Agency for International Development (USAID) when he was arrested for bringing computer satellite phone equipment into Cuba without the required permits. Gross allegedly identified himself as a representative of a humanitarian group. The electronics were for use by the isolated 1,500-member Cuban Jewish community. US Secretary of State Hillary Clinton called for Gross’ release, terming his continued imprisonment “deplorable” and a violation of his human rights. Clinton, however, ruled out making deals or concessions to Havana to secure his release.

The Jewish Community Relations Council of Greater Washington, DC, led a petition drive and held rallies calling for Gross to be freed on humanitarian grounds due his deteriorating health and the serious medical conditions of his mother and daughter. Jewish leaders called on Pope Benedict XVI to raise Gross’ plight with Cuban leader Raul Castro during a papal visit to Cuba in March. Gross’ wife Judith took a more combative stance, challenging the US administration for its policies

toward Cuba and describing her husband as a “pawn” in the US-Cuban relationship. In November, she sued the USAID for its failure to protect Gross, seeking \$60 million in damages.

## *Olympics*

At the 2012 Summer Olympics in London, 18-year-old Ally Raisman from Needham, MA, became a global symbol of Jewish pride when she won the individual gold medal for women’s floor gymnastics, with the Jewish wedding and bar mitzvah staple, *Hava Nagila*, playing as her musical selection. Raisman won a bronze medal for her performance on the balance beam and another gold medal with her team, of which she was captain. She dedicated her gold winning floor program in memory of the 11 Israeli athletes who were kidnapped and murdered by Palestinian terrorists at the 1972 Summer Olympics in Munich. NBC network sports commentator Bob Costas remembered the slain athletes during his coverage of the opening ceremony, pausing for a moment of silence. The International Olympic Committee (IOC) had rejected a request to hold an official moment of silence during the curtain raising ceremony. The IOC agreed to mark the somber 40th anniversary in a small ceremony. Costas acknowledged the IOC gesture, but commented “still, for many, tonight with the world watching is the true time and place to remember those who were lost and how and why they died.”

## **The Domestic Arena**

With Democrats in control of the Senate and Republicans in charge of the House, the second session of the 112th Congress was notable for its intense partisanship and gridlock. Major enacted legislation was scarce. One exception was a prohibition on insider trading sponsored by retiring Senator Joe Lieberman (I-CT). Congress also passed fiscal legislation that was remarkable both for what was at stake and the buzz phrases that routinely described it. An extension of tax cuts and unemployment benefits was “kicking the can down the road” so Democratic and Republican leaders could strike a “grand bargain.” Such a deal would ostensibly address the burgeoning Federal deficit, Bush-era tax cuts that were set to expire, and automatic spending cuts known as “sequestration” that lawmakers had adopted to force their own hands.

Jewish lobby groups were outspoken in defense of spending programs, including JFNA, which sought to protect safety net programs important to elderly and low income Jews. A broad array of Jewish groups called for Congress to maintain the maximum rate for charitable deductions at 35 % rather than the Obama administration’s proposal to drop the rate to 28 %. A handful of more liberal groups, including the Union for Reform Judaism (URJ) and the National Council of Jewish Women (NCJW), also called for tax hikes to pay for the spending programs.

After the 2012 election, there was renewed hope that Congress might take action on some long delayed legislative proposals, among them a reform of the nation's immigration laws. The Hebrew Immigrant Aid Society (HIAS) represented the Jewish community in March at a White House meeting to urge immigration reform. HIAS also pushed for an extension of the Lautenberg Amendment, the 1990 provision that enabled hundreds of thousands of Soviet Jews to immigrate to America by claiming presumptive refugee status. A 2004 change to the Amendment has helped religious minorities fleeing Iran.

Leaders from both parties recognized the need to advance immigration reform, but differed on the priority that should be given to border security versus securing the status of an estimated 11 million undocumented persons already in the country. The immigration issue may also have gained priority as Latino voters inched from 8 % of the electorate in 2004, to 9 % in 2008, to 10 % in 2012. Conservative pundits, including *Commentary's* Jonathan Tobin, urged the Republican Party to address immigration, a key concern of Latinos, who favored Democratic candidates over Republican ones by a 7 to 3 ratio in the 2012 election.

### ***Individual/Civil Rights—Gay Marriage***

A Public Religion Research Institute (PRRI) poll showed that 81 % of American Jews favored allowing same-sex couples to marry. LGBT rights activists achieved success in the ballot box, winning referenda on same-sex marriage in Delaware, Maine, Maryland, Rhode Island, and Washington. Voters in Minnesota rejected a law that would have entrenched the ban on gay marriage in that state. Sammie Moshenberg, the NCJW director of Washington operations, commented “we’ve seen tremendous popular support, and we see it’s growing.” The Jewish Federation of Greater Seattle (JFGS) became the first Jewish Federation to take a leadership role advocating for same-sex marriage rights. Together with two dozen other Jewish organizations, including the ADL, Jewish Family Service of Seattle, the Washington State Holocaust Education Resource Center, and the NCJW, JFGS supported Washington United for Marriage in its efforts to defend Washington State’s “marriage equality law.”

### ***Women's Issues***

The administration ran into several stumbling blocks implementing the sweeping health care law known as “Obamacare” or the Affordable Care Act (ACA). Among them was coverage for birth control. Providing a benefit for contraceptives was a priority for women's and progressive groups—and a red flag for religious and conservative groups who objected to paying for contraceptives.

The administration heralded a compromise agreement that shifted the burden of paying for a birth control benefit from the employer to the insurance companies themselves. Spokespeople for the Orthodox Jewish, Catholic, and Evangelical Christian communities said the plan was still a threat to religious liberty, since it exempted only houses of worship and not religiously-affiliated hospitals, schools, and social welfare programs. The Orthodox Union told President Obama in a meeting that its objection was not to contraceptives' coverage per se, but to "government interference in the management of institutions owned by religious groups," according to *The Forward*. Meanwhile, leaders from progressive Jewish and Christian groups belonging to the Religious Coalition for Reproductive Choice praised the President for his birth control stance.

### *Supreme Court*

**Health Care Law.** Americans closely watched a legal challenge to the President's health care law in a case many felt would have a significant impact on the November election. The Supreme Court handed President Obama an early victory upholding his signature health care law. The 5–4 decision surprised many. Chief Justice Roberts, a conservative, sided with the Court's four more liberal justices in finding the bill's insurance mandate constitutional under Congress' power to levy taxes. NCJW, Hadassah, and JCPA praised the decision as did Rabbi David Saperstein of the Religious Action Center of Reform Judaism (RAC), which lobbied for the measure. Saperstein said that the Jewish philosopher Maimonides "placed health care first on his list of the ten most important communal services that a city should offer its residents." Sounding a different note, the RJC's Brooks said "[t]he serious negative effects this law will have on the economy, on jobs, on medical research and development, and on the quality of health care in America, are very troubling."

**Immigration.** Jewish groups were generally pleased with the Supreme Court's decision to deny states the right to upstage the Federal government in enforcing immigration policy. The American Jewish Committee (AJC) praised the *Arizona v. United States* decision, but expressed disappointment that the Supreme Court let stand Arizona's law allowing police to demand proof of legal status of those reasonably suspected to be undocumented. Richard Foltin, the AJC's Director of National and Legislative Affairs, warned that the policy could lead to racial profiling and civil rights abuses.

**Ministerial Exception.** Another closely watched Supreme Court case was *Hosanna-Tabor Evangelical Lutheran Church and School v. EEOC* which focused on the "ministerial exception" clause. A Church teacher, Cheryl Perich, was fired for challenging a Church decision that disallowed her to return from a medical leave of absence. The Church said she violated the church's teaching by turning to the courts. The Court unanimously held that Federal anti-discrimination laws provide a ministerial exception for religious organizations to hire their own religious leaders.

**Jerusalem.** Most Jewish groups lined up with the ADL in support of the right of American citizens born in Jerusalem to have “Israel” listed as their place of birth on their US passports. The Supreme Court, in *Zivotofsky v. Clinton*, rejected the administration’s argument that the passport determination was a “political question” that touched on foreign policy and thus not an appropriate matter for judicial review. The court required a lower court to hear Zivotofsky’s case. AJC did not file a brief in the case, agreeing that Jerusalem is the capital of Israel, but preferring to see the matter handled by Congress rather than the courts.

**Same-Sex Marriage.** While LGBT activists took their case state-by-state, a showdown was shaping up in the Supreme Court. Jewish groups were sharply divided over a pair of cases on same-sex marriage. The first case would test the constitutionality of the Defense of Marriage Act (DOMA), a law banning Federal recognition of same-sex marriages recognized in the handful of states and foreign countries that permitted them. The second looked at a constitutional amendment passed by referendum in California overturning a state court decision mandating the marriage right. The Orthodox Union (OU) expressed disappointment in February 2013 when the Ninth Circuit ruled as unconstitutional California’s “Proposition 8” which banned same-sex marriage in the state. The OU pledged to support efforts to overturn the Ninth Circuit decision. In a statement, the OU opined that “Jewish law is unequivocal in opposing same-sex relationships,” adding that “while Judaism also teaches respect for others and condemns discrimination, we as Orthodox Jewish leaders, oppose any effort to change the definition of marriage to include same-sex unions.” The OU issued a similar statement in May 2012 when President Obama declared his support for same-sex marriage. Agudath Israel of America (AIA) went a step further, criticizing NJDC chair Mark Stanley’s praise of the Obama decision. “[T]o imply that a religious value like “tikun olam”—and by association, Judaism—is somehow implicated in a position like the one the president articulated is outrageous, offensive and wrong” read the AIA statement. “The Orthodox Jewish constituencies represented by AIA, as well as countless other Jews who respect the Jewish religious tradition, remain staunch in their opposition to redefining marriage.”

Many of the non-Orthodox Jewish policy groups lined up in support of same-sex marriage. ADL took the lead in drafting an amicus brief that was joined by NCJW, URJ, the Central Conference of American Rabbis (CCAR), the Women’s League for Conservative Judaism, Hadassah, and others. URJ’s president Rabbi Rick Jacobs and CCAR’s president Rabbi Jonathan Stein said in a statement “as the purveyor of civil marriage, government should embrace an inclusive definition of marriage that establishes equality for all couples, regardless of the sex of the people involved.”

**Voter ID.** Jewish groups participated in several challenges to laws mandating that Americans provide photographic identification or proof of citizenship to vote. Liberals typically viewed the laws as an undue burden on the right to vote, designed to suppress the vote of minorities and the poor, all groups that tend to favor Democrats. Conservatives generally backed such laws, viewing them as a minimal inconvenience necessary to prevent voter fraud. Conservative radio host Dennis Prager disagreed, saying that liberals “demeaned blacks” by accusing Republicans of racism in seeking the laws. “One can only infer that the argument that demanding

photo ID for voting will disenfranchise many blacks suggests that many blacks lack the capacity to obtain a photo ID.”

Liberal Jewish groups, including the RAC praised the DC Circuit Court for striking down a Texas voter ID law under the preclearance provision of the Voting Rights Act. NCJW praised Pennsylvania’s Supreme Court for sending that states voter ID registration law back to a lower court for further review, rendering the law inoperative in the fall election. The ADL wrote Attorney General Eric Holder asking the Department of Justice to reject the Texas law because it would “negatively and disproportionately affect ballot access for minority, young, rural, collegiate, elderly, low-income, and disabled voters,” and enforcement of the law would result in such voters being subjected to discrimination, intimidation, and harassment.” In Minnesota, Jewish Community Action joined with the local ACLU, the League of Women Voters, and Common Cause to challenge a voter ID ballot initiative.

**Supreme Court.** On October 4, 2012, the Supreme Court denied a hearing to Sholom Rubashkin, the 53-year-old chief executive of Agriprocessors, an Iowa-based kosher meat processing giant that was raided in 2008 by Federal agents and charged with hundreds of immigration and labor violations. Federal prosecutors dropped the immigration and labor charges against Rubashkin, who was a member of the Lubavitch Hasidic sect. But they pursued and secured a conviction on arcane financial laws, bank fraud, and other charges. He was sentenced to 27 years in Federal prison. Rubashkin appealed, arguing that the sentence was unduly harsh for a first-time offender, that the judge had numerous undisclosed communications with prosecutors, and that she was biased as evidenced by her comment during bail proceedings that Rubashkin was a flight risk because he is Jewish. His appeals, including a request for Supreme Court review, proved fruitless as supporters shifted their focus to a campaign for presidential clemency.

## *Guns*

Homicide claimed more than 11,000 American lives in 2012, including 68 who were killed in seven mass shootings. Among the dead were 12 moviegoers in Aurora, CO, 7 worshippers at a Sikh temple in Wisconsin, and 26 students and educators at Sandy Hook Elementary School in Newtown, CT. A 6-year-old Jewish boy named Noah Posner was among the victims of the shooting in Newtown. He had been shot 11 times. His mother, Veronique, told *Ha’aretz* that if the killer “had shown up at Sandy Hook with a knife or a less powerful weapon, he may have harmed some people but it would not have been the mass carnage we saw ... This topic has wings for me. It has got to take flight.” The family’s rabbi, Rabbi Shaul Praver, allowed the boy to be buried in a blue tallit, or prayer shawl, even though he had not yet had a bar mitzvah. Blue was his favorite color.

Jewish leaders from the four religious movements, along with the ADL, AJC, JCPA, NCJW, and Hadassah joined a call for a comprehensive approach that would help to end the spate of mass shootings. A JCPA resolution, backed by the agencies, called for legislation requiring universal background checks, firearm registration,

limits on the most dangerous weapons, efforts to deal with the mental health issues that plagued many of the mass killers, and a “serious national conversation” about the culture of violence in media and video games.

### ***Hurricane Sandy***

A Category 2 hurricane drenched 24 states but delivered its strongest punch to the Northeast coast where it came ashore on October 29, 2012. Hurricane Sandy was, ironically, a “perfect storm.” It was a staggering 1,100 miles wide, making landfall at high tide during a full moon when the tide is at its peak.

Large swaths of coastal New Jersey, New York City, and western Long Island were heavily damaged. The storm surge flooded auto tunnels and mass transit stations in lower Manhattan, knocking out transportation, while flood waters overwhelmed power stations and high winds downed overhead lines plunging the region into an extended blackout. More than 100 people were killed by the storm.

*The New York Times* reported that damages from the storm neared \$50 billion. Among the damaged property were 70 synagogues, along with as much as 80 tons of Jewish books and ritual items, according to New York’s *Jewish Week*. The storm’s waters were equal opportunity destroyers, flooding Orthodox synagogues in seaside parts of Brooklyn and Queens along with the Greenwich Village home of Congregation Beit Simchat Torah (CBST), the world’s largest lesbian, gay, bisexual and transgender synagogue. CBST members gathered the next week for the solemn task of burying damaged sacred texts, enough to fill two graves at the congregation’s cemetery.

Jewish organizations organized teams of volunteers and raised several million dollars for relief efforts. Jewish singer Matisyahu donated the proceeds of a newly-released song, “Happy Hanukkah” to assist storm victims.

In the aftermath of the storm, a perennial controversy emerged over whether Federal disaster relief should be made available for religious institutions. The OU encouraged synagogues to apply for assistance from the Federal Emergency Management Agency and lobbied Congress to require that religious institutions be placed on equal footing with non-religious properties. Applicants reported that they were nonetheless denied assistance because of government policy, which views public funding of religious institutions as a violation of the Establishment Clause of the First Amendment.

### ***Protestant-Jewish Fallout***

In late 2012, relations between the organized Jewish community and mainline Protestant churches reached its lowest point in years. Decades of dialogue and high level agreements in the 1970s and 1980s had led to warm ties that were tested in recent years by differences over the Israeli-Palestinian conflict, especially



divestment debates in several of the denominations. Jewish and Protestant leaders created a roundtable in 2005 to promote communication and repair the breach. However, Jewish leaders said they were blindsided by an October 5, 2012 letter to Congress signed by 15 church leaders calling for an inquiry into US aid to Israel. The letter claimed that US military support for Israel was “unconditional” and should be investigated because of Israel’s indiscriminate use of that aid in ways that harmed Palestinians. The letter was signed by leaders of the umbrella National Council of Churches, United Methodist Church, Presbyterian Church (U.S.A.), United Church of Christ, and Evangelical Lutheran Church in America. Notably absent was any signer from the Episcopal Church.

Jewish groups condemned the statement, the lack of communication preceding its release, and “the vicious anti-Zionism that has gone virtually unchecked in several of these denominations.” They pulled out of an October 22–23, 2012 meeting of the 8-year old roundtable, an escalation that resulted in prominent coverage in *The New York Times*.

Explaining the move, Rabbi Noam Marans, AJC’s director of Interreligious and Intergroup Relations, questioned why the Christian leaders were so focused on “their habitual demonization of Israel” rather than on the Christians across the Middle East who were being “persecuted and martyred.” Marans and other Jewish leaders called for a summit of the senior leaders of the churches and Jewish agencies to replace the roundtable for the purpose of determining whether a more “productive path forward” could be achieved for the two communities.

### *Evangelical-Jewish Ties*

Jews continued to encounter the massive evangelical Christian community—numbering some 60 million Americans—almost 1 in 4 US adults—geographically and politically set apart from the Jewish community, but close on Israel and other concerns including overseas religious persecution, environmental protection, and free exercise of religion in America.

Not too long ago, only a small segment of the Jewish community responded favorably to overtures from evangelical Christians, fearing efforts to convert Jews or doubting the sincerity of their concern for Israel. Pastor John Hagee’s Christians United for Israel (CUFI) put some of those concerns to rest, and found growing support for his signature “Night to Honor Israel” programs in dozens of communities. CUFI announced that it passed the one million member mark in 2012.

### **Looking Ahead**

After a tense campaign that challenged the president’s stance on Israel, the administration hoped that a successful presidential trip to Israel would serve as a “reset” button—and that America’s new Secretary of State John Kerry would

be able to jump start the stalled Israeli-Palestinian peace process. But mounting conflict in Syria, the continued fallout of the Arab Spring, the exit of a respected Palestinian prime minister, and the ambivalence of many mainstream Jewish groups all complicated that mission. At home, bipartisan winds were blowing as the Jewish community anticipated action on immigration, gun policy, and fiscal policy.

## Chapter 4

# Jewish Communal Affairs

Lawrence Grossman

Were American Jews on the cusp of a cultural renaissance that would redefine Judaism for the twenty-first century, or were only the most tenaciously Jewish—primarily the Orthodox—going to dominate the community, as the uncommitted majority gradually disappeared? Which direction American Jewry was taking in 2013 seemed to depend on which coast you were on.

“L.A. as a Model for the Jewish Future” was the title of an article in *The New York Jewish Week* (Mar. 22, 2013) describing the recent international conference of the Jewish Funders Network in Los Angeles. Jay Sanderson, founder and former head of the Jewish Television Network and now chief executive of the Jewish Federation of Greater Los Angeles, called his city a “great Jewish laboratory” for the rest of the country: “L.A. is America, only sooner.” Hollywood director Jill Soloway explained that for creative young Jews, “It’s about joy—not sadness, the way it was when I grew up.” Soloway described how she and her friends were creating Jewish events “where you’d feel that if you didn’t show up you’d really miss out... a mash-up of the traditional and the secular in an irreverent but serious way.”

Far different was the view of Jewish Theological Seminary Professor Jack Wertheimer, who wrote an article for *Commentary* (Sept. 2012) whose title asked, “First New York’s Jews, Then America’s?” Citing data from *The Jewish Community Study of New York: 2011*—a full analysis of which can be found in Chap. 2 of this volume—Wertheimer noted that the 37 % of New York Jews with no religious affiliation scored very low not only on religious measures of Judaism, but also on markers of secular Jewish identification. “It is time to put to rest the fable, common in some circles,” he wrote, “that those who do not identify with a denomination are an innovative breed of intrepid pioneers intent on carving out a new form of Jewish identity” when in fact they were “progressively disengaging from every aspect of Jewish life.” And with the decline of the non-Orthodox streams in the city, Wertheimer predicted

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that “the Orthodox community will become the dominant sector of New York’s Jewry in a generation,” and concluded, for good measure: “as go the Jews of New York today, so will go American Jewry tomorrow.”

In truth, neither the universalistic, experimental model of Judaism nor the particularistic, traditionalist version was confined to any one coast. Across the country, on issue after issue, American Jews struggled with the tension between these disparate Jewish worldviews.

## American Jews and Israel

### *Jews Debate Israeli Policy*

A special report on “Judaism and the Jews” published by *The Economist* (July 28, 2012) led off with the heading “Alive and Well.” This was followed on the next line by something of a qualification: “Judaism is enjoying an unexpected revival.... But there are deep religious and political divisions, mostly centered on Israel.” A blog posted on New Year’s Day 2013 on the *Ha’aretz* website put it more starkly, wondering, “Will 2013 be the year American Jews secede from Israel?”

Since President Barack Obama took office in 2009, American Jewry had been divided between those, such as the J Street organization, that supported his Middle East policies calling for both Israeli and Palestinian concessions; those backing Prime Minister Netanyahu’s insistence on bilateral talks with no preconditions; and the major centrist organizations that sought above all to keep the American bond with Israel a bipartisan priority and to head off any rift between the two governments. Some observers of the community suggested that young, predominantly liberal American Jews were becoming increasingly alienated from an Israel they perceived as an occupying power that did not reflect their values (see *American Jewish Year Book 2012*: 115–24).

As if these conflicts were not painful enough, at the first-ever *Jerusalem Post* Conference, held in New York on April 29, 2012, important Israeli guests inflamed the debate further. Former Prime Minister Ehud Olmert used the occasion to attack Netanyahu’s policies both in regard to the Palestinians and toward Iran, and to praise President Obama, enraging many in the audience. Other Israeli politicians, military men and former security chiefs then joined in on one side or the other in an undignified and at times raucous exchange.

It was exactly this kind of acrimonious atmosphere that ACCESS, the American Jewish Committee’s group for young professionals, sought to avoid in a conference it organized in cooperation with the Reut Institute in early May. The purpose was to encourage a “big tent” conception of legitimate Jewish policy options about Israel. Featured speakers Gil Troy and Yossi Klein Halevi emphasized the complexity of the challenges facing Israel, the importance of being able to see things from the perspective of others, and the need for arriving at consensus positions.

The Celebrate Israel Parade that occurred on June 3, 2012 in New York City managed to establish a sense of unity by focusing on the threat to Israel posed by Iran's nuclear program. Subordinated for the moment was an unsuccessful attempt by a group calling itself JCCWatch to exclude from the event a cluster of self-styled "progressive" Jewish bodies that favored an end to Israel's presence on the West Bank and creation of a Palestinian state—Americans for Peace Now, Meretz-USA, New Israel Fund, and Rabbis for Human Rights-North America. (Another split within the community that the parade resolved, at least for the moment, was over recognition of gay, lesbian, bisexual and transgendered Jews. For the first time in the parade's 48-year history an LGBT contingent marched under its own banner.)

Yet the parade's announced attendance of 35,000 was very misleading since the great majority of the spectators were Modern Orthodox and most of the marchers were day school students who were required to be there. Gary Rosenblatt, editor of *The New York Jewish Week*, worried "about the level of participation—or lack thereof—of the great majority of New York Jews," and asked, "Is this a microcosm of the American Jewish relationship with Israel going forward?" (*New York Jewish Week*, June 8, 2012).

At the time, the Israel issue was already deeply enmeshed in the 2012 American presidential contest. Hoping to capitalize on perceived uneasiness among Jewish and Christian evangelical voters with the administration's policies toward Israel, Republican presidential aspirants ignored the traditional treatment of Israel as a bipartisan matter and lashed out strongly at the president. At the American Israel Public Affairs Committee (AIPAC) Policy Conference in March 2012, potential Republican candidates Rick Santorum, in person, and Mitt Romney and Newt Gingrich, via satellite, warned that Obama could not be trusted to protect Israel's security. The president, addressing the conference, assured his audience that he "had Israel's back" and while he would give diplomacy and sanctions time to resolve the crisis raised by Iran's nuclear program, "we can't afford to wait much longer." Rejecting containment of a nuclear Iran as an option, Obama promised, "I will not hesitate to use force...."

Despite the best efforts of the Republican Jewish Coalition and the recently formed Emergency Committee for Israel, despite the millions of dollars contributed by Sheldon Adelson and other conservative Jewish donors to the effort to defeat Obama, and despite a campaign visit to Israel by Republican candidate Romney, the president won reelection handily. He received 69 % of the Jewish vote to Romney's 30 %, scoring a few percentage points lower than 4 years earlier, but the drop was proportionate to the decline in his support among the electorate as a whole.

While it came as a surprise to some avid Jewish Republicans, the eventual Jewish voting breakdown was more or less predicted and its reasons analyzed in a poll conducted in late April and early May by Steven M. Cohen and Samuel J. Abrams for the Workmen's Circle. Cohen and Abrams found that Jews were more than two-to-one for Obama because relatively few of them voted on the basis of the candidates' stands on Israel. Rather, the bulk of American Jews, more liberal in their outlook on the economy and social issues than most Americans, felt that President Obama embodied their progressive values. These findings matched the conclusions

of “Chosen for What? Jewish Values in 2012,” a survey by the Public Religion Research Institute (PRRI) released in early April. It noted that a commitment to social equality was rated by 46 % of American Jews as the most important aspect of their Jewish identity, far surpassing any other response. Twenty percent cited support for Israel and 17 % religious observance. Among Jewish Democrats the percentage choosing social equality rose to 54 %, and among Republicans it stood at just 22 %, 15 % lower than support for Israel and 2 % behind religious observance.

Clearly, American Jews who resonated to the Republican message in 2012 tended to be Orthodox, both because Israel was at the top of the Orthodox agenda and because the traditional family values espoused by Orthodoxy were similar to Republican views. A neighborhood-by-neighborhood breakdown of the voting in New York City by *The New York Times* (Nov. 23, 2012) found that “Mr. Obama’s worst precincts were in Orthodox areas like Ocean Parkway and Williamsburg in Brooklyn and Kew Gardens Hills in Queens. In a few precincts in Borough Park, Brooklyn, Mr. Romney won more than 90 % of the vote.” In politics as in other areas of life, the Orthodox community was increasingly diverging from the patterns of the non-Orthodox majority.

Events in the immediate aftermath of the election appeared to confirm campaign assurances that a reelected Obama would be no threat to the Jewish state. Both during Israel’s Operation Pillar of Defense operation aimed at stopping Hamas shelling from Gaza (Nov. 14–21, 2012) and at the UN General Assembly vote that gave Palestine non-voting member status (Nov. 29, 2012), the administration backed Israel, justifying its military operation and opposing the UN initiative. Even when Israel reacted to the UN vote by announcing plans to build in the disputed E-1 zone northeast of Jerusalem, a move that critics claimed would make a contiguous Palestinian state on the West Bank impossible, Secretary of State Clinton’s response, that this would “set back the cause of a negotiated peace,” was notably mild. But these events uncovered deep rifts among American Jews.

Soon after Israel began its attack on Gaza, Rabbi Sharon Brous, a prominent Conservative rabbi whose synagogue, the nondenominational IKAR congregation in Los Angeles, attracted many young people by projecting anti-establishment spirituality, sent a message to her congregants about the conflict. In carefully balanced phrases, she wrote that “the people of Israel need our strong support and solidarity,” but that “does not diminish the reality that the Palestinian people are also children of God, whose suffering is real and undeniable.” Brous recommended immediate peace negotiations with the Palestinian Authority. She was immediately attacked in the *Times of Israel* (Nov. 18, 2012) by another Conservative rabbi, Daniel Gordis, American-born but now working at the Shalem Center in Israel. Gordis viewed Brous’s statement as a typically liberal universalized expression of Judaism that is unable to express “which side is good and which side is evil.” Gordis asked, “Why cannot a leader of the American Jewish community say that the only reason that Israel and Hamas are at war is that Hamas wants to destroy Israel?” This exchange, the subject of a cover story in the *Los Angeles Jewish Journal* (Nov. 29, 2012), set off a chain of further polemics from the two principals and other concerned parties.

The controversy evoked in the wake of the UN vote was both more extensive and more acrimonious. The General Assembly upgraded the status of the Palestinians with only seven other nations joining the US and Israel in opposition. Several rabbis immediately weighed in. One public letter, released by seven non-Orthodox rabbis from White Plains, New York (their Orthodox colleague declined to sign), stirred little controversy. It urged that the UN vote be “greeted with cautious optimism and not simply recrimination, finger-pointing and expressions of despair” since, after all, Israel itself was committed to a two-state solution. “Rather than condemning and bemoaning this resolution,” the rabbis continued, “we should urge the Palestinians to prove that their intention is indeed to rectify their mistake of 65 years ago.”

But another letter created an uproar. It was an e-mail message to synagogue members signed by the clergy and lay leadership of B’nai Jeshurun in Manhattan—a prominent nondenominational congregation that served as a model for IKAR, and the place where Rabbi Brous had interned before moving west—and got extensive coverage in *The New York Times* (Dec. 5, 2012). It stated: “The vote at the UN yesterday is a great moment for us as citizens of the world. This is an opportunity to celebrate the process that allows a nation to come forward and ask for recognition.” Some congregants interviewed by the *Times* expressed pride that their leaders had taken a principled position in opposition to Israeli policy, but others were appalled. As one put it, “It’s not as if we don’t support a two-state solution, but to say it with such a warm embrace—it is like a high-five to the PLO, and that has left us numb.”

Amid reports of acrimony within the congregation over the e-mail and denial by some signatories that they had been consulted about the language, B’nai Jeshurun’s rabbis issued another e-mail expressing “regret” for the “feelings of alienation” that had been evoked, and declaring that they were “passionate lovers of Israel.” Although affirming “the essence of our message,” they went on, “we feel that it is important to share with you that through a series of unfortunate internal errors, an incomplete and unedited draft of the letter was sent out which resulted in a tone which did not reflect the complexities and uncertainties of this moment.”

After Israel announced the construction plans for E-1 on November 30, 2012, Abraham Foxman, national director of the Anti-Defamation League (ADL), minimized the move’s significance. He noted that Israel was understandably provoked by the Palestinian victory in the UN, that the announcement should be seen in the context of Israeli domestic politics, and that Israel had no immediate plans to implement the decision. The Reform movement issued an even-handed resolution criticizing both Palestinian recourse to the UN and Israel’s designs on E-1. But Americans for Peace Now, J Street, and Rabbis for Human Rights-North America organized an open letter signed by 400 rabbis and cantors expressing support for Israel but charging that the E-1 plan would make a two-state solution impossible, and added that “the current situation in the occupied territories violates Palestinian human rights and undercuts the very values on which Israel was founded—democracy, liberty, justice and peace.”

The AIPAC Policy Conference in March 2013 turned into a love-in between the pro-Israel community and the administration, as Vice President Joe Biden described the high degree of military cooperation between the two countries, declared that

“President Obama is not bluffing” in his insistence that Iran would not be allowed to attain a nuclear capacity, and made no reference to any territorial concessions Israel might have to make. The president’s 3-day visit to Israel later in the month and especially the extraordinary speech he delivered before an audience of university students in Jerusalem reinforced the sense that Obama not only understood Israel’s situation but also shared a profound emotional bond with the Jewish state.

If Obama’s successful visit eased apprehensions about the president’s intentions, it hardly calmed the dispute raging within the American Jewish community. On April 3, 100 well-known American Jews signed on to a letter to Prime Minister Netanyahu, initiated by the Israel Policy Forum, urging him to respond to Obama with a declaration that Israel was prepared “to make painful territorial sacrifices for the sake of peace.” The letter suggested that such an Israeli commitment on territorial concessions “would challenge Palestinian leaders to take similarly constructive steps, including, most importantly, a prompt return to the negotiating table.” The next day, the Emergency Committee for Israel issued a counter-letter to the prime minister insisting that “one thing we never presume to do is instruct our friends in Israel on the level of danger to which they should expose themselves.”

How to resolve the Israeli-Palestinian conflict was not the only issue that generated American Jewish anxiety about Israel. The Orthodox legal monopoly on Israeli Judaism, long a complicating factor in American Jewish-Israeli relations, moved from simmer to boil. In part this was due to the higher profile the issue gained in connection with the 2013 Israeli election. The new Yesh Atid party, running on a platform of ending Haredi privileges and encouraging Jewish religious pluralism, became the second largest party with 19 Knesset seats, emerging as a vital component of Netanyahu’s new Haredi-less coalition. The growing resentment against the Orthodox establishment also found expression in increased sympathy, in Israel and even more so in the US, for the activities of Women of the Wall, mostly American and other Anglophone women who tried to pray and read the Torah, while wearing prayer shawls, on the first day of each Hebrew month at Jerusalem’s Western Wall. Since their behavior contravened the Orthodox rules in force at the Wall, this led to arrests, provoking outrage among liberal American Jews who saw this as a simple matter of religious freedom. Soon after forming his new government, Prime Minister Netanyahu appointed the head of the Jewish Agency, former Soviet refusenik Natan Sharansky—a great hero in the eyes of American Jewry—to devise a compromise solution. But a Jerusalem court ruling in late April declaring the existing restrictions on women at the Wall invalid raised doubts about Sharansky’s role and authority.

The problem at the Wall, however, was but one element of a much larger religion-state debate in which many non-Orthodox American Jews found the Israeli notion of government-supported religion both strange and undemocratic. The American Jewish Committee addressed the problem with an all-day colloquium in December 2012 on the future of Israel’s Chief Rabbinate. A wide range of Israeli and American Jewish leaders in attendance probed the options for the future of Israeli Judaism. Some suggested that a change in the makeup of the Israeli rabbinate would render it more user-friendly and less obstructive (elections for new chief rabbis were coming up), but others insisted that nothing less than American-style free-market



religion—taking government out of marriage, divorce and conversions—and making the chief rabbi nothing more than a Jewish moral voice, could afford a solution.

Amid the disagreements that ran through the Jewish community over Israel, the moderate mainstream leadership sought to convey the message that, fundamentally, all was or would soon be well. “Don’t Mistake Criticism of Policies as Lack of Caring for Israel,” wrote *The New York Jewish Week’s* Gary Rosenblatt (Oct. 26, 2012). Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations, denied that young Jews were alienated from Israel. While on a visit there, he told the *Jerusalem Post* (Feb. 13, 2013) that the problem was really one of ignorance, “not disaffection,” and that steps were being taken to educate the younger generation. The Jewish Community Relations Council of New York hired Matthew Ackerman to a newly created staff position in 2012, director of Jewish intracommunal affairs. He was to organize a task force that would compose a public statement on Israel acceptable to all sectors of New York Jewry, and plan “Israel Talks,” a program of forums in four local neighborhoods to promote mutual respect in debates about Israel. “It’s about creating a positive dynamic,” said Ackerman.

### *Combating Anti-Israel Activity*

The mainstream leadership of the Jewish community recognized that coolness toward Israel tended to be found on the left of the political spectrum—a perception graphically illustrated by the opposition that emerged on the floor of the Democratic National Convention to the insertion of a reference to Jerusalem as Israel’s capital (and a mention of God) into the party platform.

A prime example of the challenge from the left was the charge of “pinkwashing,” the use of Israel’s comparatively good record on gay rights to avert attention from its treatment of the Palestinians. The Israeli government and its American supporters had for some time sought to get “beyond the conflict” by convincing liberal Americans that Israel was far more democratic and protective of human rights than the Arab world. Sarah Schulman, a professor and gay activist, published an op-ed titled “Israel and Pinkwashing” in *The New York Times* (Nov. 22, 2011), charging that Israel cynically publicized an exaggerated image of itself as a paradise for gays and lesbians to distract the attention of liberals from its oppression of the Palestinians. She developed her argument into a book, *Israel/Palestine and the Queer International*, that appeared in late 2012. Schulman was scheduled to speak about her book at the Lesbian, Gay, Bisexual & Transgender Community Center in New York City the following February; and for the occasion, the Center lifted a moratorium it had instituted 2 years before on renting space for discussion of the Israeli-Palestinian conflict. But protests from local Jewish groups and gay elected officials convinced the Center to cancel the event. Undeterred, Schulman went ahead with plans for a 2-day conference she organized on “Homonationalism and Pinkwashing” in April, cosponsored by the Graduate Center of the City University of New York (the venue for the conference) and its Center for Lesbian and Gay Studies.

Jewish communal leadership employed a number of strategies to neutralize left-wing criticism of Israel. In 2010, The Jewish Federations of North America (JFNA) and the Jewish Council for Public Affairs (JCPA) had jointly formed the Israel Action Network (IAN) for this purpose. As reported in the *Forward* (Dec. 7, 2012), IAN avoided confrontational tactics, preferring to engage “critics—especially liberals—who may be sympathetic to the Palestinians, by addressing their concerns in a broader context.” Thus when anti-Israel elements used the charge of pinkwashing to force the cancelation of a forum of Israeli gay activists in Seattle, IAN not only got an apology from the sponsoring organization, but also dialogued with leaders of the local gay community about the historical parallels between discrimination directed at Jews and at gays.

AIPAC, the powerful pro-Israel lobby, also moved to contain anti-Israel sentiment on the left by subtly modifying its traditional center-right ideological complexion and bringing more political progressives on board. This strategy was evident at the AIPAC Policy Conference in March 2013, which featured a number of black and Latino speakers, as well as sessions dealing with Israel’s record on matters of concern to American liberals such as gay rights, healthcare, and immigrant absorption. This attempt at outreach did not go unnoticed by those who opposed AIPAC’s posture on the peace process. “The greatest threat to Israeli democracy remains the occupation,” wrote Alan Elsner, vice president for communications at J Street. “As long as Israel continues to build settlements, progressives are not going to take seriously its claim to favor a two-state solution” (*Forward*, Mar. 29, 2013).

The thorny problem of how to handle dissenting voices on Israel (see *American Jewish Year Book 2012*: 120–21) continued to vex the communal leadership. While the “big tent” metaphor was attractive, it remained unclear who was in and who was out. With less than 2 days’ notice, the Educational Alliance’s 14th Street Y in New York City canceled an event scheduled for May 27, 2012, sponsored by Jewish Voice for Peace (JVP), an organization designated by the ADL as anti-Israel. The program was organized by Young, Jewish and Proud, JVP’s youth wing, and would have focused on Boycott, Divestment and Sanctions (BDS) against Israel. The Y ascribed the cancellation to security and safety concerns, an explanation that was not given universal credence. A few months later, Peter Beinart, scheduled to discuss his new book *The Crisis of Zionism*, which attacked Israeli policy toward the Palestinians and urged a boycott of West Bank products, was himself boycotted when the Atlanta Jewish Community Center’s Jewish book festival withdrew its invitation to him in response to protests. He gave his talk to a standing-room-only crowd at a nearby site.

In March 2013, the 92nd Street Y in New York City advertised “A Conversation with Roger Waters,” scheduled for April 30. Waters, front man for the Pink Floyd group in the 1970s, was well known in the music world and the event quickly sold out. But he was also virulently anti-Israel and a supporter of BDS. Complaints poured into the Y and to UJA-Federation of New York, its primary funding source. On April 4, the event was canceled with no explanation.

April 4 was also the date that Ansche Chesed, a synagogue on Manhattan’s Upper West Side, was to host a panel dealing with “Israel-Equality-Democracy.” But when flyers for the event indicated that BDS would be under discussion, Rabbi

Jeremy Kalmanofsky requested the organizers to move it elsewhere since “our institution is not interested in entertaining the merits of that position or fostering discussion of such a policy.” If moving the panel discussion were impossible, the rabbi insisted that the name of the synagogue not be used in advertising, and only the address be mentioned. Congregation Beit Simchat Torah, the city’s gay and lesbian synagogue, agreed to host the event. Rabbi Kalmanofsky told the *Forward* (Mar. 14, 2013): “I’m not sorry they’re having it, I’m not sorry my friends are participating, and I’m not sorry it’s not in my house.”

Even an Orthodox, strongly Zionist institution could find itself in a similar situation. The student-run editorial board of the *Cardozo Journal of Conflict Resolution*, published by Yeshiva University’s Benjamin Cardozo Law School, invited former president Jimmy Carter to accept its Advocate for Peace Award on April 10, 2013, and answer questions from the audience. Carter, who had been instrumental in negotiating the Camp David Peace Accords between Israel and Egypt in 1978, had turned increasingly anti-Israel after his presidency, and in a 2006 book, *Palestine: Peace Not Apartheid*, had accused the Jewish state of the latter. Cardozo alumni and Yeshiva University donors castigated the school’s administration, some threatening to withhold financial support, and others saying they would picket the event. The university, for its part, found itself unable to override the students’ action. President Richard Joel announced his strong disagreement with Carter’s opinions about Israel and explained that the honor “in no way represents a university position on his views, nor does it indicate the slightest change in our steadfastly pro-Israel stance.” Joel promised to invite noted anti-Carter law professor Alan Dershowitz to Cardozo to speak about the former president. The event honoring Carter, closed to the press, passed without incident, and Dershowitz, who appeared on April 29, charged that for Carter, “it’s about right and wrong, and Israel is always wrong.”

When it came to judging the political suitability of guest speakers, the Jewish community could sometimes find the tables turned. Pamela Geller, a virulent Jewish opponent of radical Islam, was scheduled to speak at the Great Neck Synagogue, an Orthodox congregation on Long Island, on April 14, 2013, together with the father of an American soldier killed in Afghanistan. Her topic was “Imposition of Sharia in America.” The synagogue canceled the event after receiving messages of protest from Jews and non-Jews who feared that her talk would inflame local interreligious relations, the ADL warning that Geller, “under the guise of fighting radical Islam, absolutely demonizes an entire religion.” The local Chabad congregation hosted her talk instead.

Many in the Jewish community viewed the college campus as a particularly troublesome source of anti-Israel invective. Nevertheless, in October 2012 the American-Israeli Cooperative Enterprise (AICE) issued an optimistic report about the campus situation. Over the past year, it said, 97 % of American colleges and universities had experienced no anti-Israel incidents at all; one-third of all incidents occurred on ten campuses, four of them in the California state system; most of the episodes were traceable to two organizations; and only two universities had voted for divestment from Israel (neither had actually divested). A tongue-in-cheek editorial in *The New York Jewish Week* (Oct. 23, 2012) commented, “That is good news. We wonder if our community will be able to handle it.”

The situation on the California campuses received considerable attention. In July 2012, a state university advisory panel found that Jewish students sometimes faced a hostile environment, and raised the possibility of limiting some forms of hate speech. However the difficulties of implementation as well as First Amendment concerns prevented any action. Many pro-Israel campus groups adopted the tactic of moving “beyond the conflict,” that is, highlighting Israeli accomplishments in such non-military fields as culture, science and hi-tech, but to no avail. In early December, the student government legislature at UC Irvine—where anti-Israel protestors had disrupted a talk by Israeli ambassador Michael Oren in 2010—unanimously backed a divestment measure. In April 2013, following an all-night debate, the UC Berkeley Student Senate voted 11–9 to divest from companies that supplied material to the Israeli army, a position voted down a week earlier at UC Santa Barbara. Demonstrating that the anti-Israel push was not confined to any one state, an official advisory committee of Brown University in Rhode Island recommended divestment to its administration, as did the Oberlin College Student Senate.

In November 2012, Harvard Hillel refused to allow an event titled “Jewish Voices against the Occupation” to be held on its premises since one of the cosponsors, the Harvard College Palestine Solidarity Committee, supported BDS. The Jewish organization seeking to cosponsor the event complained that Hillel was “moving farther and farther from being the ‘foundation of Jewish campus life’ that it claims to be,” but the Hillel director insisted that the BDS agenda was outside acceptable bounds.

The campus incident that created the most explosive controversy occurred at Brooklyn College, which is located in a heavily Jewish area of New York City and has an estimated 3,500 Jewish students. In January 2013, the political science department, in cooperation with the campus branch of Students for Justice in Palestine, announced a forum, “BDS Movement Against Israel,” for February 7, 2013. The featured speakers would be two well-known BDS advocates, Omar Barghouti and Professor Judith Butler. A student petition with hundreds of signatures, numerous messages from private citizens, and public statements by local politicians urged the college administration to stop the forum, arguing that sponsorship by an academic department of a college supported by taxpayer money constituted institutional endorsement of BDS. But Brooklyn College President Karen Gould disagreed, and in an open letter said that the college “does not endorse the views of the speakers visiting our campus.” Citing academic freedom, Gould refused to interfere with the program. On the day of the event, the ADL ran an advertisement in *The New York Times* calling advocacy of BDS anti-Semitic hate speech. At the forum, four identifiably Jewish students were ejected. Subsequently, Jewish campus leaders at Brooklyn College and elsewhere expressed second thoughts about the way this battle was fought, since the stridency of those seeking to cancel the event—especially the grandstanding of the politicians—only generated sympathy for the BDS promoters, who emerged as champions of free speech and academic freedom. A later university investigation found that the ejection of the four students had been unjustified, but that there was no evidence that anti-Semitism was involved.

At its annual conference in April 2013, the Association for Asian American Studies unanimously passed a resolution calling for a boycott of Israeli academic institutions because they were allegedly “directly and indirectly complicit in the

systematic maintenance of the occupation and of policies and practices that discriminate against Palestinian students and scholars throughout Palestine and in Israel.” This was believed to be the first time an American academic organization had supported an anti-Israel boycott measure.

There were campuses where Jewish students sought an alternative to confrontation by organizing dialogue programs on the Israeli-Palestinian dispute. The *Forward* (Feb. 8, 2013) reported on five of these: the Harvard College Progressive Jewish Alliance, Brandeis Visions for Israel in an Evolving World, the Olive Tree Initiative that began in the University of California system and spread to other campuses, Wellesley College’s Community Task Force on the Middle East, and the Penn Dialogue Forum at the University of Pennsylvania. They differed from each other in their political orientation—ranging from centrist to left wing—and in the degree to which they interacted with Muslim groups on campus.

There was already a major program in place, Birthright Israel, that sought to forge a connection between college-age American Jews and Israel. Launched in 1999 not just to strengthen ties with Israel but also to bolster the Jewish identity of the participants, it had, over the years, brought some 300,000 Jews aged 18–26 to Israel on 10-day trips. The latest in a series of longitudinal studies of the earliest Birthright alumni appeared in 2012, produced by the Steinhardt Social Research Institute and the Cohen Center of Brandeis University, supported by the same philanthropists who largely funded Birthright Israel. The report found that alumni were 22 % more likely to feel confident in explaining Israel’s situation than a control group of young people who applied for, but did not participate in, the program, and that 30 % had returned for a second visit. The alumni were also more Jewishly identified on a number of measures than the control group, and, if married, 45 % more likely to have a Jewish spouse—although only 35 % were married.

Birthright also launched specialized programs in 2012, funded by the Charles and Andrea Bronfman Foundation. That summer, trips were held geared specially for young Jews interested in food (the most popular), fashion, culture and the arts, those working in specific professions or having particular sexual orientations, and those with physical or psychological impairments. Another, highly competitive Birthright program, now in its second year, brought exceptionally talented young American Jews to intern at Israeli firms for the summer. In 2012, only 36 out of 600 applicants were chosen to participate. There was also a shift in Birthright programming for alumni. Birthright Israel NEXT, established in 2008 to provide follow-up for those returning from the Israel trips, would from now on refer alumni to existing activities at synagogues, Jewish community centers and other Jewish sites. The money saved would be used to help pay for the Birthright trips themselves.

## Organizational Developments

Baltimore was the site of the 2012 General Assembly (GA) of The Jewish Federations of North America (JFNA), an event held each November to chart the course of the more than 150 US and Canadian local Jewish federations. For some

time the federation system had confronted three interlocking challenges: whether and how to alter the 75–25 % breakdown of overseas aid between, respectively, the Jewish Agency for Israel (JAFI) and the Joint Distribution Committee (JDC) (which helped Jews around the world); how to increase the funding for growing domestic needs in a time of severe economic distress; and how to give donors greater say in where their money went so they would not opt out of the system and give independently to causes that interested them. The 2011 GA had created a program called the Global Planning Table to address the first problem; but as no significant progress was reported by the 2012 meeting, the existing overseas allocation system continued.

The 2012 GA, attended by over 3,000 people, also provided an opportunity to mark the 25th anniversary of the historic Freedom Sunday for Soviet Jewry, which, on December 6, 1987—as President Gorbachev met in the White House with President Reagan—had brought 250,000 people to Washington, DC, to demand emigration rights for Soviet Jews. Two iconic figures who played a central role in that event and the broader struggle—Elie Wiesel and Natan Sharansky—participated on a GA panel that discussed the significance of Freedom Sunday. They both expressed some chagrin that young Jews today had little awareness of the Soviet Jewry movement and that the Jewish unity and passion characteristic of that era were rarely evident anymore.

Even as the GA met, relief workers were clearing out the devastation that Hurricane Sandy had brought to the Eastern Seaboard less than 2 weeks before, and local federations were pouring resources into aiding the Jewish communities impacted by Sandy. JFNA established a Hurricane Relief Fund, and federations around the country conducted special fundraising for Sandy relief. UJA-Federation of New York, at the center of the area directly affected, created an emergency body, Connect to Recovery, which authorized the expenditure of \$10 million on November 5 for the relief work of the agencies the federation funded and to help rebuild the synagogues and day schools that had been damaged or destroyed. It also provided cash assistance for displaced people and social workers to counsel families driven from their homes, and recruited and coordinated the efforts of volunteers. On December 13, Connect to Recovery announced that it had secured \$4 million more for these purposes from individual donors. In addition, a UJA-Federation of New York beneficiary agency provided legal assistance for those needing help with applications for aid from the Federal Emergency Management Agency (FEMA). Jerry Silverman, president and CEO of JFNA, told the *Algemeiner* (Nov. 14, 2012): “When a Sandy takes place... we have the structure in place to ramp up within a moment’s notice... to assess and get whatever resources are needed to the people that really are desperate... and it’s part of what the collective model of Federations are about.”

Of all the changes in the Jewish organizational world during the year, none was more radical than the makeover of The Israel Project (TIP), based in Washington. Founded in 2002 by Jennifer Laszlo Mizrahi, it provided information about Israel to the international media, did pro-Israel advocacy, and commissioned polls on attitudes toward Israel. TIP grew rapidly, and by 2011 had a staff of 75 and philanthropic donations of over \$19 million. Mizrahi retired in 2012 and was succeeded by Josh Block, who previously worked as the spokesman for AIPAC. Block was expected to make TIP into a far more aggressive advocacy voice for Israel. Upon assuming his

new post Block reduced the organization's foreign activities to focus on the US, and announced the launch of an online magazine called *The Tower* devoted to Israel and the Middle East.

Other Israel-oriented organizations confronted difficulties. Hadassah, the Women's Zionist Organization of America, had to pump millions of dollars into its primary project, the famed Hadassah Medical Center in Jerusalem, to keep it from closing, and projected layoffs there triggered talk of a strike. The Zionist Organization of America (ZOA), the best-known hawkish voice on the American Jewish scene, lost its tax exemption in 2012 after failing to file federal tax returns for three straight years. The ZOA attributed the situation to a "technical misunderstanding," but nonetheless had to cancel its annual dinner. The IRS restored the group's tax-exempt status on May 15, 2013. An organization at the opposite end of the political spectrum, Rabbis for Human Rights-North America, split away from its parent organization, the Israel-based Rabbis for Human Rights, in early 2013, and would now call itself T'ruah. The North American branch had been founded in 2002 to fundraise for the Israeli body. Under its new name it would advocate American human-rights issues as well as the rights of minorities in Israel. T'ruah's co-chairs asserted that "the split was not caused by disagreement on policy issues" (*Forward*, Feb. 8, 2013).

There were significant developments at a number of other American Jewish organizations. American Jewish World Service, which supported social justice programs around the world, enacted a new strategic plan that would shift some resources away from visits to and projects in foreign countries, and toward domestic advocacy for American government aid around the world. To help conduct this advocacy, the organization opened new local offices in five American cities, in addition to its New York and Washington bases. In 2009, the Conference on Jewish Material Claims Against Germany, popularly known as the Claims Conference, had discovered that employees had committed fraud in regard to two German reparations funds, the Hardship Fund and the Article 2 Fund; In 2013, the organization was embarrassed by revelations that it had been notified about the fraud as early as 2001, but had done nothing. In September 2012, the federal government took over the pension plan that B'nai B'rith International provided its employees. The plan was reportedly \$25 million in debt. Allan J. Jacobs, the organization's president, attributed the shortfall to the weak economy, and promised that "our tough decision on the pension has led to long-term stability." In May 2013, while the Boy Scouts of America was still debating policy on including gays, the National Jewish Committee on Scouting voted 27 to 1 to welcome gays.

Dissatisfaction with the existing Jewish communal establishment had been growing for years among some younger Jews, as was clearly documented in an Avi Chai report by Jack Wertheimer, *Generation of Change: How Leaders in their Twenties and Thirties Are Reshaping American Jewish Life*, which appeared in 2010. *The New York Jewish Week* hosted a forum to explore the issue on March 5, 2013. Representing the "establishment" was Malcolm Hoenlein, the longtime executive vice-chairman of the Conference of Presidents; and the case for change was made by Yehuda Kurtzer, president of the Shalom Hartman Institute of North America. Hoenlein argued that the community's top priority must remain Israel's security,

since it was still under threat, and that while there was undoubtedly some duplication among the plethora of Jewish organizations, most performed a vital role. Kurtzer said that young Jews tended to look at the Israeli-Palestinian situation through a moral lens, and the establishment's emphasis on security and its relative silence on the suffering of Palestinians offended them. He challenged the Jewish organizations to prove their relevance and urged them, instead of repeating the rallying-cries of the past, to "convene conversations" about the contemporary meaning of being Jewish.

A key concern of young Jewish activists was the fate of the Jewish "start-up" organizations initiated over the previous decade that put innovative Jewish initiatives into action but were now running out of money as the economic climate made it harder to raise funds. The Samuel Bronfman Foundation responded in April 2012 by launching what it called the Second Stage Fund that provided grants of up to \$100,000 to such organizations that were at least 6 years old and had operating budgets below \$5 million.

The ADL, founded in 1913 in the wake of the Leo Frank lynching to fight anti-Semitism and bigotry, celebrated its centennial with a series of public events in 2013, highlighted in late April by a gala in Washington addressed by Vice President Joe Biden. Retired attorney Robert Sugarman, a former president of the ADL, was chosen to chair the community's most significant umbrella body, the Conference of Presidents of Major American Jewish Organizations, beginning June 1, 2013. The Conference spoke in the name of 52 national Jewish groups. Sugarman said he intended "to increase the participation of the member organizations" and that the key issue was Israel's security, especially against the threat from Iran. In April 2013, Wayne Firestone left his position as president and CEO of Hillel: The Foundation for Jewish Campus Life to become president of the Genesis Prize Foundation, a new initiative that would annually award \$1 million to a Jewish leader who can "inspire unity throughout the Jewish community." Hillel announced the launch of a search for his successor. Another well-known figure to decide on retirement was John Ruskay, who had been president and CEO of UJA-Federation of New York—the largest Jewish federation—since 1999. In April 2013, Ruskay said he would leave office in mid-2014.

## Religious Life

The significance of the religious streams within American Judaism continued to decline. This was partially due to the striking growth in the percentage of American Jews with no connection to a synagogue who considered themselves "Just Jewish," and the number of affiliated Jews who attended nondenominational congregations. Another factor was the noticeable erosion of differences between the non-Orthodox denominations, as spiritual fulfillment and social justice came increasingly to replace theology, religious law and scholarship. Even the left wing of Orthodoxy was beginning to experience the effects of this mood. No wonder that when the *Forward* solicited readers' recommendations for its "America's Most Inspiring Rabbis"



contest, the 36 winners were, irrespective of denomination, “rabbis who touch the soul and create community” (*Forward*, Mar. 29, 2013). In addition, outside the Orthodox sector each religious movement faced a similar set of problems: budget deficits, shrinking numbers, and difficulty in maintaining the interest of young Jews when they started college. Though their numbers looked far better, the Orthodox had to confront a variety of embarrassing scandals and the looming possibility of a split between traditionalist and modernist wings.

## ***Reform Judaism***

The failure of Facebook’s IPO in 2012 elicited considerable publicity about company founder Mark Zuckerberg, including the information that his parents had been members of Temple Beth Abraham, a Reform congregation in Tarrytown, New York, where Mark had his bar mitzvah. But Zuckerberg now identified as an atheist, inspiring Reform Rabbi Dana Evan Kaplan to ponder, in the pages of the *Forward* (June 8, 2012), what “another alienated graduate of the Union for Reform Judaism (URJ) alumni club” suggested about the movement as a whole. In Kaplan’s view, bright young people like Zuckerberg saw no value in Reform Judaism because its “pluralistic theologies” made the faith “too amorphous.” Kaplan complained, “we have lost our way, ignoring scholarship in favor of any type of ‘spirituality,’ no matter how vacuous.”

Reform Judaism’s problems holding the allegiance of the young were borne out by data, not just anecdotes. A survey conducted in 2010 by Steven M. Cohen and Lawrence Hoffman for Synagogue 3000 found that Reform Jews were an aging population, and the number of the movement’s synagogues and affiliated households were steadily decreasing. Nearly half of those raised as Reform Jews no longer identified as such, and a similar percentage of families terminated synagogue membership within a year after the bar/bat mitzvah of their youngest child. On average, just 17 % of a Reform synagogue’s members attended Friday night services. About one in five member families had a spouse who was not Jewish. And economic conditions had forced the Union for Reform Judaism (URJ) to cut its budget by 20 % in 2009 and lay off some 60 employees. Keshet, the Reform presence on college campuses, was a casualty of the cuts; the movement now sought to reach collegians primarily through interns it placed with campus Hillels.

Great hopes for the future greeted the official installation of Rabbi Rick Jacobs as URJ president on June 9, 2012, replacing the retired Rabbi Eric Yoffie. The former rabbi of the Westchester Reform Temple in Scarsdale, New York, had actually been chosen a year earlier, and had begun working at his new job at the beginning of the year. The new administration made further budget cuts and streamlined URJ operations so that almost half of the staff worked from their homes and nearly one third were part-time. As reported in the *Forward* (June 22, 2012), Jacobs’s installation ceremony was carefully choreographed for symbolic meaning. It was not held at an old, established Reform temple but at a relatively new synagogue in Brooklyn,

denoting Jacobs' innovative intentions. Commitment to Jewish pluralism and religious universalism was symbolized through the use of music from across the Jewish spectrum and the participation of a black gospel choir, and "sacred movement" reflected his long involvement in a modern dance troupe. For the occasion, Jacobs "wore a tallit made from cloth he purchased in Chad, where he visited Darfuri refugee camps."

His installation speech focused on the challenge of attracting young people. "Unless we change our approach," he said, "there is little chance that many Jews in their 20s and 30s will even enter the revolving door of synagogue affiliation." Since "there are more Jews outside the walls of our synagogues than inside," Jacobs sought to deemphasize brick-and-mortar congregations and address young Jews wherever they could be found. He was sure that their absence from worship services did not imply a lack of spiritual concerns, but rather revulsion against "the world of organized religion."

Early in Jacobs's term, the movement looked inward to stave off the pattern of youth disaffection, attempting to turn the Reform bar/bat mitzvah from a kind of graduation ceremony—the last encounter of a young Jew with the synagogue—into an inspiring experience leading to enhanced Jewish involvement. The URJ's Campaign for Youth Engagement, initiated by Jacobs in cooperation with Hebrew Union College, the movement's seminary, announced the launch of B'nai Mitzvah Revolution, a 2-year pilot project aimed at redefining this rite of passage as a series of tasks geared to the particular interests of the child that at the same time had a communal dimension. Fourteen congregations around the country enrolled. Gary Rosenblatt, in *The New York Jewish Week* (June 22, 2012), provided an example from Los Angeles: One young man rode alone on a city bus "to understand how other people live" in the city, trekked through the Hollywood mountains, fed chicken to children with cancer, walked in support of Darfur, and wrote a review of a restaurant after eating there.

In January 2013, the URJ initiated Communities of Practice to Promote Innovation in North American Congregations. At a 3-day conference in Chicago, 32 participating congregations were invited to form congregational networking groups in the areas of young adult initiatives, engaging young families, and early childhood education. Over an 18-month period they were to "push the boundaries of existing congregational efforts" with the assistance of "expert practitioners" provided by URJ. In March, a second iteration of Communities was announced, Reimagining Financial Support for Your Congregation. From 20 to 25 synagogues would take 24 months to study, assess, and change the way they raised and managed money. Their efforts would be aided by URJ webinars and conference calls, and personal visits from experts in the field.

"Visual prayer," already common in evangelical churches, was beginning to catch on in some Reform congregations, according to an article in the *Forward* (Apr. 5, 2013). This entailed projection of images on a large screen at the front of the sanctuary that provided page numbers for following the service, pictures of biblical events and personalities that were subjects of the Torah reading or the sermon, or even the texts of prayers so that congregants did not have to constantly look down at their prayer books.

Reform faced a number of serious religious challenges. *Reform Judaism*, the online URJ magazine, carried a debate in its Spring 2013 issue over whether Hebrew Union College should ordain intermarried Jews. Daniel Kirzine, a rabbinical student, argued that barring the intermarried from the rabbinate was “antithetical to our movement’s essential focus on welcoming and outreach,” while another rabbinical student, Brandon Bernstein, countered that the personal choice of a spouse had to be balanced against “a covenantal responsibility to God, Torah, and Israel that extends beyond the self.” Rabbi Edwin Goldberg, the coordinating editor of a new Reform High Holiday mahzor expected to appear in 2014, explained on his blog that the phrase “we have sinned before You” would not appear since “sin” had a Christian connotation. In its place, he suggested “we come before You in our brokenness,” which “captures our need for healing and repentance without using metaphors all too often associated with images of hell and damnation.” And Rabbi Eric Yoffie, the immediate past president of URJ, launched a powerful attack in the *Huffington Post* (Jan. 15, 2013) on the increasingly popular phenomenon of “cultural” or “secular” Jewish identity. He considered it a self-delusion since “the Jewish people cannot be separated from God.”

Reform leadership also had to deal with a conflict of conscience in 2012. The movement—and no part of it more so than its Religious Action Center (RAC)—was outspokenly liberal on social and economic issues, and supported unionized labor. In that spirit, the movement had been a founder of INMEX, a clearing house for information about the labor practices of hotel chains. Before booking hotels for conventions or other events, Reform organizations checked that the hotel under consideration was deemed acceptable by Unite Here, the hotel-workers union. But after arrangements had been made for several events at Hyatt hotels, a labor dispute broke out and Hyatt was placed on the INMEX blacklist. Despite anguished pleas from numerous rabbis to stand in solidarity with the union and cancel the hotel contracts—at the loss of \$450,000—the URJ Oversight Committee voted in November to hold the events as scheduled and “look for other ways” to demonstrate support for the hotel workers.

### *Conservative Judaism*

The Conservative movement, once the largest stream of American Judaism, had, like Reform, been losing congregations and members at least since the 1990s, and its national institutions were seriously weakened by the economic recession. In 2011, the United Synagogue of Conservative Judaism (USCJ), its congregational organization, initiated a strategic plan that involved cost-cutting and reorganization aimed, in the words of its CEO, Rabbi Steven Wernick, “to deliver a vibrant Conservative Judaism to North America” (see *American Jewish Year Book 2012*: 135). Yet budget overruns continued, and the organization’s financial audit showed a deficit of \$2.7 million for 2011 and another \$3 million for 2012. Total assets dropped over the 2-year period by more than 10 %. While Rabbi Wernick insisted that the financial

picture would look a lot better if one-time expenditures were separated out, others perceived systemic weakness. The Jewish Telegraphic Agency (JTA) (Jan. 8, 2013) quoted an anonymous “senior executive at one of the movement’s largest synagogues” describing the strategic plan as “rearranging the deck chairs of the Titanic,” and Rabbi Menachem Creditor of Berkeley, California, suggesting that in light of the USCJ’s irrelevance, a new Conservative synagogue association might emerge.

One program that the strategic plan had placed on the chopping block, Koach, the Conservative network of campus groups that operated at 25 universities, managed to stay alive. Its proponents, arguing that the benefits of Conservative socialization and education could easily erode in the absence of college-age follow-up, established a website, [www.savekoach.org](http://www.savekoach.org), to advocate for continued funding and to raise money. In June 2012, the USCJ budgeted \$100,000 to keep Koach operating until December, at which point, continued funding would depend on whether Koach could itself raise up to \$130,000. That sum was achieved, and Koach continued functioning into 2013.

Another program under the aegis of the USCJ that had been viewed as far more central to Conservative Judaism—the Solomon Schechter day school network—contemplated severing its ties to the movement. As Schechter had lost roughly a third of its schools since 1993, reflecting the decline of Conservative Judaism as a whole, and the USCJ was increasingly focusing on congregations, many in the movement felt that independent status would enable Schechter, free of the “Conservative” brand, to reinvigorate its leadership, attract more students, and boost fundraising. Already, Schechter’s promotional material and website downplayed the Conservative connection.

The annual conference of the North American Association of (Conservative) Synagogue Executives, held in Baltimore in March 2013, provided a forum for debate over the reasons for the movement’s problems and prospects for overcoming them (*Baltimore Jewish Times*, Mar. 14, 2013). One view, expressed by a rabbi from Pennsylvania, stressed “the key difficulty of being the midpoint between polarities. When trying to embrace tradition and change, you may represent neither well enough to compel others to agree.” A Baltimore rabbi said there had to be “dramatic change” for the Conservative synagogue to survive, and he suggested shortening services from 3 hours to 80 minutes and making them more participatory and informal, and offering synagogue services “a la carte”—fees charged for specific programs rather than a flat dues system. Another rabbi responded that such a change would “break my heart” since it would end the concept of membership and turn everyone into a consumer. The executive director of a local synagogue described the innovations made by her congregation, which included moving Sunday School classes to Shabbat to avoid conflict with the children’s sports schedules.

The Conservative rabbinic leadership, meanwhile, sought to maintain the balance between tradition and innovation that had, in years past, been the strength of Conservative Judaism. On May 31, 2012, the movement’s Committee on Jewish Law and Standards (CJLS) issued guidelines for the performance of same-sex marriages. The committee suggested two alternatives for the ceremony, one “more experimental” than the other, both of which involved the exchange of two rings and

specified the egalitarian term “partnership” rather than *kiddushin*, the Hebrew word denoting traditional heterosexual marriage, which had received criticism for the connotation that a husband held property rights over his wife. There were no immediate plans to make the same change in the standard formula for marriage between a man and a woman.

In another ruling, CJLS released an 86-page document, “The Use of Electrical and Electronic Devices on Shabbat,” approved by a vote of 17–2. It urged Conservative Jews to avoid the use of such devices as cell phones and computers on Shabbat not only due to the halakhic problems involved but also because “contemporary families spend much of their time together focused on individual electronic devices.... Shabbat can and should be different.” A third committee decision, placing restrictions on eating hot dairy food from a non-kosher establishment, came as a surprise to many, both because Conservative Jews had long been under the impression that such food was permitted, and because the great majority of them, according to a number of surveys, did not keep kosher anyway. While 14 members of the committee voted for the ruling, seven voted against and one abstained.

Also in May 2012, the movement’s Rabbinical Assembly published *The Observant Life: The Wisdom of Conservative Judaism for Contemporary Jews*, a collection of essays by more than 30 rabbis, over 900 pages long and 10 years in the making, on how a Conservative Jew should conduct him/herself not only in the realm of ritual and synagogue life but also in relation to broader social and ethical issues such as sex and the family, business, technology, and the environment. The volume was intended to demonstrate a uniquely Conservative approach to Jewish living, one guided—unlike Reform—by obligation to traditional Jewish norms of behavior, but far more flexible in practice than Orthodoxy.

In October 2012, the (Conservative) Federation of Jewish Men’s Clubs (FJMC) released *Intermarriage: Concepts and Strategies for Families and Synagogue Leaders*, which, as Julie Wiener noted in *The New York Jewish Week* (Oct. 12), contradicted what *The Observant Life* had to say about the topic. While the latter treated intermarriage as something to be discouraged if not prevented, *Concepts and Strategies* assumed the futility of such a course and focused on ways to include the non-Jewish spouse in Jewish life and encourage a Jewish upbringing for the children. A separate survey conducted by the FJMC found that even though most Conservative congregations already included these non-Jews in family rites of passage held in the synagogue, they only rarely advertised the fact on their websites, an omission that Rabbi Charles Simon, the organization’s executive director, thought should be corrected.

One prominent Conservative rabbi urged a more radical change in the movement’s handling of intermarriage. At Shabbat services at New York’s Park Avenue Synagogue on February 23, 2013, Rabbi Elliott Cosgrove launched what he called a “trial balloon” that looked to some observers like a bombshell. Cosgrove claimed that the prevalent Conservative policy requiring would-be converts planning to marry Jews to spend a year studying Judaism before the conversion had an alienating effect, often motivating such couples to look elsewhere for someone to perform the wedding. And since Conservative rabbis were not even allowed to attend a mixed marriage

let alone perform one, there was little chance for the rabbi to build the groundwork for developing a long-term relationship with the couple. Cosgrove, therefore, suggested performing such conversions at once, officiating at the wedding, and subsequently socializing the couple into Jewish life. Rabbi Gerald Skolnik, president of the Rabbinical Assembly, responded in *The New York Jewish Week* (Mar. 8, 2013) that “becoming a Jew is about embracing a way of life, not just undergoing a series of rituals,” and warned that Conservative conversions, already under attack in Israel as inauthentic, would be further discredited should Cosgrove’s approach be adopted.

The publicity given to such discussions at the leadership level tended to draw attention away from successful programs at the grass roots. On February 3, 2013, the members of some 200 Conservative congregations around the world donned tefillin, the black boxes with scriptural passages inside, attached to the arm and the forehead by leather straps. This was the 13th annual World Wide Wrap, a project sponsored by the FJMC and held each year on Super Bowl Sunday. It also raised money to purchase tefillin for those who could not afford them.

An important book about the history of the Conservative movement appeared in 2012, *The Birth of Conservative Judaism: Solomon Schechter’s Disciples and the Creation of an American Religious Movement*. On the basis of correspondence and other original source material, Michael R. Cohen showed that the Jewish Theological Seminary and the rabbis it ordained originally sought to promote a big-tent, non-denominational traditional Judaism, and only in the 1940s did a self-conscious Conservative movement emerge.

### ***Reconstructionist Judaism***

Reconstructionist Judaism, founded in the mid-twentieth century to promote the teachings of Rabbi Mordecai Kaplan, views Judaism as an evolving civilization in which religion is one aspect of Jewish peoplehood, which also includes secular dimensions. While attractive to many intellectuals and influential in the broader Jewish community—pioneering the bat mitzvah ceremony and the admission of gays and lesbians to rabbinical school, for example—the denomination itself remained small. In 2013, it encompassed 106 congregations with a total of 65,000 members; 325 rabbis (the majority, clearly, not serving movement congregations); and a small rabbinical college. Because it was so small to begin with, the Reconstructionist movement was hit especially hard by the economic downturn. The latest survey of the New York Jewish community showed that Reconstructionist ranks declined by 5,000 in the city between 2002 and 2011, leaving just 14,000 members. Making matters worse, the recession began just as the Reconstructionist Rabbinical College in Philadelphia was launching a 5-year strategic plan.

But the Jewish Reconstructionist Federation, the denomination’s congregational body, was in far more serious financial trouble, and in 2011 the Rabbinical College agreed to a merger that was finalized in late 2012. In February 2013, Rabbi Dan Ehrenkranz, the College president who had managed the merger, suddenly

announced his resignation. As reported in the *Forward* (Apr. 5, 2013), it would be up to his successor to implement a new and controversial dues structure for movement synagogues that Ehrenkranz had instituted. Instead of a flat fee, congregations would choose one of three levels of payment to the national organization, and receive a proportionate number of “flexible consulting hours” from Rabbinical College personnel.

Rabbi Jason Klein was chosen president of the Reconstructionist Rabbinical Association in March 2013. Previously a Hillel rabbi, Klein was the first gay man to head a major national rabbinic association.

## *Orthodox Judaism*

**Haredi Orthodoxy.** The Orthodox resurgence attested by demographers attracted genuine fascination from the media, both general and Jewish, with the Orthodox way of life, which seemed to enable its practitioners to maintain rigorous religious restrictions on their personal behavior and yet function successfully in the broader American society. Thus, the *Forward* reported: “Strongest Girl in World Lifts Twice Her Weight—Just Not on Shabbat” (July 3, 2012); *The New York Jewish Week* showed how “At US Open, ball boys keep their heads in the game and their yarmulkes on their heads” (Sept. 7, 2012); and *The New York Times* informed readers about a 6’10” Orthodox freshman on the Northwestern University basketball team who avoided the party scene “because it’s not a very Jewish lifestyle” and felt that learning a new offensive system was “not as complicated as learning Torah” (Jan. 28, 2013).

No description of Orthodoxy attracted as much attention as a *New York Times* column by regular op-ed contributor David Brooks, himself a Jew with traditionalist leanings. In “The Orthodox Surge” (Mar. 8, 2013), Brooks described a visit to Pomegranate, an upscale kosher grocery in the Flatbush section of Brooklyn. He found many specialty products “designed around this or that aspect of Jewish law,” reflecting “a countercultural understanding of how life should work.” By this he meant that individual consumer choice was subordinated to “the collective covenant with God... their shopping is minutely governed by an external moral order.” And Brooks was fascinated by the customers. “I notice how incredibly self-confident they are,” he wrote. “Once dismissed as relics, they now feel that they are the future.” Criticism of the column came from many directions—non-Orthodox Jews who felt that Brooks had dismissed the seriousness of their Jewish identity; Orthodox insiders who claimed that Brooks’s idealistic rendering of their community ignored some unpleasant realities; and others who pointed out that the people he saw shopping represented only the wealthiest stratum of Orthodox society, and that many families lived in or near poverty—a fact demonstrated in the latest study of New York Jews.

The most serious flaw in Brooks’s analysis was his conflation of Orthodoxy’s manifold subgroups into one uniform construct. In fact, the spectrum of Orthodox Judaism encompassed a bewildering range of variations between the poles of

“Haredi”—“fearful” in Hebrew, those most sheltered from non-Orthodox society and values—and “modern”—open, to a greater or lesser degree, to influences from outside the group.

For Haredi Jews, the big story of the year was demographic: They were the major reason for the surge in Orthodox numbers documented in the UJA-Federation of New York survey, *Jewish Community Study of New York: 2011*. (See Chap. 2 for a full account of New York Jewry.) The data showed that, of the close-to-a-third of New York Jewry that was Orthodox, 68 % was Haredi. And statistics for the youngest age cohort suggested that the trend was likely to become even more pronounced over time: 64 % of Jewish children under age 18 were now Orthodox, and 80 % of them were Haredi. The Haredi subgroup had previously been treated as something apart from the mainstream Jewish community, but that had changed. “To be Jewish now,” noted Benjamin Wallace-Wells, “is to exist in some relation to the ultra-Orthodox” (*New York Magazine*, Apr. 21, 2013).

The findings did not sit well with some non-Orthodox observers. Len Saxe, director of the Steinhardt Social Research Institute (SSRI) and the Cohen Center for Modern Jewish Studies (CCMJ) at Brandeis University, charged that the survey overestimated the Orthodox and underestimated others. J.J. Goldberg, writing in the *Forward* (June 22, 29, 2012), took another line of attack, arguing that the omission from the survey of 15 suburban counties with relatively small Orthodox populations had created a “fun-house mirror image” of New York Jewry, and that in any case, New York was unrepresentative of the country. A *Forward* editorial (June 29, 2012), “The Undeserving Poor,” pointed to the high level of Orthodox poverty documented in the New York survey. It charged that much of the problem was “the ballooning birthrate” of Haredi families, which was, in turn, allegedly predicated on keeping women uneducated. The *Forward*’s description of Haredi poverty as “voluntary” and hence perhaps not worthy of amelioration aroused a storm of protest. Many found it strange that the politically progressive *Forward*, which had consistently championed generous support for the poor and unemployed irrespective of the reasons for their plight, chose to make an exception when it came to Haredim.

Two mass gatherings held just 2 months apart from each other epitomized the priorities of the Haredi community. Ironically, they expressed opposite assessments of the community’s spiritual health. The first exuded pessimism, warning of the Internet’s destructive potential, while the second, extraordinarily optimistic, celebrated the resurgence of Talmudic scholarship and its central place in Orthodox life.

On May 20, 2012, approximately 40,000 Orthodox men crowded into Citi Field, home of the New York Mets baseball team, for a rally against Internet use. To an extent, this reflected a concern in American society as a whole with the distracting and depersonalizing effects of digital media. But the message of this gathering was blurred by ambiguity. The event was sponsored by a rabbinic group whose name translated into English as Unification of the Communities for the Purification of the Camp, that had ties to the Technology Awareness Group, a nonprofit “that provides advice and technical support to people seeking to filter the Internet” (*The New York Times*, May 21, 2012). The organizers advertised the rally as an opportunity to learn how such filters could be used by those who required e-mail or other Internet



services to conduct their businesses. The event was broadcast live on an Internet feed that was officially available only to Orthodox audiences, and many of those present had cell phones, BlackBerrys and iPhones. Yet many of the prominent rabbis who addressed the crowd—some of them in Yiddish—categorically denounced the Internet as a menace to Orthodoxy, a source of pornography and an excuse for time-wasting.

Many Orthodox institutions, including some Haredi ones, had established websites long before, but the fear of being perceived as too open to the outside world had deterred others. The experience of Agudath Israel, the most important national Haredi body, with this issue showed how difficult it was for an Orthodox organization to maintain a public presence without utilizing the Internet. Agudath Israel had long avoided direct online communication with its constituency by transmitting information—such as the locations and times of prayer services in various neighborhoods—via the websites of others. In early 2013, however, it posted a survey on the Internet asking its members how they thought the organization could best communicate with them, including social media among the options. Soon afterward, clearly in response to the survey results, Agudath Israel initiated a Facebook page.

On August 1, 2012, some 90,000 people packed MetLife Stadium, the home of the New York Giants and Jets football teams, for the ceremonial completion of the *daf yomi* (page-a-day) cycle of Talmud study, which takes more than 7 years. This was just one of many parallel events taking place around the world to mark the occasion, called *siyyum hashas* (completion of the Talmud). The idea for a program of coordinated study in which as many Jews as possible cover the same material day by day had first been proposed in Poland in 1923, but it became a mass educational experience and its celebration a major draw only in the past few decades, with the growth and heightened self-confidence of Haredi society. Many participants attended daily classes in their local synagogues while others made time to study on their own or online, despite Haredi reservations about the Internet. By the time of its 2012 incarnation, the mass *siyyum hashas* potently reinforced the sense of Haredi success already documented by the new demographic data for New York. As reported in *The New York Times* (August 1, 2012), an estimated 20,000 women were in the audience at MetLife, behind a partition. While few of them had completed or even begun the Talmud, they were given recognition for encouraging their husbands and sons to maintain the demanding pace of study.

The event was organized by Agudath Israel, the group that had initiated it in prewar Poland, and its spokesman, Rabbi Avi Shafran, said: “The bottom line is that what unified the Jews originally is the only thing that can unify us in the future: the Torah.” While no one gainsaid the success of the *siyyum*—no other Jewish organization could conceivably have attracted as many people for any event—there were grumblings based, in part, on jealousy. Many Modern Orthodox Jews studied *daf yomi*, and made up as many as a third of the crowd at MetLife Stadium, but not one of their rabbis was on the list of speakers. In fact, an alternative, much smaller Modern Orthodox *siyyum hashas* was held on August 6 in a Manhattan synagogue, addressed by both men and women who had completed the study cycle. Non-Orthodox leaders, whose movements placed little emphasis on Talmud, felt marginalized by

the *siyyum* at MetLife Stadium and resented the notion that it expressed Jewish unity. While acknowledging that the event “is terrific” and hoping that “it is richly rewarding for all who participate,” Rabbi Rick Jacobs, the URJ president, considered it “self-evident that the gathering will not appeal to the overwhelming majority of American Jews” (*Forward*, Aug. 10, 2012). Arnold Eisen, chancellor of the (Conservative) Jewish Theological Seminary (JTS) also expressed considerable admiration, but asked, “What about the rest of the community?” His answer was a proposal for a different regular dose of Jewish learning: “Daily reading of Torah or psalms would be juxtaposed with their echoes in the headlines of the day; a passage of Job would be accompanied by clips from the Coen brothers’ film *A Serious Man*; the poetry of Isaiah could be explored side by side with that of the late Israeli poet Yehuda Amichai” (*Wall Street Journal*, Aug. 9, 2012).

The conflict in New York City over *metzitzah b’peh* (oral suction) in connection with ritual circumcision intensified during the year. Prescribed in the Talmud as a health measure intended to draw blood away from the incision, the procedure was replaced in a number of communities beginning in the nineteenth century by suction through a sterile pipette, because oral contact was suspected of causing infection. But many in the Haredi world, especially Hasidim, still maintained the practice and imputed mystical significance to it. From 2004 to 2011, 11 infants in New York City were believed to have contracted a form of herpes after circumcision with oral suction, and two of them died. The Centers for Disease Control and Prevention declared *metzitzah b’peh* “not safe,” and in July 2012 the city’s Board of Health announced it was considering requiring parents to sign a consent form before the procedure was performed. Opponents of the plan cast doubt on the connection between oral suction and herpes, charged interference with freedom of religion, and predicted that the informed consent requirement would be impossible to enforce. With municipal elections coming up in 2013, several local officeholders representing heavily Haredi districts agreed. But Mayor Michael Bloomberg told a press conference, “There are certain practices that doctors say are not safe, and we will not permit those practices to the extent that we can stop them” (*Forward*, Aug. 24, 2012).

A statement signed by 200 rabbis announced that “it is forbidden according to the Torah to participate in the evil plans of the NYC Health Department in any form.” Mayor Bloomberg refused an Agudath Israel request to postpone the Board of Health vote and meet with it for “a substantive dialogue.” On September 13, the board passed the parental consent requirement; and on October 9, Agudath Israel and other Orthodox groups brought suit against it in Federal District Court in Manhattan, alleging that oral suction was safe and accusing the city of a “public intimidation campaign.” On January 10, 2013, the court dismissed the challenge, and the plaintiffs announced plans for an appeal. Meanwhile, the American Board of Ritual Circumcision, a Haredi group, announced that its members would perform oral suction even without signed consent forms; but Agudath Israel’s executive vice president, David Zwiebel, told the *Forward* (Feb. 8, 2013), “We are certainly not advising civil disobedience.”

The problem of sexual abuse in Haredi communities, a phenomenon hardly confined to the US, continued to bedevil the Brooklyn District Attorney’s Office,

since the traditional prohibition on *mesirah* (testifying against a fellow Jew in a secular court) was taken quite seriously in Haredi circles; and credible rumors circulated of intimidation and threats of ostracism against individuals considering cooperating with the authorities. Agudath Israel insisted that anyone who suspected a Jew of abuse must first consult a rabbi to get permission to speak to the police. In May 2012, District Attorney Charles Hynes—often criticized for going easy on the Haredi community because he relied on their votes to get reelected—responded through a spokesman that anyone abetting a delay in reporting criminal allegations could face prosecution. Hynes, in an agreement with Haredi leaders in 2009, had initiated a hotline called Kol Tzedek (Voice of Justice) for reporting allegations of abuse, with the understanding that the names of the accused and even the convicted would not be made public, thus minimizing the likelihood of intimidation of witnesses. The DA's office claimed that information derived from the hotline had resulted in the prosecution of over 100 cases.

On December 10, 2012, Nechemya Weberman, a Satmar Hasid and unlicensed therapist living in the Williamsburg section of Brooklyn, was convicted after a 2-week trial on multiple counts of sexually abusing, over the course of several years, a teenage girl who had been sent to him for counseling. Her family had been offered a bribe, intimidated and threatened with ostracism, and witnesses had been threatened, all in the hope of preventing the case from proceeding. Weberman was sentenced to 103 years in prison, subsequently reduced to 50 years. Despite the verdict, a significant portion of the Satmar community reportedly remained convinced of his innocence. Testimony at the trial also shed light on the so-called modesty squads that functioned in Hasidic communities like Williamsburg, identifying people who violated the strict behavioral standards of the sect and pressuring their families to pay for “therapy” supplied by people like Weberman.

Questions were also raised about how Haredi educational institutions were able to access federal funds that were supposed to help provide Internet access. The government's E-rate program, run by the Universal Service Administrative Company for the Federal Communications Commission, helped pay for schools and libraries to connect to the Internet. But, as a *New York Jewish Week* investigative report showed (Feb. 22, 2013), “a relatively small number of Haredi yeshivas” in the New York area got “tens of millions of dollars” from E-rate “despite the fact that the schools in question don't give students access to the Internet”; and ironically, “the schools actively oppose the Internet as a threat to their way of life.”

**Modern Orthodoxy.** In contrast to the Haredim, the Modern Orthodox sector appeared increasingly splintered. Its mainstream institutions languished as some in the community chose to emulate the Haredi lifestyle, while others moved farther left toward what was sometimes called “Open” Orthodoxy.

A major victory for Modern Orthodoxy came in the courts. As a way of addressing the longstanding *agunah* (“chained” wife) problem—Jewish husbands who refuse to grant their wives Jewish divorces—the Rabbinical Council of America's religious court had devised a prenuptial agreement in 1994. In it, the husband obligates himself, at the time of the marriage, to pay the wife a set sum for each day that passes without a Jewish divorce, after a civil divorce has been granted. The steadily

mounting penalty was supposed to serve as a deterrent to delaying the Jewish divorce. Over the years, many Modern Orthodox rabbis had couples sign the agreement; but it was not until 2013 that its constitutionality was challenged in state court, and a Connecticut judge ruled that it was as enforceable as any other contract.

Modern Orthodoxy's primary rabbinical body, its two major synagogue organizations, and its flagship institution of higher education all underwent turmoil during the year. The 1,000-member Rabbinical Council of America (RCA) experienced sharp conflict in 2012 over whether to retain its current slate of officers and over whom to name as executive vice-president. Then, in April 2013, a respected member of the RCA's rabbinical court, who was also a professor of law at Emory University, was found to have used fabricated names online for years to tout his reputation, gain membership in a rival rabbinical organization, and promote his candidacy for chief rabbi of Great Britain. After first denying that what he did was unethical, he resigned from the RCA and the court. Emory launched an investigation into his behavior. An insurgent movement to reject the reelection of the president of the 800-synagogue Orthodox Union (OU) roiled the organization for months and led to the dismissal of key staffers before a compromise candidate, Martin Nachimson, was chosen president in February 2013. Meanwhile, delegates from the 140 congregations affiliated with the National Council of Young Israel amended the organization's constitution to cancel the national body's power to seize the assets of member synagogues. The change was made to ensure that the attempt, in 2010, to expel and seize the assets of the branch in Syracuse, New York, after it elected a woman as president would not be repeated.

Yeshiva University (YU), which includes liberal arts colleges, graduate schools, various Jewish studies programs, and a rabbinical school, experienced serious problems. As the Orthodox community had become increasingly diverse and at home in America, other options beyond YU opened for its youth. Many secular colleges had kosher food and Jewish studies programs (see Chap. 17 in this volume). Furthermore, the ever-expanding Touro College, offering serious Jewish studies and pre-professional programs and charging considerably less than YU, appealed to the more Haredi-oriented Modern Orthodox; and, to the religious left, Yeshivat Chovevei Torah trained Orthodox rabbis equipped to function comfortably in American society, a role that YU had previously monopolized. YU, which had invested with Bernard Madoff, lost a significant amount of money, and its credit rating was downgraded by Moody's in 2011 and Standard and Poor's in 2012.

Despite a reported increase in undergraduate enrollment in Fall 2012, academic troubles surfaced in November, when the Middle States Commission on Higher Education warned YU that it was not in compliance with two of the 14 standards required of colleges and universities. The university promised that the deficiencies would soon be corrected. Harder to deal with were the continuing public indiscretions of the rabbinical school's leading Talmudist, Rabbi Hershel Schachter, whose teachings were revered by students and many in the community, but whose off-the-cuff comments had embarrassed the school on several previous occasions. In August 2012, Schachter accused rabbis who teach Christians about Judaism of promoting idolatry and encouraging conversion. The implication that Christianity was idolatry

provoked the Council of Centers on Jewish-Christian Relations to respond: “Were a Christian to make similar errors about Jews, that Christian would rightly be understood as an anti-Semite.” Then in February 2013, in a lecture given in England and soon available on the Internet, Schachter used a vulgar racial epithet and denigrated Muslims. YU at first reacted by citing Schachter’s academic freedom; but after prodding from the ADL, a university spokesman said: “The recent use of a derogatory racial term and negative characterizations of African Americans and Muslims by a member of the faculty are inappropriate, offensive, and do not represent the values and mission of Yeshiva University.”

Even more potentially damaging to YU was a *Forward* investigative report (Dec. 21, 2012) alleging that two rabbis who had been associated with the institution’s high school, one the principal and the other a teacher, had sexually abused students in the 1970s and 1980s. Contacted by the reporter, Rabbi Norman Lamm, YU’s chancellor who had been president at the time of the reported incidents, recalled several “charges of improper sexual activity” during his tenure, and said that the individuals involved had been asked to leave quietly. “This was before things of this sort had attained a certain notoriety,” he explained, “there was a great deal of confusion.” The scandal reached the pages of *The New York Times* (Jan. 5, 2013), and the university responded to a wave of criticism from alumni and the Orthodox community by announcing the hiring of a prominent law firm to conduct a full investigation.

A public challenge to the uniqueness of YU as a place where Jewish tradition and modern scholarship met came in March 2013, when a student publication carried an article, “Shut Down the Bible Department,” in which the author claimed that a required course in Bible that included discussion of critical approaches to the text had destroyed his faith. This generated heated debate over whether students not interested in untraditional approaches should be forced to confront them, and whether insistence on retaining the required course would have a negative effect on enrollment by driving away intellectually timid students.

The leftward movement of some elements of Modern Orthodoxy was most evident in changing attitudes toward homosexuality. Male homosexual intercourse was a serious sin in traditional Judaism, explicitly prohibited in the Torah, but modernity’s validation of personal choice had a countervailing effect in some Orthodox precincts. In 2010, a statement signed by more than 100 rabbis, Jewish educators, and mental health professionals stated that even though heterosexual marriage was the “sole legitimate outlet for human sexual expression,” gays and lesbians nevertheless deserved “dignity and respect” in synagogues, schools, and other Jewish institutions. And while moderate Orthodoxy had previously treated homosexuality as a disorder that could be cured by so-called “reparative therapy,” the statement said that gays and lesbians had the right to reject therapies they “reasonably see as useless or dangerous.” In the wake of the statement, some Orthodox rabbis organized discussion groups for lesbians, gays, bisexuals and transgendered Jews (LGBT) in synagogues and on campuses.

On November 27, 2012, the Southern Poverty Law Center, on behalf of three Jewish young men and one Mormon young man, filed a lawsuit against JONAH (Jews Offering New Alternatives for Healing), which advertised as “the only Jewish-based

organization dedicated to assisting individuals with unwanted same-sex attractions move from gay to straight.” JONAH had treated the four plaintiffs, and the suit alleged that its interventions had inflicted severe psychological harm on them. Two days later the RCA, which had endorsed JONAH in 2004, issued a statement declaring that it no longer endorsed the therapy JONAH provided.

In no way, however, did Modern Orthodoxy’s shift on homosexuality imply support for gay marriage. The OU expressed “disappointment” when President Obama endorsed same-sex marriage, basing this stand both on Jewish law and the important place that heterosexual marriage and the family held in Jewish tradition. The organization underlined the importance of the president’s insistence on protecting the rights of religious people and institutions unable, on grounds of faith, to countenance gay marriage. In 2013, the threat of an OU veto convinced the Jewish Council for Public Affairs (JCPA) not to consider a proposed resolution at its annual plenum supporting same-sex marriage.

The institutional home of “Open” Orthodoxy was Yeshivat Chovevei Torah, founded in New York in 1999 by Rabbi Avi Weiss, a graduate of Yeshiva University and former instructor there, who felt that YU had turned too insular and that there was need for a more liberal alternative, particularly on women’s issues and denominational pluralism. Weiss explained to Allison Hoffman: “Unfortunately there’s been a move in Orthodoxy to the centralization of rabbinic power, and that’s dangerous.... the vision of Chovevei is to move away from centralization” (*Tablet*, Apr. 29, 2013). The school had already graduated 86 rabbis, virtually all of them employed as rabbis, teachers or Hillel professionals. In 2013, the 68-year-old Weiss retired as dean and was succeeded by his hand-picked choice, 48-year-old Rabbi Asher Lopatin, who had been a charismatic and highly successful rabbi in the Lakeview neighborhood of Chicago. The transition process was largely funded by a grant from the Jim Joseph Foundation. Lopatin announced his intention of reaching out both to the Orthodox right and the non-Orthodox left, and he was expected to be a less polarizing figure than Weiss.

The June graduation of the first three women from Weiss’s Yeshivat Maharat, the most radical of his initiatives, went on as scheduled. Orthodoxy was the only stream of American Judaism that did not ordain women, and Weiss had drawn heavy criticism when he called Sara Hurwitz, whom he ordained in 2009, “rabba,” the feminine form of rabbi. Hurwitz was then appointed to lead Weiss’s new 4-year ordination program for women, who, upon graduation, received the title “maharat,” the Hebrew acronym for Halakhic/spiritual/Torah leader. The RCA issued a statement saying: “We cannot accept either the ordination of women or the recognition of women as members of the Orthodox rabbinate, regardless of the title.” Yeshivat Maharat’s three graduates were hired by congregations in Montreal and Washington, DC.

**Chabad.** Chabad (sometimes called Lubavitch) Orthodoxy does not fit neatly into either the Haredi or the modern category. While their dress and appearance give a Haredi impression, adherents of Chabad are deeply immersed in the world of secular Jews, following the directive of their late leader, Rabbi Menachem Mendel Schneerson, to love and influence all Jews. Chabad had been the first Orthodox organization to establish a serious Internet presence, and Chabad houses

on American campuses and around the world, staffed by thousands of dedicated “emissaries,” pioneered and continue to champion Jewish outreach.

Yet Chabad drew criticism for not trying very hard to change the lives of those Jews it encountered. According to Jack Wertheimer, writing in *Commentary* (Apr. 2013), the critics acknowledged that Chabad excelled in “offering kosher food and holiday celebrations to travelers who find themselves in remote locations of the globe, helping Jews with other needs, and running glitzy holiday programs,” but this made it merely a “service organization” with minimal expectations of its clients. The non-Orthodox movements resented what they saw as poaching on their potential constituency. Chabad preschools, afterschool programs, and bar/bat mitzvah training classes competed for non-observant children by downplaying Chabad doctrine, providing a warm environment and dedicated teachers, and charging low tuition. In *Ha’aretz* (Apr. 21, 2013), former URJ head Rabbi Eric Yoffie expressed admiration for Chabad even while decrying its practice of performing bar/bat mitzvah ceremonies with no membership obligation or serious religious training, thereby undermining the established synagogues that maintained such requirements. In response, a Chabad rabbi remarked, “While the Reform movement continues to lose its footing within Judaism as a whole, strictly serving its card-carrying, membership paying, Reform congregants—Chabad continues to serve all Jews regardless of location, affiliation or commitment levels” (*Times of Israel*, Apr. 24, 2013).

On the international scene, Chabad was involved in a longstanding dispute with the Russian government over a large and valuable library of books and manuscripts, part of which had been seized by the communists during the Russian Revolution and the rest taken by the Nazis and from them by the Soviet army after Rabbi Yosef Yitzhak Schneerson, the movement’s leader at the time, escaped to the US in 1939. An American federal court ruled in 2010 in favor of Chabad in regard to the second collection, and Russia was so concerned that its assets might be seized to enforce the judgment that it stopped lending artworks to American museums; and, in 2013, a Russian ship aborted plans to stop in San Francisco for fear it would be seized. On January 1, 2013, an American judge ordered Russia to pay \$50,000 a day for ignoring the 2010 decision. In February, a compromise suggestion by Russian President Putin to place the collection in the new, Chabad-controlled Jewish Museum and Tolerance Center in Moscow precipitated a split within Chabad. The leadership in the US insisted on continuing legal proceedings, while Chabad in Russia, warning of potential anti-Semitic fallout from the drawn-out dispute, favored accepting Putin’s offer.

Meanwhile, the succession question continued to hover over the movement. Since 1994, when Rabbi Menachem Mendel Schneerson died leaving no children, Chabad had continued its work around the world without a titular leader, its emissaries functioning more or less on their own in a decentralized power structure coordinated from Brooklyn by two longtime Chabad functionaries, Rabbi Yehuda Krinsky and Rabbi Abraham Shemtov. The messianic wing of the movement, which insisted that Rabbi Schneerson was in some sense still alive, continued to be a thorn in the side of the leadership, but its visibility was considerably reduced. However, as noted in the *Forward* (May 31, 2013), Krinsky and Shemtov were in their late 70s, and the future direction of the movement remained unclear.

## Jewish Education

Despite fears that the continuing economic recession would have a devastating effect on Jewish education, the actual impact of the economy on Jewish schools was difficult to ascertain. The 2012–13 *Census of Jewish Day Schools*, prepared by Marvin Schick for the Avi Chai Foundation, projected a picture of relative stability for such schools. Although 11 closed over the course of the year, the number of day schools in the country went up modestly, from 297 to 303. The only sector that lost a considerable number of students was the Solomon Schechter system, which was down 3.8 % and in the process of separating itself from the Conservative movement to rebrand and improve fundraising. The *Census* did not include Haredi schools, which anecdotal evidence indicated were bursting at the seams: *The New York Times* (Apr. 11, 2013) reported that the Satmar Hasidic school system in New York, with 30,000 students and projecting another 4,500 within 5 years, was eager to purchase the National Guard Armory in Williamsburg, Brooklyn, to provide needed classroom space.

And yet the cumulative effect of the long-term economic doldrums was clearly negative. Even aside from the Schechter schools, the Avi Chai report found that overall enrollment in non-Haredi day schools had dropped roughly 3 % since 2009. The *Forward* published an article (Jan. 25, 2013) about mergers of day schools in Rockland County (NY), Philadelphia, St. Louis, and Providence, and the reluctance of some parents to keep footing the heavy tuition bills of such unstable schools. Two weeks later, in its February 8 issue, the *Forward* highlighted the plight of laid-off teachers and supervisory personnel, many over age 50, not up-to-date in the world of educational technology, and unlikely to find another job in Jewish education. *The New York Jewish Week* (Apr. 12, 2013) reported that at least half of the 22 teachers about to be terminated by the Moriah School in Englewood, New Jersey, were over age 50.

Not just schools felt the pinch. Budget cuts in the non-Orthodox synagogue organizations eliminated the jobs of several educational consultants. JESNA (Jewish Educational Services of North America) downsized drastically in the wake of the economic downturn and considered a merger with the New York-based Jewish Education Project. The 5-year-old Partnership for Effective Learning and Innovative Education, which provided help to Jewish supplementary schools, put its activities on “pause”; JECEI, founded in 2005 to aid Jewish preschools, closed for lack of funding; the Partnership for Excellence in Jewish Education (PEJE), which serviced day schools, cut its budget and services by half; and the Coalition for the Advancement of Jewish Education (CAJE) filed for bankruptcy early in the recession (*The New York Jewish Week*, Feb. 1, 2013).

The annual North American Jewish Day School Conference, held in Washington, DC, in February 2013, was itself a product of budget consciousness: Before 2010, each participating day school network—Orthodox, Conservative, Reform and pluralistic—held its own conference. The conference theme this year was educational leadership, but the impact of the economic situation had a prominent place on the agenda. There was a plenary session titled “Affordability is the Ultimate Answer to



Life, the Universe, and Everything. What is the Question?” and another on “blended” learning, the combination of computer-based education with the traditional classroom experience, whose benefit was touted as not just “bringing the cost down.”

The drive to make day school education more affordable was spearheaded by the Orthodox Union (OU). In July, it announced a partnership with PEJE to create a database about existing programs that could provide tuition assistance for day school students, but the OU’s key goal was to soften the predominant view in the Jewish community that opposed government aid to non-public schools. Nathan Diament, the OU executive director for public policy, argued for “carefully crafted and religion-neutral” aid programs, and cited recent Supreme Court rulings that approved government support for textbooks, technological devices, and special education teachers in parochial schools, and a voucher program set up by the city of Cleveland that could pay tuition for private schools. Though hardly a groundswell, some others in the Jewish community were thinking along the same lines as Diament. The Jewish federations in Washington, DC, and Baltimore backed a Maryland tax credit for businesses that contributed to school scholarship funds, the New Orleans federation supported a voucher plan in Louisiana, and UJA-Federation of New York hired a lobbyist to work in Albany for government help and tax exemptions for day school families. At the May plenum of the JCPA (Jewish Council for Public Affairs), a panel session was devoted to “the Jewish stake in private and public education, balancing community building with our concern for the separation of church and state.”

At the community level, meanwhile, two types of alternative day schools were emerging that lowered costs substantially. One, pioneered in Bergenfield, New Jersey, used the technological benefits of blended learning to accomplish this goal, and a new foundation, Affordable Jewish Education, was helping parents in Westchester County and Long Island to set up similar schools. (The Long Island school was subsequently absorbed into an existing conventional day school.) The other type, described by *The New York Jewish Week* (Mar. 23, 2012) as a “growth industry,” was the Hebrew charter school. The Ben Gamla network consisted of five such schools, all in Florida, while the New York-based Hebrew Charter School Center hoped to open its fifth school, in Harlem, in 2013, and had plans for some 20 more around the country. These charters were public schools. Hence they charged no tuition, could not bar non-Jews from attending, and were not allowed to teach religion, so that the Jewish educational element was confined to Hebrew language and secular Jewish culture. This necessitated supplementary instruction in religious subjects for families that were so inclined. This educational model drew criticism both from those who feared it would siphon off children from conventional Jewish day schools and from others who worried that it risked violating church-state separation.

With all of the stress on day schools, supplementary (or complementary) schools—a longtime object of criticism and even ridicule in the community but still the predominant form of Jewish education outside the Orthodox sector—received little attention. An indication that that attention tended to the negative was a conference on December 13, 2012, at the 14th Street Y in New York City on “Is Jewish Education Broken?” examining “current models and challenges facing liberal

Jewish education.” In 2012, the Jewish Journey Project—with \$1.5 million in foundation grants—launched an ambitious program of 30 afterschool pre-bar/bat mitzvah courses for seven New York congregations, the Manhattan JCC, and other Jewish institutions. Families would be charged what they would have paid for standard Hebrew school. On a national level, Jewish Kids Group Afterschool Community was a loose confederation of communal, supplementary programs independent of individual synagogues that offered a variety of courses with flexible hours.

Recent interest by the broader American society in the inclusion of people with special needs had an impact on Jewish education, both formal and informal. Especially when leaders in the Jewish community discovered that some of their own children did not fit into the standard educational framework, Jewish day schools began to feel pressure to devise means to accommodate them. A number of individual Jewish day schools made provision for students suffering from a range of handicaps, and some communities—notably Boston, Chicago, Miami, and Philadelphia—maintained programs that serviced all the local day schools. While these were heavily subsidized by the Jewish federations and private foundations, the tuition burden for families was nevertheless very high. During 2013, there were a number of well-publicized complaints that the costs were prohibitive for many families. Charges were also aired that skewed priorities stood in the way of full communal funding for such programs, as evidenced by the absence of any session on special needs education at the North American Jewish Day School Conference.

Another controversial issue in the Jewish education of special needs children was the question of mainstreaming. Generally, the schools sought to include the handicapped youngsters in standard school activities when possible. This created problems, however, for those with more serious conditions such as autism or severe language difficulties who could not successfully participate, and some of their parents felt compelled to transfer them to non-Jewish schools. In early 2013 plans were announced for a new pluralistic Jewish day school in New York City to open the following year just for children with disabilities—a solution that did not sit well with some advocates of communally-supported mainstreaming.

Serving the needs of the special needs population presented a challenge to Jewish summer camps as well. In July 2012, Camp Ramah in Canada sent home a blind 15-year-old boy from Grand Rapids, Michigan, saying it could not accommodate his needs. His father, a rabbi, publicized this on the Internet. The embarrassed camp administration asked the boy to return, but he turned down the offer. Just a week later a previously planned 3-day Special Needs Camp Tour was held for 20 philanthropists, parents, and communal professionals, sponsored by the Jewish Funders Network and the Foundation for Jewish Camp. The group visited eight camps in New York, Pennsylvania, and Massachusetts (seven Jewish and one non-sectarian), five of which sought to mainstream special needs children with other campers and the other three dedicated solely to the needs of the disabled. In December, the Foundation for Jewish Camp launched a research project—believed to be the first of its kind—to map out the services currently available to special needs children at Jewish overnight camps in the US and Canada.

The broader question of what factors motivated families to send their children to Jewish summer camp also drew the attention of researchers. A pilot study of nearly 1,000 Jewish families sponsored by the Avi Chai Foundation and carried out by Sam Abrams, Steven M. Cohen, and Jack Wertheimer, found that the single most powerful motivation for enrolling a child in camp was a recommendation by close friends and family. This turned out to be more significant in the decision than membership in Jewish institutions or socioeconomic status.

For further information on the current state of Jewish education in the United States and Canada, see Chap. 1 in this volume.

## Cultural Trends

The biggest cultural news of the year for many Jews was not the production of a new work, but rather the opposite: 79-year-old Philip Roth's exclamation in 2012, "I'm done," announcing his retirement from writing. Explaining his decision to a French magazine, Roth said: "I don't know anything about America today. I see it on TV, but I am not living it anymore." The author of 50 novels, since he began his career in 1959 with the novella *Goodbye Columbus*, Roth was awarded the National Medal of Arts, the National Book Award, two National Book Critics Circle Awards, and the Pulitzer Prize in 1997. Roth often depicted the lives of second-generation, secular American Jews like himself, and in the process sometimes attracted criticism from Jews who felt he shamed the community by the way he portrayed American Jewish life and by his use of sexual themes. His announced retirement attracted renewed attention to his life and career, including guided tours of the Newark neighborhood where he was raised.

There was another, even older, well-known American Jewish writer who was still producing. In 2012, 97-year-old Herman Wouk published *The Lawgiver*, a novel about making a movie about the biblical Moses. While not in Roth's league in terms of critical success, Wouk had written several best-sellers, including *The Caine Mutiny*—for which he won a Pulitzer Prize—*Marjorie Morningstar*, *The Winds of War*, *War and Remembrance*, and other books. When *The Lawgiver* appeared, Wouk assured reporters that he was not done writing.

A number of important scholarly books on Jewish themes were published during the year. Harvard Professor Jon Levenson's *Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity & Islam* undermined the popular notion that the three monotheistic religions shared "Abrahamic" roots by showing how each of them had developed very different and often incompatible understandings of the patriarch. Princeton political theorist Michael Walzer analyzed the Bible's understanding of the world of politics in his book *In God's Shadow: Politics in the Hebrew Bible*, concluding that one cannot derive any specific theory of politics from Scripture. John Connelly, a Berkeley professor, showed in *From Enemy to Brother: The Revolution in Catholic Teaching on the Jews, 1933–1965*, that key architects of the Catholic Church's 1965 encyclical *Nostra Aetate*,

which revolutionized Catholic relations with the Jewish people, were themselves converts from Judaism. And Brandeis historian Jonathan Sarna placed Ulysses S. Grant's infamous order expelling Jews from his Civil War military district within a broader context that showed Grant's philo-Semitic side in *When General Grant Expelled the Jews*.

Perhaps the most controversial publication of the year was *The New American Haggadah*, released in time for Passover 2012. It was the work of several top literary talents, including editor Jonathan Safran Foer, translator Nathan Englander, and commentators Rebecca Newberger Goldstein and Jeffrey Goldberg. Reactions to the volume ranged widely. Leonard Fein declared himself "bedazzled" by the "brilliant artistry—verbal, graphic and intellectual" (*Forward*, Mar. 23, 2012). "Philologos," the *Forward's* authority on language, objected to "the overall triteness" of some of the commentary and criticized many of the translations, but praised the Haggadah's "stunning graphic design" (*Forward*, Apr. 13, 2012). After castigating and even ridiculing a long list of the volume's translations, Leon Wieseltier concluded that, "*The New American Haggadah* is abundantly a labor of love, but love is not enough" (*Jewish Review of Books*, Spring 2012).

Two unusual museum exhibits placed aspects of Jewish culture in an unfamiliar light. "Crossing Borders: Manuscripts from the Bodleian Library," exhibited at the Jewish Museum in New York, juxtaposed Jewish, Christian, and Islamic manuscripts ranging from the third to the seventeenth century that were related to each other by geography, theme or style. Claudia Nahson, the curator, told Sandee Brawarsky of *The New York Jewish Week* (Sept. 21, 2012) that these were "books in conversation." Hebrew Union College in New York City organized an exhibit, "The Sexuality Spectrum," consisting of works by modern and contemporary Jewish artists that depicted the changes in how unconventional sexual orientations are portrayed. Curator Laura Kruger explained to reporter Debra Nussbaum Cohen that she conceived it as a response to conservative criticism of the Marriage Equality Act that New York State passed in 2011 (*Forward*, Nov. 23, 2012).

The success of "Old Jews Telling Jokes," which opened Off-Broadway for an unlimited run in May 2012, showed that there was still considerable popular interest in old-fashioned Borscht Belt humor. Based on a website of the same name, the show featured five comic actors delivering classic Jewish jokes about mothers-in-law, family relationships, food, interactions with Gentiles, rabbis, and sex.

The Yiddish-language *Forverts*, which had a daily circulation of 250,000 copies at its height in the 1920s but had to cut back to a weekly edition when the number of Yiddish-speakers diminished, made the decision to go biweekly in January 2013. However, it announced that its redesigned website would be updated on an ongoing basis, making the *Forverts* once again a (virtual) daily newspaper. Significantly, this erstwhile secularist publication's site would contain a new blog for Haredi speakers of Yiddish, who constituted the only significant community in the country for whom the language was still the mother tongue.

## Looking Ahead

A book, *Jewish Megatrends: Charting the Course of the American Jewish Future*, appeared in March 2013. Edited by Rabbi Sidney Schwarz, it contained essays by 14 students of American Jewish life suggesting how American Jewry would evolve over the next few decades. The book's publicist claimed it presented "visionary solutions to a community ripe for transformational change," and called the volume "mandatory reading for anyone excited about the next chapter in the story of an ancient people." Schwarz's own contribution delineated an emerging tension between "tribal" Jews, those who conceived of Jewish identity primarily in ethnic/peoplehood terms, and "covenantal" Jews, for whom being Jewish connoted noble ethical and spiritual ideals not necessarily tied to a particular group of people. A review of the events of 2013 indicates that the tension was already present, and that Jewish survival would likely depend on its resolution.

## Chapter 5

# Jewish Population in the United States, 2013

Ira Sheskin and Arnold Dashefsky

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)

Indeed, these estimates today are increasingly the result of scientific studies based on probability samples, both for local communities as well as several national Jewish population surveys. Readers of this volume and that of last year-and several earlier ones-will note that the last national survey of the American Jewish population was conducted in 2000–2001. It is our hope that in the near future this gap will be closed and we will be able to provide a new national estimate that is both reliable and valid.

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 of the time when a boat load of Jewish refugees arrived from Recife, Brazil, to New Amsterdam (later, by 1664, New York). They came to a Dutch colony leaving Brazil, which was ceded by the Dutch to the Portuguese. The other government estimate is derived from the one time that the US Census Bureau asked a question in a sample survey

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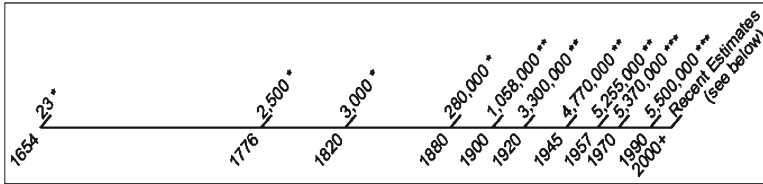
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in 1957, which yielded an estimate of 5,255,000 persons. All subsequent estimates in the time line from 1970 to the present are based on sample surveys, or as in the current estimate reported in this article, an aggregate of sample community surveys, 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

### Recent Estimates of American Jews

American Jewish Identity Survey 2001: 5,340,000

National Jewish Population Survey 2000–2001: 5,200,000

Survey of Heritage and Religious Identification 2001–02: 6,000,000

American Jewish Year Book 2013: 6,500,000

Pew Research Center 2013: 6,700,000

Steinhardt Brandeis Meta-Analysis 2012: 6,800,000

## Part I: 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 is likely at the high end for reasons explained by Sheskin and Dashefsky (2006). The national estimate presented below, however, is in general agreement with the estimate of Elizabeth Tighe et al. (2013) and with Lugo et al. (2013).

These estimates are derived from four sources: (1) Scientific Estimates, (2) US Census Estimates, (3) Informant Estimates, and (4) Internet Estimates.

### ***Source One: Scientific Estimates***

Scientific Estimates are most often based on the results of telephone surveys using random digit dialing (RDD) procedures (Sheskin 2001, p. 6). In other cases, Scientific Estimates are based on Distinctive Jewish Name (DJN) studies.<sup>1</sup>

DJN studies are sometimes used to estimate the Jewish population of an area contiguous to another area in which an RDD telephone survey was completed<sup>2</sup> or to update a population estimate from an earlier RDD study. In some cases, DJN estimates are available for other communities as well. In a few cases, a Scientific Estimate is based on a scientific study using a different methodology (neither RDD nor DJN).<sup>3</sup>

### ***Source Two: US Census Estimates***

Three New York Jewish communities inhabited by Hasidic sects are well above 90 % Jewish:

1. Kiryas Joel in Orange County (Satmar Hasidim)
2. Kaser Village in Rockland County (Viznitz Hasidim)
3. New Square in Rockland County (Skverer Hasidim)

Thus, US Census data were used to determine the Jewish population in those communities.

Monsey, another community in Rockland County with a Hasidic population, is not 90 % or more Jewish, but US Census Data on race and language spoken at home were used to derive a conservative estimate of the Jewish population in this community. If readers have knowledge of additional communities of this nature, please email Ira M. Sheskin at [isheskin@miami.edu](mailto:isheskin@miami.edu).

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<sup>1</sup> See Sheskin (1998). The fact that about 8–12 % of American Jews, despite rising intermarriage, continue to have one of 36 Distinctive Jewish Names (Berman, Caplan, Cohen, Epstein, Feldman, Freedman, Friedman, Goldberg, Goldman, Goldstein, Goodman, Greenberg, Gross, Grossman, Jacobs, Jaffe, Kahn, Kaplan, Katz, Kohn, Levin, Levine, Levinson, Levy, Lieberman, Rosen, Rosenberg, Rosenthal, Rubin, Schwartz, Shapiro, Siegel, Silverman, Stern, Weinstein, Weiss) facilitates making reasonable estimates of the Jewish population.

<sup>2</sup> For an example, see footnote 4 in Sheskin and Dashefsky (2008).

<sup>3</sup> 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.



### ***Source Three: Informant Estimates***

For communities in which no recent scientific study exists, informants at the more than 150 Jewish Federations and the more than 300 hundred Jewish Federations of North America (JFNA) network communities were contacted via email. Responses were emailed to Ira M. Sheskin ([isheskin@miami.edu](mailto:isheskin@miami.edu)). 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 have been retained from previous years.

Due to the large number of estimates in the [Appendix](#), it is impossible to contact in one year all informants in communities that are not part of the JFNA network. Thus, beginning several years ago, we undertook what we intend to be a multi-year effort to update the estimates for communities without scientific studies.

Relying on an Internet search of relevant websites, we began by identifying synagogues and Jewish organizations in several states. We then initiated phone interviews or email contacts with designated leaders of these institutions, asking a series of questions, including the number of Jewish households (a household with one or more Jews), the average household size, the percentage of persons in these households who identify as Jewish, and the percentage of households who spend less 8 months of the year in the community. This information provides the raw data necessary to estimate population size. Readers should understand that Informant Estimates represent educated guesses, not precise Scientific Estimates.<sup>4</sup>

### ***Source Four: Internet Estimates***

In some communities, we located estimates of an area's Jewish population 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](http://www.isjl.org/history/archive/index.html)) has published vignettes on every known existing and defunct Jewish community in 11 Southern States (Alabama, Arkansas, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, and Texas). These vignettes, by the historian Stuart Rockoff, provided useful information for updating the estimates for Jewish communities in these states, deleting communities whose Jewish population decreased below 100 Jews, and adding communities whose Jewish population increased to 100 or more Jews. (The [Appendix](#) lists individually only communities with 100 or more Jews.)

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<sup>4</sup>The questionnaire and forms used for this effort are available at [www.jewishdatabank.org](http://www.jewishdatabank.org)

### *Other Considerations in Population Estimation*

The estimates for more than 85 % of the total number of Jews reported in the [Appendix](#) are based on Scientific Estimates or US Census Estimates. Thus, less than 15 % of the total estimated number of American Jews is based on the less-reliable Informant or Internet Estimates. An analysis presented by Sheskin and Dashefsky (2007, pp. 136–138) strongly suggests greater reliability of Informant Estimates 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 16 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 (DellaPergola 2010). Unlike for most religious groups, being Jewish is 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 do not identify as Jewish by religion. A more recent estimate suggests that 30–40 % of American Jews identify as secular (Kosmin and Keysar 2012, p. 16). One does not cease to be a Jew even if one becomes an atheist or agnostic or does not participate in religious services or rituals. The exception to this rule according to most Jewish identity authorities is when a person born Jewish formally converts or practices another monotheistic religion.

During biblical times, Jewish identity was determined by patrilineal descent. During the rabbinic period, this was changed to matrilineal descent. In the contemporary period, Orthodox and Conservative rabbis officially recognize only matrilineal descent, while Reform (as of 1983) and Reconstructionist rabbis recognize, under certain circumstances, both matrilineal and patrilineal descent. Furthermore, Orthodox rabbis only recognize as Jewish those Jews-by-Choice who have been converted by Orthodox rabbis.

In general, social scientists conducting survey research with American Jews do not wish to choose from the competing definitions of who is a Jew and have adopted the convention that all survey respondents who “consider themselves to be Jewish” (with the exception noted above) are counted as such. But, clearly the estimate of the size of the Jewish population of an area can differ depending on whom one counts as Jewish—and also, to some extent, on who is doing the counting.

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 substantiated.

Readers are invited to offer suggestions for improving the accuracy of the estimates and the portrayal of the data in this chapter. Please email all suggestions to Ira M. Sheskin at [isheskin@miami.edu](mailto:isheskin@miami.edu).

## Part II: Features in the Local Population Estimates Presented in the Appendix

The [Appendix](#) provides estimates for about 900 Jewish communities and geographic subareas of those communities. Many of the estimates listed in the [Appendix](#) are for Jewish Federation service areas. Where possible, we have disaggregated Jewish Federation service areas into smaller geographic units. For example, separate estimates are provided for such places as Boulder (Colorado) (a part of the service area of the Allied Jewish Federation of Colorado) and Boynton Beach (Florida) (a part of the service area of the Jewish Federation of Palm Beach County).

The [Appendix](#) indicates whether each estimate is a Scientific Estimate, US Census Estimate, or an Informant/Internet Estimate. Estimates in boldface type are based on a scientific study, which, unless otherwise indicated, means an RDD study. The boldface date indicates the year in which the field work was conducted. The superscript *a* next to the boldface date indicates that the Scientific Estimate was based on a DJN study. The superscript *b* indicates that a DJN study has been used to update a previous RDD study. The superscript *c* indicates an estimate based on US Census data. The superscript *d* indicates a Scientific Estimate based on a scientific study using a different methodology (neither RDD nor DJN).

Estimates for communities not shown in boldface type are based on Informant/Internet Estimates. The former compilers of the data for the *American Jewish Year Book* provided only a range of years (pre-1997 or 1997–2001) for the dates of the last informant contact. For communities for which the date in the *Date of Informant Confirmation or Latest Information* column in the [Appendix](#) is more recent than the date of the latest study shown in boldface type, the study estimate has been confirmed or updated by a local informant subsequent to the scientific study.

For communities for which the information is available, the [Appendix](#) also presents estimates of the number of Jews who live 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 communities for which we do not have the data.

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. This methodology allows the reader to gain a better perspective on the size of Jewish communities with significant part-year populations, without double-counting the part-year Jewish population in the totals. Note that Jews in part-year households are reported as such in the community that is most likely their “second home.” The *Part-Year Jewish Population* shown in the final column of the [Appendix](#) is not included in the *Number of Jews* column for that community, since the part-year Jewish population is already reflected in the *Number of Jews* column for their primary community.

The Excel spreadsheet used to create the [Appendix](#) and the other tables in this chapter is available at [www.jewishdatabank.org](http://www.jewishdatabank.org). This spreadsheet also includes information

on about 250 *Other Places* with Jewish populations of less than 100 which are aggregated and shown as the last entry for many of the states in the [Appendix](#). The spreadsheet also contains Excel versions of Tables 5.1, 5.2, 5.3, 5.4, 5.5 and 5.6 in this chapter as well as a table showing some of the major changes since last year in the population estimates shown in the [Appendix](#) and a table showing the calculations for the indices of dissimilarity referenced below.

**Table 5.1** Jewish population in the United States by state, 2013

State	Number of Jews	Total population <sup>a</sup>	Percentage Jewish (%)	Percentage of total US Jewish population (%)
Alabama	8,850	4,822,023	0.2	0.1
Alaska	6,175	731,449	0.8	0.1
Arizona	106,300	6,553,255	1.6	1.6
Arkansas	1,725	2,949,131	0.1	0.0
California	1,221,190	38,041,430	3.2	18.2
Colorado	91,920	5,187,582	1.8	1.4
Connecticut	116,050	3,590,347	3.2	1.7
Delaware	15,100	917,092	1.6	0.2
District of Columbia	28,000	632,323	4.4	0.4
Florida	638,985 <sup>b</sup>	19,317,568	3.3	9.5
Georgia	127,470	9,919,945	1.3	1.9
Hawaii	7,280	1,392,313	0.5	0.1
Idaho	1,525	1,595,728	0.1	0.0
Illinois	297,985	12,875,255	2.3	4.4
Indiana	17,470	6,537,334	0.3	0.3
Iowa	6,240	3,074,186	0.2	0.1
Kansas	17,675	2,885,905	0.6	0.3
Kentucky	11,300	4,380,415	0.3	0.2
Louisiana	10,675	4,601,893	0.2	0.2
Maine	13,890	1,329,192	1.0	0.2
Maryland	238,200	5,884,563	4.0	3.5
Massachusetts	277,980	6,646,144	4.2	4.1
Michigan	82,270	9,883,360	0.8	1.2
Minnesota	45,635	5,379,139	0.8	0.7
Mississippi	1,525	2,984,926	0.1	0.0
Missouri	59,175	6,021,988	1.0	0.9
Montana	1,350	1,005,141	0.1	0.0
Nebraska	6,100	1,855,525	0.3	0.1
Nevada	76,300	2,758,931	2.8	1.1
New Hampshire	10,120	1,320,718	0.8	0.2
New Jersey	508,950	8,864,590	5.7	7.6
New Mexico	12,725	2,085,538	0.6	0.2
New York	1,760,220	19,570,261	9.0	26.2
North Carolina	31,675	9,752,073	0.3	0.5
North Dakota	400	699,628	0.1	0.0
Ohio	148,615	11,544,225	1.3	2.2

(continued)

**Table 5.1** (continued)

State	Number of Jews	Total population <sup>a</sup>	Percentage Jewish (%)	Percentage of total US Jewish population (%)
Oklahoma	4,625	3,814,820	0.1	0.1
Oregon	40,650	3,899,353	1.0	0.6
Pennsylvania	294,925	12,763,536	2.3	4.4
Rhode Island	18,750	1,050,292	1.8	0.3
South Carolina	13,570	4,723,723	0.3	0.2
South Dakota	345	833,354	0.0	0.0
Tennessee	19,575	6,456,243	0.3	0.3
Texas	138,705	26,059,203	0.5	2.1
Utah	5,650	2,855,287	0.2	0.1
Vermont	5,285	626,011	0.8	0.1
Virginia	95,240	8,185,867	1.2	1.4
Washington	45,885	6,897,012	0.7	0.7
West Virginia	2,310	1,855,413	0.1	0.0
Wisconsin	28,255	5,726,398	0.5	0.4
Wyoming	1,150	576,412	0.2	0.0
<b>Total</b>	<b>6,721,965</b>	<b>313,914,040</b>	<b>2.1</b>	<b>100.0</b>

Note that the total number of American Jews is, conservatively, about 6.5 million due to some double-counting between states (Sheskin and Dashefsky 2006)

<sup>a</sup>Source: [www.census.gov](http://www.census.gov) (July 1, 2012 estimates)

<sup>b</sup>Excludes 77,675 Jews who live in Florida for 3–7 months of the year and are counted in their primary state of residence

**Table 5.2** Jewish population in the United States by Census Region and Census Division, 2013

Census region/ division	Jewish population		Total population	
	Number	Percentage distribution (%)	Number <sup>a</sup>	Percentage distribution (%)
<b>Northeast</b>	<b>3,006,170</b>	<b>44.7</b>	<b>55,761,091</b>	<b>17.8</b>
Middle Atlantic	2,564,095	38.1	41,198,387	13.1
New England	442,075	6.6	14,562,704	4.6
<b>Midwest</b>	<b>710,165</b>	<b>10.6</b>	<b>67,316,297</b>	<b>21.4</b>
East North Central	574,595	8.5	46,566,572	14.8
West North Central	135,570	2.0	20,749,725	6.6
<b>South</b>	<b>1,387,530</b>	<b>20.6</b>	<b>117,257,221</b>	<b>37.4</b>
East South Central	41,250	0.6	18,643,607	5.9
South Atlantic	1,190,550	17.7	61,188,567	19.5
West South Central	155,730	2.3	37,425,047	11.9
<b>West</b>	<b>1,618,100</b>	<b>24.1</b>	<b>73,579,431</b>	<b>23.4</b>
Mountain	296,920	4.4	22,617,874	7.2
Pacific	1,321,180	19.7	50,961,557	16.2
<b>Total</b>	<b>6,721,965</b>	<b>100.0</b>	<b>313,914,040</b>	<b>100.0</b>

Note that the total number of American Jews is, conservatively, about 6.5 million due to some double counting between states (Sheskin and Dashefsky 2006)

<sup>a</sup>Source: [www.census.gov](http://www.census.gov) (July 1, 2012 estimates)

**Table 5.3** Jewish population in top 20 Metropolitan Statistical Areas (MSAs) in the United States, 2013

MSA rank	MSA name	Population		Percentage Jewish (%)
		Total <sup>a</sup>	Jewish	
1	New York-Northern New Jersey-Long Island, NY-NJ-PA	19,831,858	2,067,500	10.4
2	Los Angeles-Long Beach-Santa Ana, CA	13,052,921	617,480	4.7
3	Chicago-Joliet-Naperville, IL-IN-WI	9,522,434	294,280	3.1
4	Dallas-Fort Worth-Arlington, TX	6,700,991	55,005	0.8
5	Houston-Sugar Land-Baytown, TX	6,177,035	45,640	0.7
6	Philadelphia-Camden-Wilmington, PA-NJ-DE-MD	6,018,800	275,850	4.6
7	Washington-Arlington-Alexandria, DC-VA-MD-WV	5,860,342	217,390	3.7
8	Miami-Fort Lauderdale-Pompano Beach, FL	5,762,717	555,125	9.6
9	Atlanta-Sandy Springs-Marietta, GA	5,457,831	119,800	2.2
10	Boston-Cambridge-Quincy, MA-NH	4,640,802	251,360	5.4
11	San Francisco-Oakland-Fremont, CA	4,455,560	295,850	6.6
12	Riverside-San Bernardino-Ontario, CA	4,350,096	22,625	0.5
13	Phoenix-Mesa-Glendale, AZ	4,329,534	82,900	1.9
14	Detroit-Warren-Livonia, MI	4,292,060	67,000	1.6
15	Seattle-Tacoma-Bellevue, WA	3,522,157	39,700	1.1
16	Minneapolis-St. Paul-Bloomington, MN-WI	3,422,264	44,500	1.3
17	San Diego-Carlsbad-San Marcos, CA	3,177,063	89,000	2.8
18	Tampa-St. Petersburg-Clearwater, FL	2,842,878	58,350	2.1
19	St. Louis, MO-IL	2,795,794	54,200	1.9
20	Baltimore-Towson, MD	2,753,149	115,400	4.2
Total population in top 20 MSAs		118,966,286	5,293,080	4.4
Total US population		313,914,040	6,721,965	2.1
Percentage of population in top 20 MSAs		37.9 %	78.7 %	

<sup>a</sup>Source: [www.census.gov](http://www.census.gov)

Notes: (1) See [www.census.gov/population/metro/files/lists/2009/List1.txt](http://www.census.gov/population/metro/files/lists/2009/List1.txt) for a list of the counties included in each MSA; (2) total Jewish population of 5,293,080 excludes 75,875 part-year residents who are included in MSAs 8, 12, and 18; (3) the total number of American Jews is, conservatively, about 6.5 million due to some double-counting between states (Sheskin and Dashefsky 2006)

**Table 5.4** Jewish population of Jewish federation service areas with 20,000 or more Jews, 2013

Community	Number of Jews
New York	1,538,200
Los Angeles	519,200
Chicago	291,800
San Francisco	227,800
Washington	215,600
Philadelphia	214,600

(continued)

**Table 5.4** (continued)

Community	Number of Jews
Boston	210,500
Broward County (FL)	170,700
Atlanta	119,800
Greater MetroWest NJ	115,000
South Palm Beach	107,500
Miami	106,300
Northern NJ (Bergen County)	102,500
West Palm Beach	101,350
East Bay (Oakland)	100,750
Baltimore	93,400
Rockland County (NY)	91,100
San Diego	89,000
Denver	83,900
Phoenix	82,900
Cleveland	80,800
Orange County (CA)	80,000
Las Vegas	72,300
Detroit	67,000
Monmouth County (NJ)	64,000
San Jose	63,000
Ocean County (NJ)	61,500
St. Louis	54,000
Middlesex County (NJ)	52,000
Dallas	50,000
Southern NJ (Cherry Hill)	49,200
Houston	45,000
Pittsburgh	42,200
Seattle	37,200
Portland (OR)	36,400
St. Petersburg	33,400
Hartford	32,800
Orange County (NY)	31,500
Orlando	30,600
San Gabriel-Pomona Valleys	30,000
Minneapolis	29,300
Cincinnati	27,000
Long Beach (CA)	23,750
Columbus	23,000
New Haven	23,000
Tampa	23,000
Tucson	21,400
Sacramento	21,300
Milwaukee	21,100
Rochester	21,000
Kansas City	20,000
Somerset (NJ)	20,000

Includes only full-year population in Florida communities, Monmouth county, and Tucson

See the [Appendix](#) for the year of each estimate

**Table 5.5** Changes in Jewish population in the United States by State, 1971–2013

State	1971 <sup>a</sup>	2013	Increase/ (decrease)	Percentage change (%)
Alabama	9,140	8,850	(290)	(3.2)
Alaska	300	6,175	5,875	1,958.3
Arizona	21,000	106,300	85,300	406.2
Arkansas	3,030	1,725	(1,305)	(43.1)
California	721,045	1,221,190	500,145	69.4
Colorado	26,475	91,920	65,445	247.2
Connecticut	105,000	116,050	11,050	10.5
Delaware	9,000	15,100	6,100	67.8
District of Columbia	15,000	28,000	13,000	86.7
Florida	260,000	638,985	378,985	145.8
Georgia	25,650	127,470	101,820	397.0
Hawaii	1,500	7,280	5,780	385.3
Idaho	630	1,525	895	142.1
Illinois	284,285	297,985	13,700	4.8
Indiana	24,275	17,470	(6,805)	(28.0)
Iowa	8,610	6,240	(2,370)	(27.5)
Kansas	2,100	17,675	15,575	741.7
Kentucky	10,745	11,300	555	5.2
Louisiana	16,115	10,675	(5,440)	(33.8)
Maine	7,295	13,890	6,595	90.4
Maryland	187,110	238,200	51,090	27.3
Massachusetts	267,440	277,980	10,540	3.9
Michigan	93,530	82,270	(11,260)	(12.0)
Minnesota	34,475	45,635	11,160	32.4
Mississippi	4,125	1,525	(2,600)	(63.0)
Missouri	84,325	59,175	(25,150)	(29.8)
Montana	845	1,350	505	59.8
Nebraska	8,290	6,100	(2,190)	(26.4)
Nevada	3,380	76,300	72,920	2,157.4
New Hampshire	4,000	10,120	6,120	153.0
New Jersey	412,465	508,950	96,485	23.4
New Mexico	2,700	12,725	10,025	371.3
New York	2,535,870	1,760,220	(775,650)	(30.6)
North Carolina	10,165	31,675	21,510	211.6
North Dakota	1,250	400	(850)	(68.0)
Ohio	158,560	148,615	(9,945)	(6.3)
Oklahoma	5,940	4,625	(1,315)	(22.1)
Oregon	8,785	40,650	31,865	362.7
Pennsylvania	471,930	294,925	(177,005)	(37.5)
Rhode Island	22,280	18,750	(3,530)	(15.8)
South Carolina	7,815	13,570	5,755	73.6
South Dakota	760	345	(415)	(54.6)
Tennessee	17,415	19,575	2,160	12.4
Texas	67,505	138,705	71,200	105.5

(continued)



**Table 5.5** (continued)

State	1971 <sup>a</sup>	2013	Increase/ (decrease)	Percentage change (%)
Utah	1,900	5,650	3,750	197.4
Vermont	1,855	5,285	3,430	184.9
Virginia	41,215	95,240	54,025	131.1
Washington	15,230	45,885	30,655	201.3
West Virginia	4,880	2,310	(2,570)	(52.7)
Wisconsin	32,150	28,255	(3,895)	(12.1)
Wyoming	345	1,150	805	233.3
<b>Total</b>	<b>6,059,730</b>	<b>6,721,965</b>	<b>662,235</b>	<b>10.9</b>

Note that the total number of American Jews is, conservatively, about 6.5 million due to some double-counting between states (Sheskin and Dashefsky 2006)

<sup>a</sup>Source: Chenkin (1972, pp. 384–392)

**Table 5.6** Changes in Jewish population in the United States by Census Region and Census Division, 1971–2013

Census region/division	1971		2013		Percentage change (%)
	Number of Jews	Percentage distribution (%)	Number of Jews	Percentage distribution (%)	
<b>Northeast</b>	<b>3,828,135</b>	<b>63.2</b>	<b>3,006,170</b>	<b>44.7</b>	<b>(21.5)</b>
Middle Atlantic	3,420,265	56.4	2,564,095	38.1	(25.0)
New England	407,870	6.7	442,075	6.6	8.4
<b>Midwest</b>	<b>732,610</b>	<b>12.1</b>	<b>710,165</b>	<b>10.6</b>	<b>(3.1)</b>
East North Central	592,800	9.8	574,595	8.5	(3.1)
West North Central	139,810	2.3	135,570	2.0	(3.0)
<b>South</b>	<b>694,850</b>	<b>11.5</b>	<b>1,387,530</b>	<b>20.6</b>	<b>99.7</b>
East South Central	41,425	0.7	41,250	0.6	(0.4)
South Atlantic	560,835	9.3	1,190,550	17.7	112.3
West South Central	92,590	1.5	155,730	2.3	68.2
<b>West</b>	<b>804,135</b>	<b>13.3</b>	<b>1,618,100</b>	<b>24.1</b>	<b>101.2</b>
Mountain	57,275	0.9	296,920	4.4	418.4
Pacific	746,860	12.3	1,321,180	19.7	76.9
<b>Total</b>	<b>6,059,730</b>	<b>100.0</b>	<b>6,721,965</b>	<b>100.0</b>	<b>10.9</b>

Note that the total number of American Jews is, conservatively, about 6.5 million due to some double-counting between states (Sheskin and Dashefsky 2006)

### Part III: Changes in Population Estimates and Confirmation of Older Estimates

This year, more than 80 estimates in the [Appendix](#) were either changed or confirmed. In the past year, no new local Jewish community studies were completed. Several new DJN studies were completed and a number of Informant Estimates were changed. This Part discusses some of the more significant changes.

**California:** New estimates are available for East Bay based on a 2011 RDD study that only recently was made available to the Berman Jewish DataBank. The new estimate for all of East Bay is 100,750, which did not change significantly since a 2006 Informant Estimate.

The estimate for Alameda County did not change significantly, decreasing by 950 Jews from a 2006 Informant Estimate of 60,000 to an RDD estimate of 59,050 based on the 2011 study. The estimate for Contra Costa County of 32,100 Jews decreased by 7,900 (20 %) from a 2006 Informant Estimate of 40,000. Note that the 2006 Informant Estimates were themselves based on informant updating of a 1986 RDD study.

In addition, first-time estimates are available for geographic subareas, such as the Oakland-Berkeley Corridor (in Alameda County) and Central Contra Costa.

The estimate for Napa County increased by 3,100 Jews from a 2011 DJN estimate of 1,500 to an estimate of 4,600 Jews based on the 2011 study. The new estimate for Solano County of 5,000 Jews increased by 4,100 from a 1997 to 2001 Informant Estimate of 900.

**New Jersey:** Until 2012, the Jewish Federation of MetroWest served Essex, Morris, Sussex, and northern Union Counties in New Jersey and the Jewish Federation of Central New Jersey served southern Union and northern Somerset Counties. In 2012, the two Federations merged to form the Jewish Federation of Greater MetroWest NJ.

The estimates for Essex, Morris, and Sussex Counties in the service area of the Jewish Federation of Greater MetroWest NJ were updated from a 2008 DJN study to a 2012 DJN study resulting in only minor changes.

The estimate for Union County of 24,400 Jews (based on the 2012 DJN study) replaces the combined estimates for northern Union County of 8,200 (based on the 2008 DJN study) and southern Union County of 22,600 (based on an Informant Estimate). Thus, the estimate for Union County in total decreased by 6,400 Jews (21 %).

The previous estimate of 14,500 for Somerset County, based on both a DJN study and an Informant Estimate, increased by 4,500 to 19,000 (31 %) (based on a 2012 DJN study).

The current estimate for Hunterdon County of 6,000 Jews (based on a 2012 DJN study) increased by 4,000 from a 2009 Informant Estimate of 2,000. The estimate for Warren County of 2,400 Jews (based on a 2012 DJN study) increased by 1,500 since an earlier DJN study.

**New York:** The estimate for the UJA-Federation of New York service area (the five boroughs of New York City and Nassau, Suffolk, and Westchester Counties) based on the new 2011 RDD survey appeared in last year's *American Jewish Year Book* and remains unchanged. However, estimates became available for more than 40 geographic subareas. See Exhibit 1h in Beck et al. (2013) for an analysis of changes in the Jewish population of the geographic subareas since 2002.

## Part IV: National, State, Regional, and Urban Area Totals

Based on a summation of local Jewish community studies in the [Appendix](#), the estimated size of the American Jewish community in 2013 is 6.722 million Jews (Table 5.1), unchanged from the 2012 estimate. The 6.722 million is about 1.5 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 (2013). But, this estimate is comparable to an estimate made at Brandeis (Tighe et al. 2013) and by the Pew Research Center (Lugo et al. 2013).

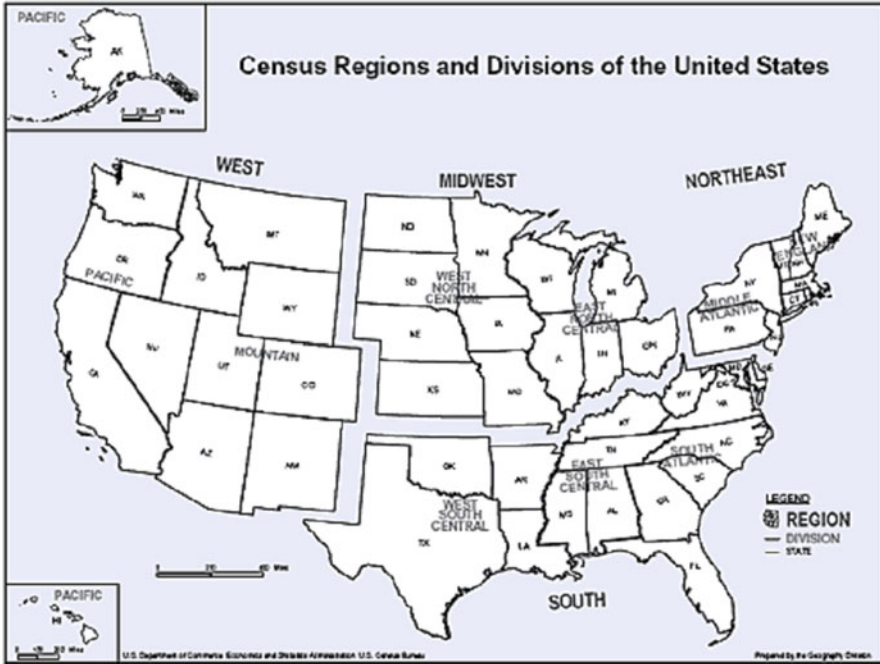
For reasons discussed in Sheskin and Dashefsky (2006), it is unlikely that the number of American Jews is as high as 6.722 million. Rather, we maintain that the actual number of Jews is, conservatively, about 6.5 million. Briefly, some part-year households (households who spend part of the year in one community and part in another), some college students (who may be reported in their home community and their school community), and some households who moved from one community to another between local Jewish community studies are likely, to some extent, being double-counted in the [Appendix](#). Note that our estimate is in general agreement with that of the Steinhardt Social Research Institute at Brandeis (Tighe et al. 2013).

*Note that, for the most part, we have chosen to accept the local definition of “who is a Jew” when a scientific demographic study has been completed in a community, even in cases where we disagree with that definition. In particular, this impacts the 2011 New York study which counted as Jewish about 100,000 persons who responded that they considered themselves Jewish in some way, although their religion was Christian. Note that the world Jewish population chapter by Sergio DellaPergola (Chap. 6 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. Tables 5.1 and 5.2 show the total Jewish population of each state and the District of Columbia, Census Region, and Census Division. Tables 5.3 and 5.4 show the Jewish population of the 20 largest Metropolitan Statistical Areas (MSAs) and all Jewish Federation Service Areas with an estimated Jewish population of 20,000 or more. Map 5.1 shows the definitions of the Census Regions and Census Divisions.*

### *State Level*

The first data column of Table 5.1 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 (1,221,000); Florida (639,000); New Jersey (509,000); Illinois (298,000); Pennsylvania (295,000); Massachusetts (278,000); and Maryland (238,000).

The third column of Table 5.1 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 (9.0 %), New Jersey (5.7 %), the District of Columbia (4.4 %), Massachusetts (4.2 %), and Maryland (4.0 %).



**Map 5.1** Census regions and divisions of the United States

The final column of Table 5.1 shows the percentage of the total US Jewish population that each state represents. The four states with the largest shares of the Jewish populations—New York (26%), California (18%), Florida (10%), and New Jersey (8%)—account for 61% of the 6.722 million American Jews reported in Table 5.1. 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), 40% 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 is 46%, indicating that Jews are less geographically concentrated in 2013 than they were in 1971. In 1971 (Table 5.5), the four states with the largest Jewish populations—New York (42%), California (12%), Pennsylvania (8%), and New Jersey (7%)—accounted for 68% of the 6.060 million American Jews.

### *Census Regions and Divisions*

Table 5.2 shows that on a regional basis the Jewish population also is distributed very differently from the American population as a whole. While only 18% of all Americans live in the Northeast, 45% of Jews live there. While 21% of all

Americans live in the Midwest, only 11 % of Jews do. While 37 % of all Americans live in the South, only 21 % of Jews do. Approximately equal percentages of all Americans (23 %) and Jews (24 %) live in the West.

### ***Metropolitan Statistical Areas***

Table 5.3 shows the total and the Jewish population of the 20 largest Metropolitan Statistical Areas (MSAs) in 2013. The Jewish population estimates in Table 5.3 were compiled from the data in the Appendix using the US Census Bureau definitions of each MSA.

While 38 % of all Americans live in the top 20 MSAs, 79 % of American Jews do. Also, while Jews are only 2.1 % of all Americans, Jews constitute 4.4 % of the population of the top 20 MSAs.

The New York-Northern New Jersey-Long Island, NY-NJ-PA MSA and Miami-Fort Lauderdale-Pompano Beach, FL MSAs are both 10 % Jewish, while the Los Angeles-Long Beach-Santa Ana, CA, Philadelphia-Camden-Wilmington, PA-NJ-DE-MD, Boston-Cambridge-Quincy, MA-NH, and San Francisco-Oakland-Fremont, CA MSAs are all 5–7 % Jewish.

Note that, with some exceptions, the Jewish populations shown in Table 5.3 are not presented in the same manner as in the Appendix or in Table 5.4. The major communities listed in the Appendix are generally based on Jewish Federation service areas, while Table 5.3 shows the population for US Census Bureau-defined MSAs. Thus, for example, the Appendix shows the Jewish population of Baltimore to be 93,400, while Table 5.3 shows a Jewish population of 115,400, because the Baltimore-Towson MSA covers a larger geographic area than the service area of The Associated: Jewish Community Federation of Baltimore.

### ***Jewish Federation Service Areas***

Over 150 American Jewish communities are served by organizations known as Jewish Federations (Feldstein 1998). The Jewish Federations of North America is the central coordinating body for the local Jewish Federations.

A Jewish Federation is a central fundraising and coordinating body for the area it serves. It provides funds for various Jewish social service agencies, volunteer programs, educational bodies, and related organizations, with allocations being made to the various beneficiary agencies by a planning or allocation committee. A local Jewish Federation's broad purposes are to provide "human services, (generally, but not exclusively, to the local Jewish community) and to fund programs designed to build commitment to the Jewish people locally, in Israel, and throughout the world." In recent years, funding programs to assure Jewish continuity has become a major focus of Jewish Federation efforts.

Most planning in the American Jewish community is done either nationally (by The Jewish Federations of North America and other national organizations) or

locally by Jewish Federations, making population data for local Jewish Federation service areas essential to the American Jewish community and the planning done both locally and nationally (Sheskin 2009, 2013a).

The geographic extent of the areas served by local Jewish Federations are a result of historical forces and the geographic distribution of the Jewish population. History has produced service areas that vary significantly in size and population. UJA-Federation of New York serves an eight-county area with 1,538,000 Jews while five Jewish Federations serve parts of Fairfield County in Connecticut with a total of about 50,000 Jews.

The Jewish Federation service areas rarely align themselves geographically with Metropolitan Statistical Areas (MSAs) as defined by the US Census Bureau. Thus, the estimates in Table 5.4 are often quite different from those found in Table 5.3. The Jewish Federation service areas are generally smaller than the geographic areas of the MSAs.

Table 5.4 shows the Jewish population in 2013 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 (1,538,200), Los Angeles (519,200), Chicago (291,800), San Francisco (227,800), Washington (215,600), Philadelphia (214,600), and Boston (210,500).

## **Part V: Changes in the Size of the Jewish Population, 1971–2013**

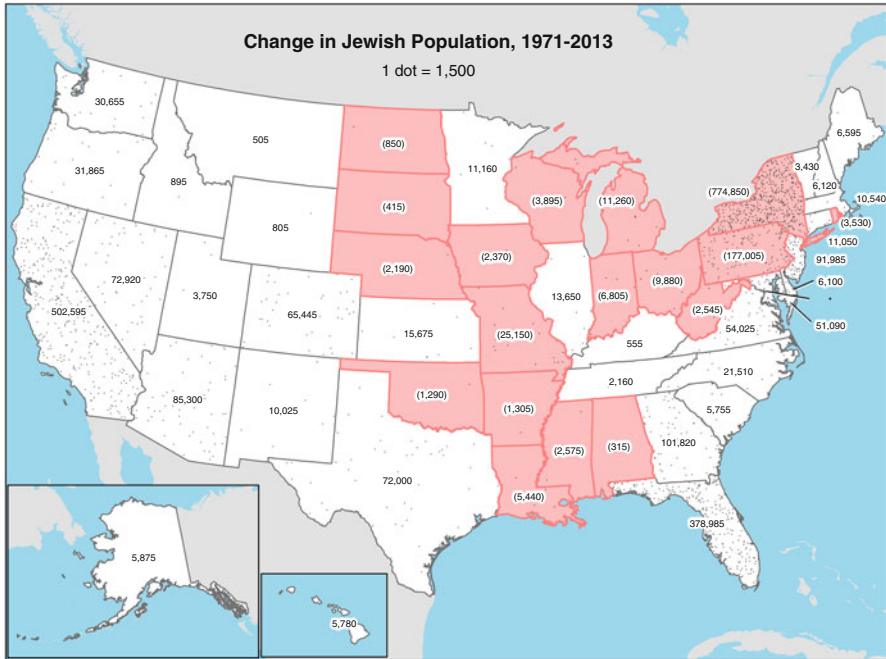
Tables 5.5 and 5.6 and Maps 5.2, 5.3 and 5.4 show the changing geographic distribution of the Jewish population from 1971 to 2013. In examining the maps, note that the dot symbols are randomly placed within each state.

*Note that, for the most part, we have chosen to accept the local definition of “who is a Jew” when a scientific demographic study has been completed in a community, even in cases where we disagree with that definition. In particular, this impacts the 2011 New York study which counted as Jewish about 100,000 persons who responded that they considered themselves Jewish in some way, although their religion was Christian. Note that the world Jewish population chapter by Sergio DellaPergola (Chap. 6 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.*

### ***National Level Changes***

Overall, the data reveal an increase of 662,000 (11 %) Jews from 1971 to 2013. During this same period, the number of non-Hispanic white Americans increased by 18 %. Had the Jewish population increased at this same rate, the 6,060,000 Jews in 1971 would have increased to 7,132,000 in 2013, or about 410,000 more than the 6,722,000 shown in Table 5.5. The smaller than expected increase in Jewish





**Map 5.4** Change in Jewish population, 1971–2013

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 choose not to accept that very broad definition of a Jew used in the recent New York study, the increase would be even lower.

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 is about 12 % higher than the 1971 National Jewish Population Survey (NJPS 1971). The difference is 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 to rely upon.

### *State Level Changes*

At the state level (Table 5.5), 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 2013. The number of Jews in Pennsylvania decreased by



177,000 (38 %, reflecting primarily the decrease in Philadelphia), from 472,000 in 1971 to 295,000 in 2013. Other notable decreases in states with significant Jewish population include Missouri (25,000, 30 %), Michigan (11,000, 12 %), and Ohio (10,000, 6 %).

The most significant *percentage* decreases not referenced in the preceding paragraph occurred in North Dakota (68 %), Mississippi (63 %), South Dakota (55 %), and West Virginia (53 %), all of which have small Jewish populations.

The number of Jews in California increased by 500,000 (69 %, reflecting increases particularly in San Francisco, Orange County, and San Diego), from 721,000 in 1971 to 1,221,000 in 2013. The number of Jews in Florida increased by 379,000 (146 %, reflecting increases especially in Miami-Dade, Broward, and Palm Beach Counties), from 260,000 in 1971 to 639,000 in 2013.<sup>5</sup> Other significant increases include Georgia (102,000, 397 %, reflecting most notably the growth in Atlanta), New Jersey (96,000, 23 %, reflecting especially migration from New York City to the suburbs in northern New Jersey), Arizona (85,000, 406 %, reflecting particularly the growth in Phoenix), Nevada (73,000, 2,157 %, reflecting especially the growth in Las Vegas), Texas (71,000, 106 %, reflecting largely the growth in Dallas and Houston), Colorado (65,000, 247 %, reflecting primarily the growth in Denver), Virginia (54,000, 131 %, reflecting the growth in the northern Virginia suburbs of Washington, DC), and Maryland (51,000, 27 %, reflecting the growth in the Montgomery County suburbs of Washington, DC).

The most significant *percentage* increases not referenced in the previous paragraph occurred in Alaska (1,958 %), Kansas (742 %), Hawaii (385 %), New Mexico (371 %), Oregon (363 %), Wyoming (233 %), North Carolina (212 %), and Washington State (201 %), most of which have relatively small Jewish populations

## ***Regional Level Changes***

Table 5.6 shows that the changes in the geographic distribution of Jews by Census Region and Census Division from 1971 to 2013, to some extent, reflect the changing geographic distribution of Americans in general. The percentage of Jews who live in the Northeast decreased from 63 % in 1971 to 45 % in 2013. The 12 % of Jews who live in the Midwest remained virtually unchanged during this period. The percentage of Jews who live in the South increased from 12 % to 21 %, and the percentage of Jews who live in the West increased from 13 % to 24 %. In sum, the Jewish population has shifted from the Northeast to the West and the South, with little change in the Midwest.

The final column of Table 5.6 shows that the number of Jews who live in the Northeast decreased by 22 % (822,000) from 1971 to 2013 and the number of Jews

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<sup>5</sup>The number of Jews in Florida in 2013 excludes Jews in part-year households (snowbirds). The historical record does not indicate the portion of the population that was part year in 1971.

who live in the Midwest decreased by 3 % (22,000), while the number of Jews who live in the South and the West each doubled from 1971 to 2013. The number of Jews who live in the South increased by 693,000 from 1971 to 2013, and the number of Jews who live in the West increased by 814,000.

## Part VI: Recently Completed Local Jewish Community Studies

Local Jewish community studies produce information about the size and geographic distribution of the Jewish population, migration patterns, basic demographics (e.g., age, marital status, income), religiosity, intermarriage, membership in the organized Jewish community, Jewish education, familiarity with and perception of Jewish agencies, social service needs, visits and emotional attachment to Israel, experience with and perception of anti-Semitism, usage of Jewish and general media, philanthropy, and other factors.

Four local Jewish community studies were completed over the past 2 years [Cleveland, OH (2011), East Bay, CA (2011), Milwaukee, WI (2011), and New York, NY (2011)]. While the new Jewish population estimates for Cleveland and New York were included in the 2012 population estimates, the vignettes for these two communities appear this year. In addition, a vignette is presented for a small update study completed for Greater MetroWest NJ in 2012.

Because the East Bay and Milwaukee studies were not completed in a manner that readily facilitates comparisons with other Jewish communities, we do not provide vignettes for these communities.

In these vignettes, the reader should note the difference between the *number of Jews* and the *number of persons in Jewish households*, the latter including non-Jewish spouses, children not being raised Jewish, and other non-Jewish household members.

The reader should keep in mind that while Random Digit Dialing (RDD) produces the best random sample, most studies, for economic and other reasons, combine RDD sampling with either Distinctive Jewish Name (DJN) sampling or List sampling. In surveys employing DJN or List sampling, weighting factors are used to remove much of the bias introduced by these sampling methods.

It should be noted that the comparisons in each community's vignette between that community and other Jewish communities are restricted to communities completing scientific studies between 1993 and 2011 whose results are presented on a comparable basis. The tables on which these comparisons are based are available from Sheskin (2013b).

Some comparisons are affected by the year in which a study was completed. This applies particularly to comparisons on economic variables, such as income and philanthropy (which are affected by the state of the economy in a given year) and variables related to Israel (which are affected by the political situation in Israel in a given year).

## *Cleveland, OH (2011)*

This 2011 study covers the service area of the Jewish Federation of Cleveland. The service area includes Cuyahoga County plus portions of Geauga, Lake, Portage, and Summit Counties. The consultant was Jewish Policy Action Research (JPAR). One thousand forty-four telephone interviews were completed, of which 114 utilized RDD sampling, 36 utilized Distinctive Jewish Name sampling, and 894 utilized List sampling. The last scientific demographic study of Cleveland's Jewish population was conducted in 1996.

**Population Size and Geography.** This study finds that 98,300 persons live in 38,300 Jewish households in Cleveland, of whom 80,800 persons (82 %) are Jewish. Cleveland is the 21st largest American Jewish community. The study shows the Jewish population of Cleveland to have remained about the same since 1996. About 7 % of households spend less than ten months of the year in Cleveland.

Jewish households comprise 5.1 % of households in Cleveland. The Jewish population of Cleveland from 1996 to 2011 has moved geographically, but is actually less geographically dispersed. The Jewish population of The Heights has remained about the same (-4 %). Fewer Jews live in the Northeast (-10 %) and West Side/Central (-8 %). In the Northern Heights, the Jewish population decreased by 39 %, but in the East Side Suburbs, Beachwood, and Solon and the Southeast Suburbs, it increased by 44 %.

About 57 % of adults in Jewish households were born in the local area, the highest of about 45 comparison Jewish communities. The 57 % has not changed since 1996. Only 4 % of Jewish households moved to Cleveland in the past 5 years (2007–2011), the fourth lowest of about 45 comparison Jewish communities. The 85 % of households in residence for 20 or more years is the second highest of about 45 comparison Jewish communities. About 44 % of adult children settle in Cleveland, which is the sixth highest among about 25 comparison Jewish communities. Thus, Cleveland has a stable Jewish population.

In addition to the 57 % of adults in Jewish households born locally, 10 % were born elsewhere in Ohio, 14 % in the Northeast, 5 % elsewhere in the Midwest, and only 8 % were foreign born. The percentage foreign born decreased from 14 % in 1996.

**Demography.** Twenty-two percent of persons in Jewish households in Cleveland are age 0–17; 15 % are age 18–34; 17 % are age 35–49; 28 % are age 50–64; and 18 % are age 65 and over. These percentages are about average among about 55 comparison Jewish communities, except for the 17 % age 35–49 (which is below average) and the 28 % age 50–64 (which is the third highest). The percentages did not change significantly since 1996.

While the number of persons age 65 and over decreased slightly from 16,500 in 1996 to 15,000 in 2011, 55 % of the age 65 and over population is age 75 and over compared to 41 % in 1996.

The 28 % of households with children age 0–17 at home is about average among about 50 comparison Jewish communities. The 38 % of married households with no children at home is well above average among about 55 comparison Jewish communities.

The 60 % of adults in Jewish households who are currently married is the seventh lowest of about 55 comparison Jewish communities. The divorce rate (200 divorced adults per 1,000 married adults) is the third highest of about 45 comparison Jewish communities. The 17 % of adults in Jewish households who are employed part time is the highest of about 45 comparison Jewish communities. The 28 % of persons age 65 and over in Jewish households who are employed full time or part time is well above average among about 50 comparison Jewish communities.

The median household income of \$72,000 (in 2012 dollars) is the fifth lowest and the \$91,000 median household income of households with children is the fourth lowest of about 55 and 50 comparison Jewish communities, respectively.

Sixteen percent of Jewish households report incomes under \$25,000. A subjective measure of financial status shows that 7 % of respondents report they are “well off,” 8 % have “extra money,” 44 % are “comfortable,” 36 % are “just managing,” and 5 % “cannot make ends meet.”

**Jewish Connections.** Since 1996, the percentage of Jewish respondents in Cleveland who identify as Orthodox (10 %) did not change. The percentage who identify as Conservative decreased, from 29 % in 1996 to 25 % in 2011 and the percentage who identify as Reform decreased from 49 % in 1996 to 46 % in 2011. The percentage who identify as Just Jewish increased from 11 % in 1996 to 16 % in 2011. Among about 55 comparison Jewish communities, the 10 % Orthodox is the fifth highest, the 25 % Conservative is about average, the 46 % Reform is well above average, and the 16 % Just Jewish is the fourth lowest. Seventy-five percent of respondents consider being Jewish as very important, 20 % as somewhat important, 3 % as not very important, and 2 % as not at all important.

While Cleveland remains a strong, engaged Jewish community, there are signs that this engagement has somewhat abated since 1996. Of about 55 comparison Jewish communities, both the 70 % of households who always or usually attend a Passover Seder and the 69 % who always or usually light Hanukkah candles are below average, while the 23 % who always or usually light Sabbath candles is about average among about 50 comparison Jewish communities. On the other hand, the 20 % of households who keep a kosher home is above average and the 31 % of Jewish respondents who attend synagogue services once per month or more is the third highest of about 50 comparison Jewish communities.

The 70 % of households who always or usually attend a Passover Seder decreased from 84 % in 1996. The 69 % of households who always or usually light Hanukkah candles decreased from 79 % in 1996. The 23 % of households who always or usually light Sabbath candles decreased from 31 % in 1996. The 20 % of households who keep a kosher home compares to 18 % in 1996.

The 38 % of married couples in Cleveland who are intermarried is above average among about 55 comparison Jewish communities. The 38 % increased from 23 % in 1996. The 36 % of married couples age 65 and over who are intermarried is the second highest of about 55 comparison Jewish communities. Only 7 % of children in intermarried households are being raised in another religion.

**Memberships.** The 42 % of households in Cleveland who are synagogue members decreased from 52 % in 1996. The 42 % is about average among about 55

comparison Jewish communities. The 60 % of households with children who are synagogue members is also about average among about 50 comparison Jewish communities, and the 13 % of intermarried households who are synagogue members is below average among about 55 comparison Jewish communities.

The 18 % of households who are Jewish Community Center members decreased from 24 % in 1996. The 18 % is about average among about 50 comparison JCCs. The 26 % of households with children and the 5 % of intermarried households who are JCC members are also about average among about 50 comparison JCCs.

The 19 % of households who are members of a Jewish organization (other than a synagogue or a JCC) is the fourth lowest of about 45 comparison Jewish communities. The 52 % of households who are *associated* with the Jewish community (members of a synagogue, JCC, or Jewish organization) is below average among about 45 comparison Jewish communities.

**Jewish Education.** Of adults in Jewish households in Cleveland who were born or raised Jewish, the 78 % who had some formal Jewish education as children is about average among about 40 comparison Jewish communities as is the 13 % who attended a Jewish day school as children. The 13 % compares to 9 % in 1996. The 31 % of adults in Jewish households who were born or raised Jewish who attended or worked at a Jewish overnight camp as children is about average among about 30 comparison Jewish communities.

The 81 % of Jewish children age 0–5 in a preschool/child care program who attend a Jewish preschool/child care program (*Jewish market share*) is the third highest of about 40 comparison Jewish communities. Thus, Cleveland is one of the most successful communities in terms of enrolling Jewish children in Jewish preschool/child care.

The 85 % of Jewish children age 5–12 in a private school who attend a Jewish day school (*Jewish market share*) is the fourth highest of about 45 comparison Jewish communities. Thus, Cleveland is one of the most successful communities in terms of enrolling Jewish children age 5–12 in Jewish day school (among households who choose private school for their children).

Of Jewish children age 5–12, 81 % are currently enrolled in formal Jewish education, as are 69 % of Jewish children age 13–17. The 97 % of Jewish children age 13–17 who received some Jewish education at some point in their childhood is the second highest of about 40 comparison Jewish communities.

**Israel.** The 47 % of respondents in Cleveland who visited Israel compares to 44 % in 1996. Thirty percent of households with children have sent at least one child on a trip to Israel.

Forty-four percent of Jewish respondents are very emotionally attached to Israel; 42 %, somewhat attached; 8 %, not very attached; and 8 % not at all attached. Thus, the attachment of Cleveland's Jewish population to Israel is very strong.

**Philanthropy.** The 45 % of households in Cleveland who donated to the local Jewish Federation in the past year decreased from 62 % in 1996. The 45 % is above average among about 55 comparison Jewish communities. While 75 % of households age 75 and over donated to the Jewish Federation in the past year, only 24 % of households under age 35 did so.

While the percentage of Jewish households who donated to the Jewish Federation in the past year has decreased significantly since 1996, the percentage who donated to other Jewish charities increased from 45 % in 1996 to 57 % in 2011. The 57 % is about average among about 40 comparison Jewish communities. The 81 % of households who donated to non-Jewish charities in the past year increased from 63 % in 1996. The percentage who donated to non-Jewish charities but not to Jewish charities increased from 9 % in 1996 to 23 % in 2011.

**Other Findings.** The 69 % of respondents age 75 and over with local adult children is the third highest of about 35 comparison Jewish communities, implying that a familial support system is available to the elderly in Cleveland. Finally, about 800 Holocaust survivors live in Cleveland.

### ***Greater MetroWest, NJ (2012)***

Until 2012, the Jewish Federation of MetroWest (MW) served Essex, Morris, Sussex, and northern Union Counties New Jersey. Until 2012, the Jewish Federation of Central New Jersey served southern Union and northern Somerset Counties. In 2012, the two Federations merged to form the Jewish Federation of Greater MetroWest NJ (GMW).

A major local Jewish community study for the MW area was completed in 1998 which was “updated” in 2008 using a DJN methodology (Sheskin and Dashefsky 2008, pp. 161–162). No demographic study of any type was ever completed for the service area of the former Jewish Federation of Central New Jersey. The 2012 study of GMW involved no new telephone interviewing, but used a DJN methodology to update the size and geographic distribution of the Jewish population of GMW. In addition, data on membership and enrollments in educational programs were collected from Jewish institutions in GMW. Ira M. Sheskin of the University of Miami was the principal investigator for this study, the purpose of which was to examine changes in the Jewish population of GMW to provide background information for a long-range planning process.

**Population Size and Geography.** The estimate of the number of Jewish households in 2012 is based on a count of households with one of 31 DJNs listed in the 2012 CD telephone directory by zip code. A *DJN Ratio* was calculated between the RDD estimate of the number of Jewish households in 1998 and the number of households with a DJN listed in the 1998 CD-ROM telephone directory, and this DJN Ratio was applied to the number of households with a DJN listed in the 2008 and 2012 CD telephone directories to estimate the number of Jewish households in 2008 (for comparative purposes) and 2012 (Sheskin 1998). (The 2008 and 2012 “telephone directories” includes households who are cell phone-only and households with unpublished land lines whose names and addresses are available from other sources, including driver’s license records and tax rolls.) While *not* as reliable as an RDD survey, the results of this 2012 study should be considered indicative of changes in the GMW Jewish population.

While the number of households in MW decreased by about 5 % between 1998 and 2008, the number of households remained relatively stable between 2008 and 2012. The addition of the Central NJ area adds about 28 % to the Jewish population of MetroWest. About 140,000 persons live in 56,400 Jewish households in the GMW area, of whom 115,000 (82 %) are Jewish. Almost one-fourth of New Jersey's Jews live in GMW. About 6 % of the overall population of GMW is Jewish. The geographic distribution of this Jewish population did not change significantly from 2008 to 2012.

**Memberships.** According to a 2012 survey of Jewish institutions in GMW, synagogue membership decreased by 3 % from 2008 to 2012, from 19,267 member households in 2008 to 18,781 member households in 2012. Consistent with other recent studies, membership increased in Orthodox synagogues and decreased in Conservative and Reform synagogues. In 2012, 18 % of synagogue members are members of an Orthodox synagogue; 37 %, Conservative; 3 %, Reconstructionist; 36 %, Reform; and 6 %, other types of synagogues.

Three Jewish Community Centers now serve the GMW area. Due to the closing of the Whippany location of the MetroWest JCC, membership in the JCC MetroWest decreased by 39 % from 2008 to 2012. Membership in the JCC of Central NJ increased by 25 %. Membership in the YM-YWHA of Union County remained stable. Overall JCC membership decreased from 5,107 households in 2008 to 3,814 households in 2012 (25 %).

**Jewish Education of Children.** According to a 2012 survey of Jewish institutions in GMW, total preschool/child care enrollment of Jewish children age 0–5 is around 3,000, of which 73 % is at synagogues.

According to a 2012 survey of Jewish day schools in GMW, Jewish day school enrollment in grades K-8 decreased 26 % from 1998 to 2012, while enrollment in grades 9–12. increased by 3 %. Most of the decrease in overall Jewish day school enrollment is in non-Orthodox schools.

In total, more than 7,000 Jewish children are currently enrolled in formal Jewish education pre-b'nai mitzvah: 85 % in synagogues and 15 % in Jewish day schools. In total, more than 2,200 Jewish children are enrolled in formal Jewish education post-b'nai mitzvah: 72 % in synagogue schools and 28 % in Jewish day schools.

According to a 2012 survey of Jewish institutions in GMW, more than 3,600 children age 3–17 were enrolled in Jewish day camps this past summer (2011): 27 % in synagogue day camps, 48 % in JCC day camps, and 24 % in independent Jewish day camps.

Enrollment in 21 Jewish overnight camps believed to serve most GMW children increased 21 % since 2008.

**Philanthropy.** Since 1998, adjusted for inflation, the Jewish Federation of Greater MetroWest NJ (JFGMW) has raised in excess of \$500 million. Since 2008, adjusted for inflation, the JFGMW Annual Campaign is down \$7.6 million (23 %). The number of donations to the JFGMW Annual Campaign is down 5,377 (24 %). Adjusted for inflation, the average donation to the JFGMW Annual Campaign is down 24 % since 2008. Like many other Jewish Federations, the Annual Campaign is down, but unlike other Jewish Federations, the average donation is also down.

## *New York, NY (2011)*

This 2011 study covers the service area of UJA-Federation of New York. The service area includes the five boroughs of New York City and Nassau, Suffolk, and Westchester Counties. The consultant was Jewish Policy Action Research (JPAR). Almost 6,000 interviews were completed, of which 3,377 utilized RDD sampling, 451 utilized Distinctive Jewish Name sampling, and 2,165 utilized List sampling. This last scientific demographic study of New York's Jewish population was conducted in 2002. Note that Chap. 2 in this volume presents a comprehensive analysis of the New York data. Also, note that, where available, the New York results are compared to the results from Boston (2005), Chicago (2010), and Philadelphia (2009).

**Population Size and Geography.** This study finds that 1,769,000 persons live in 694,000 Jewish households in New York, of whom 1,538,000 persons (87 %) are Jewish. New York is the largest American Jewish community and the second largest in the world, after Tel Aviv. The study shows the Jewish population of New York to have increased 126,000 (9 %) since 2002.

Jewish households comprise 16 % of households in New York. The 16 % is the fourth highest of about 55 comparison Jewish communities. From 2002 to 2011, the Jewish population of Brooklyn increased by 23 %; The Bronx, by 20 %; Queens, by 6 %; Westchester County, by 5 %; and Nassau County, by 4 %. The Jewish population of Staten Island decreased by 19 %; Suffolk County, by 4 %; and Manhattan, by 1 %. See the [Appendix](#) for a detailed breakdown of the number of Jews for the various geographic subareas in New York.

About 54 % of adults in Jewish households were born in the local area which is the fifth highest of about 45 comparison Jewish communities and compares to 56 % in Philadelphia. The 54 % decreased from 59 % in 2002. Only 3 % of Jewish households moved to New York in the past 5 years (2007–2011) which is the lowest of about 45 comparison Jewish communities and compares to 7 % in Chicago and 6 % in Philadelphia. The 78 % of households in residence for 20 or more years is the fourth highest of about 45 comparison Jewish communities and compares to 80 % in Philadelphia and 76 % in Chicago. Thus, New York has a relatively stable Jewish population.

The 54 % home ownership rate is the lowest of about 50 comparison Jewish communities and compares to 83 % in Chicago.

The 29 % foreign born compares to 27 % in 2002. The 27 % is the second highest of about 55 comparison Jewish communities and compares to 13 % in Chicago.

**Diversity of the Population.** About 242,000 Sephardic Jews (both adults and children), 234,000 Jews (both adults and children) from the former Soviet Union, 121,000 Israelis (both adults and children), and 51,600 Hispanic Jewish adults live in New York in 2011. New York has 31,000 Holocaust survivors in 2011, a decrease from 55,000 in 2002.

Orthodox Jews and Russian Jews together comprise more than 40 % of New York's Jewish population. Twelve percent of Jewish households are biracial, Hispanic, or non-white. Two percent of Jews (38,000) are Syrian.



Five percent of Jewish households contain an LGBT individual.

**Demography.** Twenty-three percent of persons in Jewish households in New York are age 0–17; 19 % are age 18–34; 17 % are age 35–49; 21 % are age 50–64; and 20 % are age 65 and over. These percentages are about average among about 55 comparison Jewish communities, except for the 17 % age 35–49 (which is below average).

The 23 % age 0–17 compares to 24 % in Boston, 21 % in Chicago, and 19 % in Philadelphia. The 20 % age 65 and over compares to 18 % in Chicago, 17 % in Philadelphia, and 12 % in Boston.

The age distribution did not change significantly since 2002. There are 66,000 more Jews under age 25 in 2011 than in 2002 and 45,000 more Jews age 75 and over.

The 30 % of households containing one person is the sixth highest of about 55 comparison Jewish communities and compares to 29 % in Philadelphia, 23 % in Boston, and 20 % in Chicago. The 25 % of households with children age 0–17 at home is about average among about 50 comparison Jewish communities and compares to 38 % in Boston, 31 % in Chicago, and 22 % in Philadelphia. The 25 % of married households with no children at home is the eighth lowest of about 55 comparison Jewish communities and compares to 29 % in Chicago, 22 % in Philadelphia, and 21 % in Boston.

The 52 % of adults in Jewish households who are currently married is the lowest of about 55 comparison Jewish communities and compares to 67 % in Chicago and 59 % in Philadelphia. The 23 % who are single, never married is the fourth highest of about 55 comparison Jewish communities and compares to 22 % in Chicago and 10 % in Philadelphia. The divorce rate of 176 divorced adults per 1,000 married adults is the fourth highest of about 45 comparison Jewish communities and compares to 60 in Chicago.

The 57 % of adults age 25 and over in Jewish households with a 4-year college degree or higher is the eighth lowest of about 50 comparison Jewish communities and compares to 73 % in Chicago and 71 % in Philadelphia.

The median household income of \$68,000 (in 2012 dollars) is the fourth lowest of about 55 comparison Jewish communities and compares to \$101,000 in Boston, \$87,000 in Chicago, and \$85,000 in Philadelphia. The \$89,000 median household income of households with children is the second lowest of about 50 comparison Jewish communities and compares to \$122,000 in Boston and \$111,000 in Philadelphia.

Forty-two percent of Jewish households report incomes under \$50,000. A subjective measure of financial status shows that 9 % of respondents report they are “well off,” 16 % have “extra money,” 33 % “have enough money,” 37 % are “just managing,” and 5 % “cannot make ends meet.” About 20 % of Jewish households live in poverty. The number of persons in Jewish households who live in poverty increased from 244,000 in 2002 to 361,000 in 2011.

**Jewish Connections.** Since 2002, the percentage of Jewish respondents in New York who identify as Orthodox remained virtually unchanged at about 20 %; the percentage Conservative decreased from 26 % to 19 %; the percentage Reform decreased from 29 % to 23 % and the percentage Just Jewish increased from 25 % to 37 %. Among about 55 comparison Jewish communities, the 20 % Orthodox is

the second highest, the 19 % Conservative is the fourth lowest, the 23 % Reform is the second lowest, and the 37 % Just Jewish is the fifth highest.

The 20 % Orthodox compares to 7 % in Chicago, 6 % in Philadelphia, and 4 % in Boston. The 19 % Conservative compares to 31 % in both Boston and Philadelphia and 22 % in Chicago. The 23 % Reform compares to 45 % in Chicago, 43 % in Boston, and 42 % in Philadelphia. The 37 % Just Jewish compares to 18 % in both Boston and Philadelphia and 14 % in Chicago.

Reflecting an increase in the size of Orthodox households since 2002, the number of Orthodox Jews increased from 378,000 to 493,000. The number of Conservative Jews decreased from 318,000 to 280,000; the number of Reform Jews decreased from 345,000 to 303,000 and the number who identify as Just Jewish increased from 269,000 to 396,000.

Fifty-seven percent of respondents consider being Jewish as very important, 27 % as somewhat important, 9 % as not very important, and 7 % as not at all important. The 57 % very important is below average among about 20 comparison Jewish communities and compares to 73 % in Chicago and 70 % in Philadelphia.

Among about 55 comparison Jewish communities, both the 69 % of households who always or usually attend a Passover Seder and the 68 % who always or usually light Hanukkah candles are below average. On the other hand, the 33 % of households who always or usually light Sabbath candles is the third highest, the 32 % of households who keep a kosher home is the highest, and the 32 % of Jewish respondents who attend synagogue services once per month or more is the third highest of about 50 comparison Jewish communities.

The 69 % of households who always or usually attend a Passover Seder decreased from 77 % in 2002 and compares to 78 % in Chicago, 76 % in Philadelphia, and 72 % in Boston. The 68 % of households who always or usually light Hanukkah candles decreased from 76 % in 2002 and compares to 79 % in Boston, 78 % in Chicago, and 71 % in Philadelphia. The 33 % of households who always or usually light Sabbath candles did not change significantly from the 31 % in 2002 and compares to 26 % in Boston, 22 % in Chicago, and 18 % in Philadelphia. The 32 % of households who keep a kosher home increased from 28 % in 2002 and compares to 15 % in both Chicago and Philadelphia and 7 % in Boston. The 32 % of Jewish respondents who attend synagogue services once per month or more compares to 32 % in Boston and 21 % in Philadelphia.

The 22 % of married couples in New York who are intermarried is well below average among about 55 comparison Jewish communities and compares to 46 % in Boston, 33 % in Chicago, and 28 % in Philadelphia. The 22 % is unchanged since 2002. The 14 % of married couples under age 35 who are intermarried is the lowest of about 55 comparison Jewish communities and compares to 24 % in Chicago. About 31 % of children in intermarried households are being raised Jewish, which is the tenth lowest of about 55 comparison Jewish communities and compares to 60 % in Boston and 49 % in Chicago.

**Memberships.** The 44 % of households in New York who are synagogue members compares to 43 % in 2002. The 44 % is about average among about 55 comparison Jewish communities and compares to 38 % in Boston, 36 % in Chicago, and 35 % in

Philadelphia. The 57 % of households under age 35 who are synagogue members is the highest of about 50 comparison Jewish communities and compares to 25 % in Chicago. The 39 % of households age 65 and over who are synagogue members is well below average among about 50 comparison Jewish communities and compares to 35 % in Chicago. The 64 % of households with children who are synagogue members is above average among about 50 comparison Jewish communities and compares to 48 % in Chicago and 41 % in Philadelphia. The 15 % of intermarried households who are synagogue members is about average among about 55 comparison Jewish communities and compares to 27 % in Boston, 19 % in Philadelphia, and 16 % in Chicago.

The 24 % of households who are members of a Jewish organization (other than a synagogue or a Jewish Community Center) is well below average among about 45 comparison Jewish communities and compares to 23 % in Chicago.

**Jewish Education.** Nearly half of adults age 18–34 in Jewish households in New York who were born or raised Jewish attended a Jewish day school as children, compared to just 16 % of adults age 55–69. About 60 % of adults age 18–34 attended or worked at a Jewish overnight camp as children, compared to 37 % of adults age 55–69.

The 33 % of Jewish respondents who attended an adult Jewish education program or class in the past year is the third highest of about 25 comparison Jewish communities and compares to 35 % in Boston.

The 78 % of Jewish children age 0–5 in a preschool/child care program who attend a Jewish preschool/child care program (*Jewish market share*) is the eighth highest of about 40 comparison Jewish communities and compares to 61 % in Chicago. Thus, New York is one of the most successful communities in terms of enrolling Jewish children in Jewish preschool/child care.

The 92 % of Jewish children age 5–12 in a private school who attend a Jewish day school (*Jewish market share*) is the highest of about 45 comparison Jewish communities and compares to 83 % in Chicago. The 88 % of Jewish children age 13–17 in a private school who attend a Jewish day school (*Jewish market share*) is the highest of about 45 comparison Jewish communities and compares to 70 % in Chicago. Thus, New York is one of the most successful communities in terms of enrolling Jewish children in Jewish day school (among households who choose private school for their children).

Ninety percent of Jewish children age 5–12 are currently enrolled in formal Jewish education, as are 73 % of Jewish children age 13–17. The 96 % of Jewish children age 13–17 who received some Jewish education during their childhood is the third highest of about 40 comparison Jewish communities and compares to 90 % in Chicago.

**Israel.** The 49 % of respondents in New York who visited Israel compares to 50 % in 2002. Thirty-five percent of households with children have sent at least one child on a trip to Israel.

Forty-six percent of Jewish respondents are very emotionally attached to Israel; 32 %, somewhat attached; 11 %, not very attached; and 11 % not at all attached. Thus, the attachment of New York's Jewish population to Israel is very strong.

**Philanthropy.** The 24 % of households in New York in 2011 who donated to the local Jewish Federation in the past year decreased from 28 % in 2002. The 24 % is

the sixth lowest of about 55 comparison Jewish communities and compares to 44 % in Chicago, 41 % in Philadelphia, and 34 % in Boston. While 37 % of households age 75 and over donated to the Jewish Federation in the past year, only 10 % of households under age 35 did so.

While the percentage of Jewish households who donated to the Jewish Federation in the past year decreased by four percentage points since 2002, the percentage who donated to other Jewish charities decreased by only one percentage point from 56 % in 2002 to 55 % in 2011. The 55 % is about average among about 40 comparison Jewish communities and compares to 54 % in Chicago. The 68 % of households who donated to non-Jewish charities in the past year increased from 65 % in 2002.

## Part VII: Comparisons Among Jewish Communities

Since 1993, 56 American Jewish communities have completed one or more *scientific* Jewish community studies. Each year this chapter presents several tables comparing the results of these studies. This year, three tables are presented: (1) the percentage of born or raised Jewish adults who received some formal Jewish education as children; (2) the percentage of born or raised Jewish adults who attended a Jewish day school as children; and (3) the percentage of born or raised Jewish adults who attended or worked at a Jewish overnight camp as children (Tables 5.7, 5.8, 5.9).

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 in the tables. Studies were completed in Miami in 1994 and in 2004, but only the results for 2004 are shown in the tables. Comparison tables are available elsewhere that contain the results of Jewish community studies completed between 1982 and 1999 that are not included in this article (Sheskin 2001).

The comparisons among Jewish communities should be treated with caution because the studies span a 20-year period, use different sampling methods, use different questionnaires, and differ in other ways (Sheskin and Dashefsky 2007, pp. 136–138; Sheskin 2005). Despite these issues, an examination of community comparisons is important so that the results of each individual Jewish community study may be viewed in context. Note that many more comparison tables may be found in Sheskin (2013b).

### *Received Some Formal Jewish Education as Children*

Table 5.7 shows the percentage of born or raised Jewish adults who received some formal Jewish education as children in a supplemental school, a Jewish day school, or (in a very small percentage of cases) with a tutor. The percentage of born or

**Table 5.7** Received some formal Jewish education as children  
community comparisons

Base: Born or raised Jewish adults in Jewish households		
Community	Year	%
Columbus	2001	87
Rhode Island	2002	86
Richmond	1994	86
Chicago	2010	85
Lehigh Valley	2007	85
Tidewater	2001	85
Harrisburg	1994	85
San Antonio	2007	83
Detroit	2005	83
Rochester	1999	83
Washington	2003	82
Jacksonville	2002	82
Hartford	2000	82
Westport	2000	82
Charlotte	1997	82
New Haven	2010	81
Atlantic County	2004	81
Wilmington	1995	80
Minneapolis	2004	79
Cleveland	2011	78
Tucson	2002	78
Bergen	2001	78
Sarasota	2001	78
W Palm Beach	2005	77
Essex-Morris	1998	77
Monmouth	1997	77
Cincinnati	2008	76
Miami	2004	76
Phoenix	2002	76
Pittsburgh	2002	76
Milwaukee	1996	76
S Palm Beach	2005	75
Philadelphia	2009	74
Middlesex	2008	74
Broward	1997	73
St. Louis	1995	73
Atlanta	2006	72
Las Vegas	2005	72
St. Paul	2004	72
San Diego	2003	70
Orlando	1993	65
Los Angeles	1997	60
NJPS <sup>a</sup>	2000	73

<sup>a</sup>NJPS 2000 data are for the *more Jewishly-connected sample*

**Table 5.8** Attended a Jewish day school as children community comparisons

Base: Born or raised Jewish adults in Jewish households		
Community	Year	%
Bergen	2001	24
Miami	2004	18
Harrisburg	1994	16
Chicago	2010	15
Cincinnati	2008	15
Detroit	2005	15
Phoenix	2002	14
Cleveland	2011	13
Los Angeles	1997	13
Middlesex	2008	12
New Haven	2010	11
Atlanta	2006	11
San Diego	2003	11
Jacksonville	2002	11
Monmouth	1997	11
San Antonio	2007	10
Pittsburgh	2002	10
Rhode Island	2002	10
Tucson	2002	10
Tidewater	2001	10
Essex-Morris	1998	10
Lehigh Valley	2007	9
S Palm Beach	2005	9
Washington	2003	9
Philadelphia	2009	8
Minneapolis	2004	8
St. Paul	2004	8
Columbus	2001	8
Broward	1997	8
Richmond	1994	8
Milwaukee	1996	7
St. Louis	1995	7
Wilmington	1995	7
Las Vegas	2005	6
Atlantic County	2004	6
Sarasota	2001	6
Hartford	2000	6
W Palm Beach	2005	5
Westport	2000	5
Charlotte	1997	5
Rochester	1999	4
NJPS <sup>a</sup>	2000	12

<sup>a</sup>NJPS 2000 data are for the *more Jewishly-connected sample*

**Table 5.9** Attended or worked at a Jewish overnight camp as children community comparisons

Base: Born or raised Jewish adults in Jewish households		
Community	Year	%
Philadelphia	2009	45
Phoenix	2002	45
Pittsburgh	2002	44
San Diego	2003	43
Detroit	2005	42
Minneapolis	2004	42
Columbus	2001	40
Cincinnati	2008	38
St. Paul	2004	37
Washington	2003	37
Bergen	2001	37
Lehigh Valley	2007	35
Rhode Island	2002	35
Charlotte	1997	35
San Antonio	2007	32
Cleveland	2011	31
New Haven	2010	31
Miami	2004	31
Rochester	1999	31
Jacksonville	2002	30
Westport	2000	30
Los Angeles	1997	29
Milwaukee	1996	28
Las Vegas	2005	27
Wilmington	1995	26
Hartford	2000	25
Middlesex	2008	24
S Palm Beach	2005	24
W Palm Beach	2005	23
Atlantic County	2004	23
Monmouth	1997	19
Broward	1997	17
NJPS <sup>a</sup>	2000	31

<sup>a</sup>NJPS 2000 data are for the *more Jewishly-connected sample*

raised Jewish adults who received some formal Jewish education as children in the 42 Jewish communities shown ranges from 60 % in Los Angeles to 87 % in Columbus (OH). The median value is 78 %. The 2000–2001 National Jewish Population Survey showed that 73 % of born or raised Jewish adults received some formal Jewish education as children.

In general, males are more likely to have received some formal Jewish education than females, although this difference is either insignificant or non-existent among adults under age 50.

Many studies show that households in which at least one adult attended formal Jewish education as a child are more likely to be Jewishly connected than are households in which no adult attended formal Jewish education as a child. See, for example, Dashefsky and Lebson (2002) and Sheskin (2011).

### ***Attended a Jewish Day School as Children***

Table 5.8 shows the percentage of born or raised Jewish adults who attended a Jewish day school as children for one or more years. The percentage of born or raised Jewish adults who attended a Jewish day school as children in the 41 Jewish communities shown ranges from 4 % in Rochester to 24 % in Bergen County (NJ). The median value is 10 %. The 2000–2001 National Jewish Population Survey showed that 12 % of born or raised Jewish adults attended a Jewish day school as children.

Many believe that it is easier to market a Jewish day school education to households in which a parent attended a Jewish day school as a child. Thus, an implication of these findings is that it may be easier to market Jewish day school in such communities as Bergen, Miami, and Harrisburg than in places like Rochester, Charlotte, and Westport.

Many studies show that households in which at least one adult attended Jewish day school as a child are more likely to be Jewishly connected than are households in which no adult attended Jewish day school as a child. See, for example, Dashefsky and Lebson (2002) and Sheskin (2011).

### ***Attended or Worked at a Jewish Overnight Camp as Children***

Table 5.9 shows the percentage of born or raised Jewish adults who attended or worked at a Jewish overnight camp as children. The percentage of born or raised Jewish adults who attended or worked at a Jewish overnight camp as children in the 32 Jewish communities shown ranges from 17 % in Broward to 45 % in Philadelphia and Phoenix. The median value is 31 %. The 2000–2001 National Jewish Population Survey showed that 31 % of born or raised Jewish adults attended or worked at a Jewish overnight camp as children.

Many studies show that households in which an adult attended or worked at a Jewish overnight camp as a child are more likely to be Jewishly connected than are households in which no adult attended or worked at a Jewish overnight camp as a child. For a sophisticated analysis of this finding, see Cohen et al. (2011).

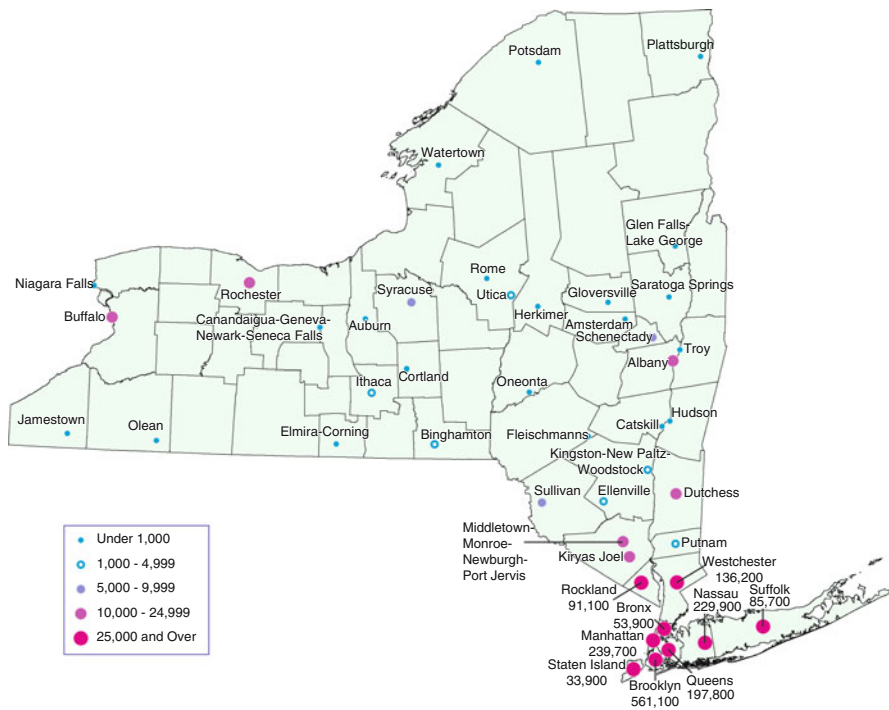


### Part VIII: State Maps of Jewish Communities

This Part presents state-level maps showing the approximate sizes of each Jewish community in the ten states with the largest Jewish populations. The [Appendix](#) should be used in conjunction with the maps, as it provides more exact population estimates and a more detailed description of the geographic areas included within each community. Note that in some places, county names are utilized and in other cases, town or city names appear. In general, we have tried to use the names that reflect the manner in which the local Jewish community identifies itself. In some cases, because of spacing issues on the maps, we have varied this rule.

#### New York

Map 5.5 shows that, based on a 2011 RDD study, a total of 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



Map 5.5

Staten Island. New York is the largest American Jewish community. The 91,100 estimate for Rockland County is based primarily on an Informant/Internet Estimate. Rockland is the 16th largest American Jewish community. These two communities account for 93 % of the Jews in New York State.

The four most significant Jewish communities in upstate New York are Rochester (21,000 Jews), Buffalo (13,000), Albany (12,000), and Syracuse (9,000). The first two estimates are based on RDD studies completed in 1999 and 1995, respectively.

The estimate for Kiryas Joel is based on the US Census. Putnam County is based on a study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates.

## *California*

Map 5.6 shows that, based on a 1997 RDD study, 519,000 Jews live in the service area of the Jewish Federation of Greater Los Angeles. Los Angeles is the 2nd largest American Jewish community and the largest Jewish community in California. Los Angeles accounts for 43 % of the Jews in California.

Based on a 2004 RDD study, a total of 227,800 Jews live in the Jewish Community Federation of San Francisco, the Peninsula, Marin, and Sonoma Counties service area, 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. San Francisco is the 4th largest American Jewish community and the second largest Jewish community in California. San Francisco accounts for 19 % of the Jews in California.

Based on a 2011 RDD study, a total of 100,750 Jews live in the service area of the Jewish Federation of the East Bay, including 59,050 in Alameda County, 32,100 in Contra Costa County, 5,000 in Solano County, and 4,600 in Napa County. East Bay is the 15th largest American Jewish community and the 3rd largest Jewish community in California. East Bay accounts for 8 % of the Jews in California.

Based on a 2003 RDD study, 89,000 Jews live in San Diego which is the 18th largest American Jewish community and the 4th largest in California. Based on a 1986 RDD study, 63,000 Jews live in San Jose. Based on a 1993 scientific study using a different methodology (neither RDD nor DJN), 21,300 Jews live in Sacramento. Based on a 1998 RDD study, 17,000 Jews live in Palm Springs (including 5,000 part-year residents).

Based on Informant/Internet Estimates, 80,000 Jews live in Orange County (excluding parts included in Long Beach), 30,000 in San Gabriel & Pomona Valleys, 23,750 in Long Beach, 15,000 in Ventura County (excluding the Simi-Conejo area included in Los Angeles), and 7,000 in Santa Barbara.

DJN studies were completed in 2011 in Santa Cruz-Aptos (6,000 Jews), the Monterey Peninsula (4,500), and Fresno (3,500). Estimates for all other California communities not mentioned above are Informant/Internet Estimates, and all these communities individually contain fewer than 5,000 Jews.

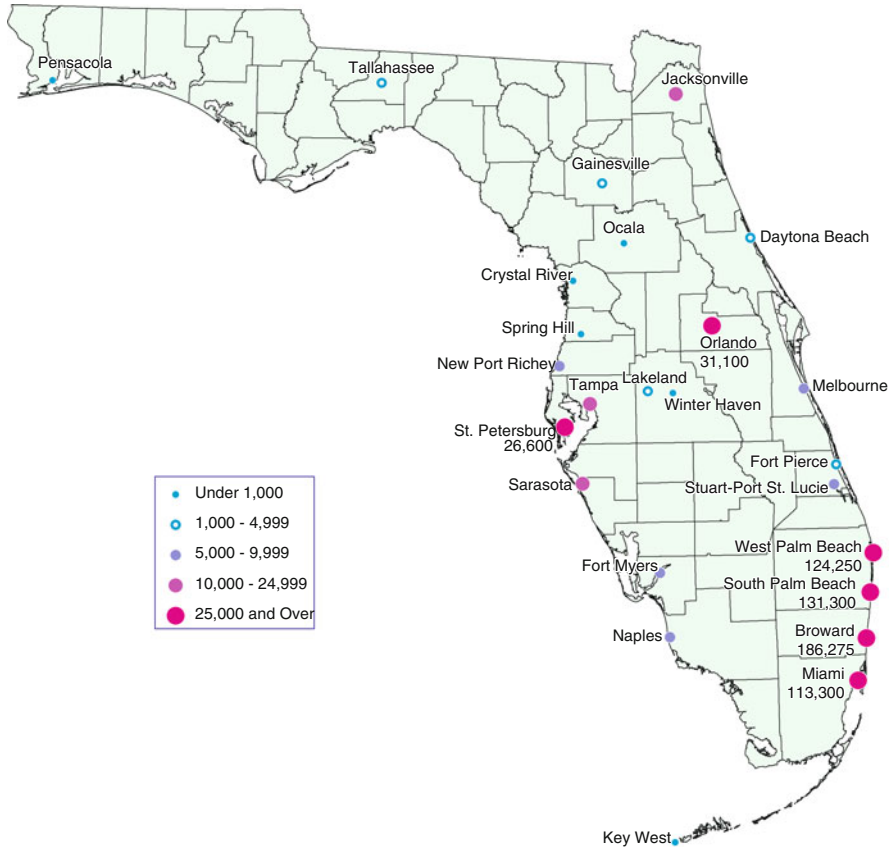


Map 5.6

**Florida**

Note that population estimates for Florida include part-year residents. Map 5.7 shows that, based on RDD studies, 555,000 Jews live in the three South Florida Counties (Broward County, Miami-Dade County, and Palm Beach County<sup>6</sup>), includ-

<sup>6</sup>Palm Beach County consists of two Jewish communities: The South Palm Beach community includes the cities of Boca Raton and Delray Beach. The West Palm Beach community includes all other areas of Palm Beach County from Boynton Beach north to the Martin County line.



**Map 5.7**

ing Broward County (2008) (186,300 Jews), South Palm Beach (2005) (131,300), West Palm Beach (2005) (124,250), and Miami (2004) (113,300). Excluding part-year residents, Broward is the 8th largest, South Palm Beach is the 11th largest, Miami is the 12th largest, and West Palm Beach is the 14th largest American Jewish community. Note that the 1997 Broward RDD study was updated using a DJN study in 2008. Excluding part-year residents, these four communities account for 76 % of the Jews in Florida.

Other important Jewish communities in Florida include St. Petersburg-Pasco (35,000 Jews), Orlando (31,100), Tampa (23,000), Sarasota (15,500), and Jacksonville (13,000).

The estimates for Jacksonville and Sarasota are based on relatively recent RDD studies (2002 and 2001, respectively). The RDD studies for St. Petersburg (1994) and Orlando (1993) are considerably older, but both estimates were updated with 2010 DJN studies.

The estimates of 10,000 Jews for Naples and 2,800 Jews for Tallahassee are both based on 2010 DJN studies. The estimate of 6,700 Jews (including 900 part-year residents) for Martin-St. Lucie is based on a 1999 RDD study updated with a 2004 DJN study. Fort Myers (8,000 Jews), like all other estimates not mentioned above, is based on an Informant/Internet Estimate.

## *New Jersey*

Note that population estimates for New Jersey include part-year residents. Map 5.8 shows that the most significant Jewish populations are in Bergen County, Monmouth County, Ocean County, Middlesex County, Cherry Hill-Southern New Jersey, and Essex County.

Based, in part, upon a 1998 RDD study updated with a DJN study in 2012, 115,000 Jews live in the service area of the Jewish Federation of Greater MetroWest NJ, including 48,200 in Essex County, 30,300 in Morris County, 24,400 in Union County, 7,400 in northern Somerset County, and 4,700 in Sussex County. Greater MetroWest is the tenth largest American Jewish community and the largest Jewish community in New Jersey.

Based, in part, upon a 2001 RDD study, 102,500 Jews live in the service area of the Jewish Federation of Northern New Jersey, including 92,500 in Bergen County, 8,000 in northern Passaic County, and 2,000 in north Hudson County. Northern New Jersey is the 13th largest American Jewish community and the 2nd largest Jewish community in New Jersey.

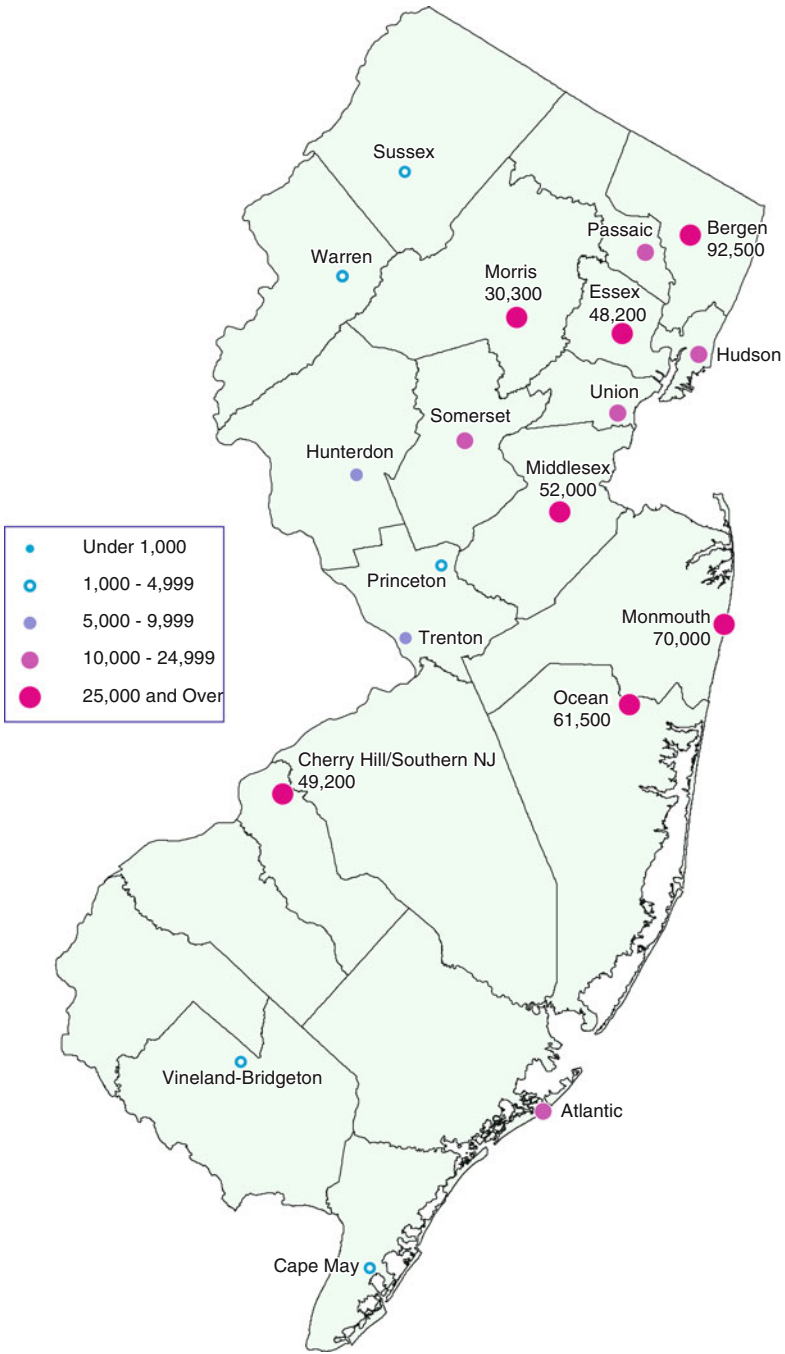
Other communities with RDD studies in New Jersey include Monmouth County (1997) (70,000 Jews), Middlesex County (2008) (52,000), Southern New Jersey (1991) (49,200), and Atlantic & Cape May Counties (2004) (20,400).

A 2012 DJN estimate of 20,000 Jews is available for the service area of the Jewish Federation of Somerset, Hunterdon & Warren Counties, including 11,600 Jews in southern Somerset County, 6,000 in Hunterdon County, and 2,400 in Warren County. The estimate for Trenton of 6,000 Jews is based on an Informant/Internet Estimate informed by a 1975 scientific study using a different methodology (neither RDD nor DJN).

The estimate for Ocean County (61,500 Jews) is based on an Informant/Internet estimate that is derived, in part, on a count of a mailing list said to be a complete listing of the ultra-Orthodox community in the Lakewood area. All remaining estimates are Informant/Internet estimates, including southern Passaic County (12,000 Jews) and south Hudson County (9,400).

## *Illinois*

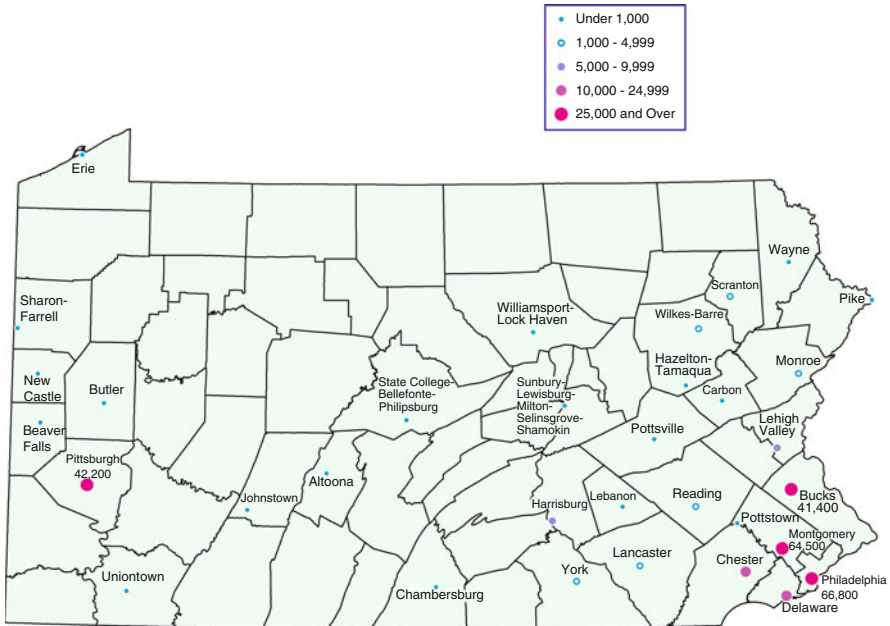
Map 5.9 shows that Chicago (2011), based on an RDD study in 2010, is the only significant Jewish population center in Illinois with 292,000 Jews and accounts for 98 % of Jews in Illinois. Chicago is the 3rd largest American Jewish community.



Map 5.8



Map 5.9



**Map 5.10**

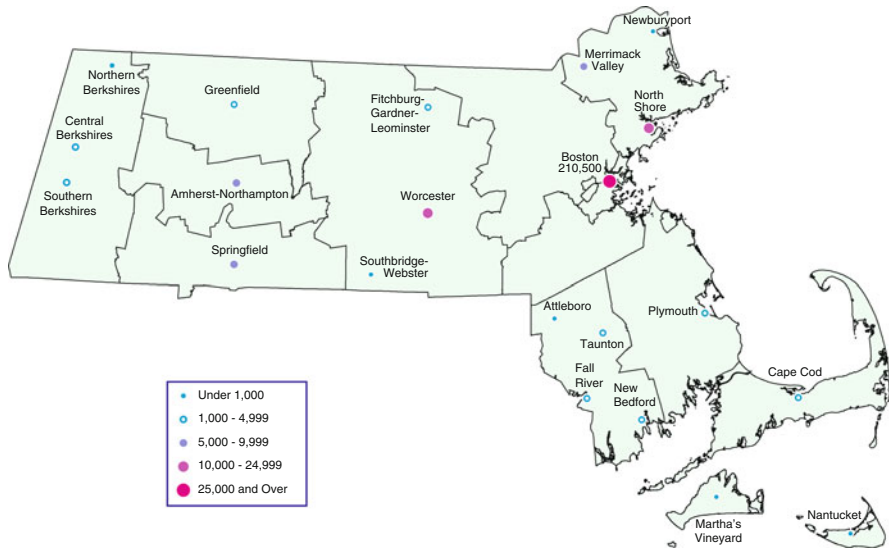
The only other Jewish communities in Illinois with more than 1,000 Jews are Champaign-Urbana (1,400 Jews) and Rockford-Freeport (1,100), both based on Informant/Internet estimates. The only other scientific estimate is for Quad Cities (750 Jews), which is based on a 1990 scientific study using a different methodology (neither RDD nor DJN).

### *Pennsylvania*

Map 5.10 shows that, based on a 2009 RDD study, a total of 215,000 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 21,000 in Chester County. Philadelphia is the 6th largest American Jewish community and the largest Jewish community in Pennsylvania. The estimate of 42,200 Jews for Pittsburgh is based on a 2002 RDD study. These two communities account for 87 % of the Jews in Pennsylvania.

Other Jewish communities with RDD studies in Pennsylvania include Lehigh Valley (Allentown, Bethlehem, and Easton) (2007) (8,050 Jews), Harrisburg (1994) (7,100), and York (1999) (1,800). The 2007 estimates of Jews for Monroe County (2,300) and Carbon County (600) are based on DJN studies. The estimate of 3,000 Jews for Wilkes-Barre is based on a 2005 scientific study using a different methodology (neither RDD nor DJN). All other estimates are Informant/Internet Estimates. Most of the Jewish communities are located in the eastern half of Pennsylvania.





**Map 5.11**

## *Massachusetts*

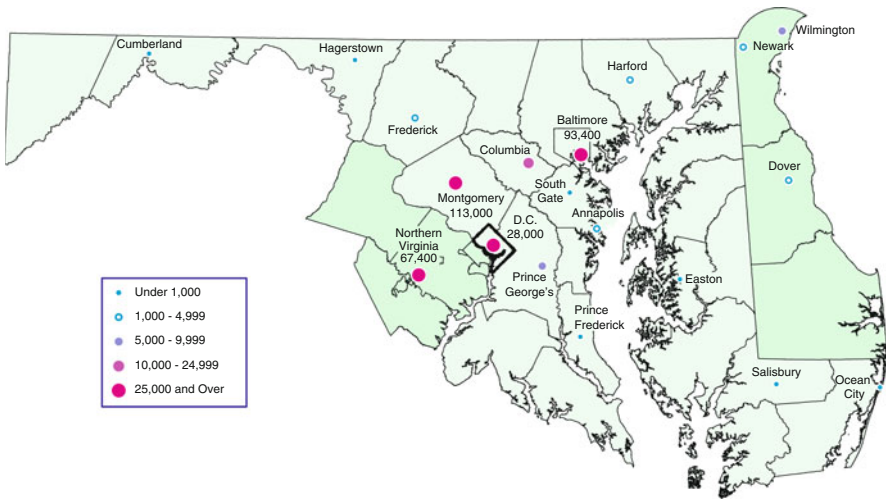
Map 5.11 shows that, based on a 2005 RDD study, 210,500 Jews live in Boston. Boston is the 7th largest American Jewish community and the largest Jewish community in Massachusetts. Boston accounts for 76 % of the Jews in Massachusetts.

The estimates of 18,600 Jews for North Shore (1995) and 11,000 for Worcester (1986) are based on much older RDD studies. An estimate of 7,050 Jews (including part-year residents) for the Berkshires (2008) is based on a scientific study using a different methodology (neither RDD nor DJN). A DJN estimate of 800 Jews is available for Attleboro (2002). All other estimates are Informant/Internet Estimates.

## *Maryland, Delaware, District of Columbia, and Northern Virginia*

Map 5.12 shows that, based on a 2003 RDD study, a total of 215,600 Jews live in the service area of the Jewish Federation of Greater Washington, including 113,000 in Montgomery County (MD), 67,400 in Northern Virginia, 28,000 in the District of Columbia, and 7,200 in Prince George's County (MD). Washington is the 5th largest American Jewish community.

In Maryland, based on a 2010 RDD study, the largest Jewish population is found in Baltimore (93,400), which is the 16th largest American Jewish community. The estimate of 17,200 Jews for Columbia (Howard County, MD) is based on a 2010 RDD study.



**Map 5.12**

A DJN estimate of 3,500 Jews is available for the Annapolis area of Maryland (2010). All other remaining estimates in Maryland are Informant/Internet Estimates.

Two communities, the Maryland portion of the service area of the Jewish Federation of Greater Washington (Montgomery and Prince George’s Counties) and Baltimore, account for 90 % of the Jews in Maryland. Including Howard County, three communities account for 97 %.

The estimate of 15,100 Jews for the State of Delaware is based on a 1995 RDD study updated with a 2006 DJN study.

**Ohio**

Map 5.13 shows that Cleveland, with 80,800 Jews based on a 2011 RDD study, is the most significant Jewish community in Ohio and accounts for 54 % of the Jews in Ohio. Cleveland is the 21st largest American Jewish community and the largest Jewish community in Ohio.

The next two largest Jewish communities in Ohio are Cincinnati, with 27,000 Jews, and Columbus with 23,000. These estimates are based on RDD studies in 2008 and 2001, respectively.

Other Jewish communities in Ohio with 1,000 or more Jews are Dayton (4,000 Jews), Toledo-Bowling Green (3,900), Akron-Kent (3,500), Youngstown-Warren (2,500), and Canton-New Philadelphia (1,000). All these estimates 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 remaining estimates are Informant/Internet Estimates.

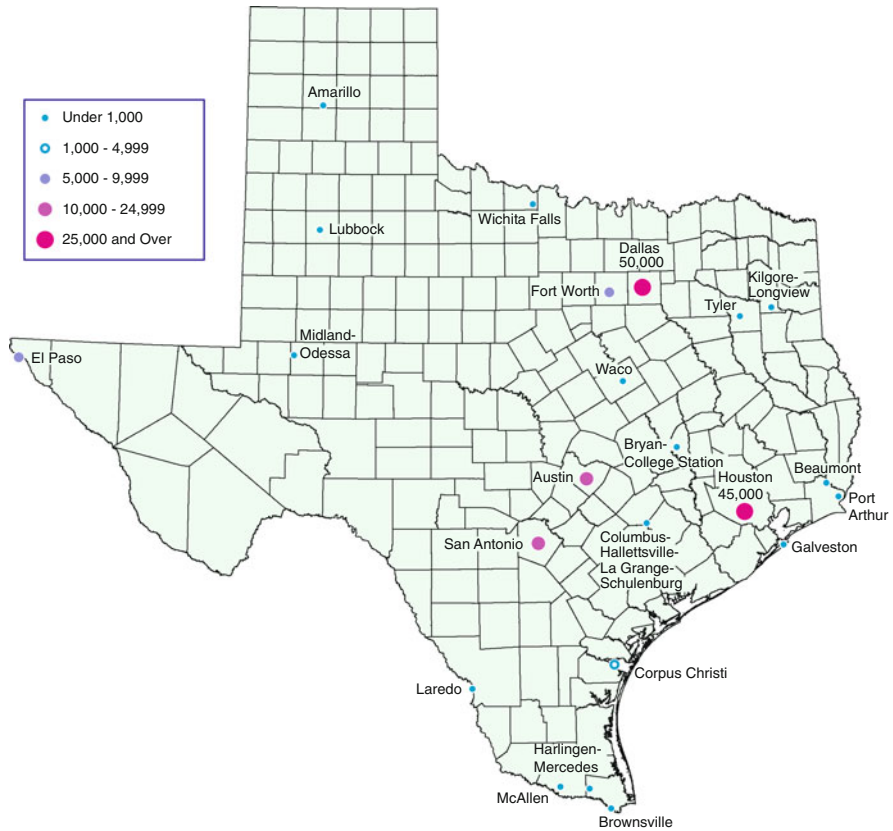


**Map 5.13**

**Texas**

Map 5.14 shows that the largest Jewish populations in Texas are located in Dallas (50,000) and Houston (45,000), which combined account for 68 % of the Jews in Texas. While both of these communities have conducted RDD studies of their population, these studies are dated (1988 and 1986, respectively). Thus, the current estimates are based on more recent Informant Estimates. The only other RDD survey completed in Texas was in 2007 in San Antonio (9,200 Jews). Based on a DJN study, an additional 1,000 Jews live in counties surrounding San Antonio.

The only other significant Jewish communities in Texas are Austin (18,000 Jews), El Paso (5,000), and Fort Worth (5,000), which are based on Informant/Internet Estimates. All other remaining estimates are Informant/Internet Estimates.



**Map 5.14**

\*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* United States Jewish population articles 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 at the Jewish Federations of North America;
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**The Appendix: Communities with Jewish Population of 100 or More, 2013**

Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
	<b>Alabama</b>			
2011	Birmingham (Jefferson County)	5,200		
2011	Dothan	200		
2008	Florence-She	100		
1997-2001	Huntsville	750		
1997-2001	Mobile (Baldwin & Mobile Counties)	1,100		
2008	Montgomery	1,100		
2008	Tuscaloosa	200		
2008	Other Places	200		
	<b>Total Alabama</b>	<b>8,850</b>		
	<b>Alaska</b>			
2008	Anchorage (Anchorage Borough)	5,000		
2008	Fairbanks (Fairbanks North Star Borough)	600		
2008	Juneau	300		
1997-2001	Kenai Peninsula	200		
1997-2001	Other Places	75		
	<b>Total Alaska</b>	<b>6,175</b>		
	<b>Arizona</b>			
2002	<b>Cochise County (2002) <sup>a</sup></b>	450		
1997-2001	Flagstaff (Coconino County)	500		
1997-2001	Lake Havasu City	200		
2009	Northwest Valley (Glendale-Peoria-Sun City) (2002)	10,900		
2009	Phoenix (2002)	23,600		
2009	Northwest Valley (Scottsdale) (2002)	34,500		
2009	Tri Cities Valley (Ahwatukee-Chandler-Gilbert-Mesa-Tempe) (2002)	13,900		
2009	<b>Greater Phoenix Total (2002)</b>		<b>82,900</b>	
2008	Prescott	300		
2002	<b>Santa Cruz County (2002) <sup>a</sup></b>	100		
2006	Sedona	300		
2005	West-Northwest (2002)	3,450		50
2005	Northwest (2002)	7,850		
2005	Central (2002)	7,150		
2005	Southeast (2002)	2,500		
2005	Green Valley (2002)	450		
2005	<b>Tucson (Pima County) Total (2002)</b>		<b>21,400</b>	<b>1,000</b>
1997-2001	Yuma	150		
	<b>Total Arizona</b>	<b>106,300</b>		<b>1,050</b>

	<b>Arkansas</b>		
2008	Bentonville		100
2008	Fayetteville		175
2001	Hot Springs		150
2001	Little Rock		1,100
2008	Other Places		200
	<b>Total Arkansas</b>		<b>1,725</b>
	<b>California</b>		
1997-2001	Antelope Valley (Lancaster-Palmdale)		3,000
1997-2001	Bakersfield (Kern County)		1,600
1997-2001	Chico-Orville-Paradise (Butte County)		750
1997-2001	Eureka (Humboldt County)		1,000
2011	<b>Fresno (Fresno County) (2011) <sup>a</sup></b>		<b>3,500</b>
2008	Long Beach (Cerritos-Hawaiian Gardens-Lakewood-Signal Hill in Los Angeles County & Buena Park-Cypress-La Palma-Los Alamitos-Rossmore-Seal Beach in Orange County)		23,750
2009	Airport Marina (1997)		22,140
2009	Beach Cities (1997)		17,270
2009	Beverly Hills (1997)		20,500
2009	Burbank-Glendale (1997)		19,840
2009	Central (1997)		11,600
2009	Central City (1997)		4,710
2009	Central Valley (1997)		27,740
2009	Cheviot-Beverlywood (1997)		29,310
2009	Culver City (1997)		9,110
2009	Eastern Belt (1997)		3,900
2009	Encino-Tarzana (1997)		50,290
2009	Fairfax (1997)		54,850
2009	High Desert (1997)		10,920
2009	Hollywood (1997)		10,390
2009	Malibu-Palisades (1997)		27,190
2009	North Valley (1997)		36,760
2009	Palos Verdes Peninsula (1997)		6,780
2009	San Pedro (1997)		5,310
2009	Santa Monica-Venice (1997)		23,140
2009	Simi-Conejo (1997)		38,470
2009	Southeast Valley (1997)		28,150
2009	West Valley (1997)		40,160
2009	Westwood (1997)		20,670
1997-2001	<b>Los Angeles (Los Angeles County and southern Ventura County) Total (1997)</b>		<b>519,200</b>
	Mendocino County (Redwood Valley-Ukiah)		600

(continued)

(continued)

Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
1997-2001	Merced County	190		
1997-2001	Modesto (Stanislaus County)	500		
2011	Monterey Peninsula (2011) *	4,500		
1997-2001	Muirfield Hot Springs	550		
2009	Orange County (most of Orange County, excluding parts included in Long Beach)	80,000		
2002	Palm Springs (1998)	4,400		
2002	Cathedral City-Rancho Mirage (1998)	3,100		
2002	Palm Desert-Sun City (1998)	2,500		
2002	East Valley (Bermuda-Dunes-Indian Wells-Indio-La Quinta) (1998)	1,300		
2002	North Valley (Desert Hot Springs-North Palm Springs-Thousand Palms) (1998)	700	12,000	5,000
2002	Palm Springs (Coachella Valley) Total (1998)			
1997-2001	Redding (Shasta County)	150		
1997-2001	Riverside-Corona-Moreno Valley	2,000		
1997-2001	Sacramento (El Dorado, Placer, Sacramento, & Yolo Counties) (1993) <sup>d</sup>	21,300		
1997-2001	Saltinas	1,000		
1997-2001	San Bernardino-Fontana area	3,000		
2009	North County Coastal (2003)	24,000		
2009	North County Inland (2003)	18,100		
2009	Greater East San Diego (2003)	18,900		
2009	La Jolla-Mid-Coastal (2003)	14,400		
2009	Central San Diego (2003)	12,200		
2009	South County (2003)	1,400		
2009	San Diego (San Diego County) Total (2003)		89,000	
2011	Hayward Area (2011)	5,350		
2011	Oakland-Berkeley Corridor (2011)	43,500		
2011	Tri-Valley Tri-Cities (2011)	10,200		
2011	Alameda County Subtotal (2011)		59,050	
2011	680 Corridor (2011)	4,400		
2011	Central Contra Costa (2011)	13,100		
2011	East Contra Costa (2011)	5,250		
2011	Lafayette-Morega-Orinda (2011)	3,150		
2011	Western Contra Costa (2011)	6,200		
2011	Contra Costa County Subtotal (2011)		32,100	
2011	Napa County (2011)	4,600		
2011	Solano County (Vallejo) (2011)	5,000		
2011	Jewish Federation of The East Bay Total (2011)		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	<b>San Francisco Subtotal (2004)</b>		
2006	<b>San Jose (Silicon Valley) (1986)</b>	63,000	227,900
	<b>San Francisco Bay Area Total</b>		290,900
1997-2001	San Gabriel & Pomona Valleys (Alta Loma-Chino-Ciaramont-Cucamonga-La Verne-Montclair-Ontario-Pomona)		
	San Dimas-Upland	30,000	
1997-2001	San Luis Obispo-Paso Robles (San Luis Obispo County)	2,000	
2009	Santa Barbara (Santa Barbara County)	7,000	
2011	<b>Santa Cruz-Aptos (Santa Cruz County) (2011) <sup>a</sup></b>	6,000	
1997-2001	Santa Maria	500	
	South Lake Tahoe (El Dorado County)	150	
1997-2001	Stockton	850	
1997-2001	Tulare & Kings Counties (Visalia)	350	
1997-2001	Ventura County (excluding Smit-Conejo area of Los Angeles area)	15,000	
1997-2001	Other Places	200	
	<b>Total California</b>	1,221,190	5,000
	<b>Colorado</b>		
1997-2001	Aspen	750	
2010	<b>Colorado Springs (2010) <sup>a</sup></b>	2,500	
2007	Denver (2007)	28,700	
2007	South Metro (2007)	19,800	
2007	Boulder (2007)	12,900	
2007	North & West Metro (2007)	11,400	
2007	Aurora (2007)	6,600	
2007	North & East Metro (2007)	4,500	
2007	<b>Greater Denver (Adams, Arapahoe, Boulder, Broomfield, Denver, Douglas, &amp; Jefferson Counties) Total (2007)</b>		83,900
2010	Fort Collins-Greeley-Loveland	2,000	
1997-2001	Grand Junction (Mesa County)	320	
1997-2001	Public-Lamar-Tinidad	425	
1997-2001	Steamboat Springs	250	
pre-1987	Telluride	125	
2011	<b>Vail-Breckenridge-Eagle (Eagle &amp; Summit Counties) (2011) <sup>a</sup></b>	1,500	
1997-2001	Other Places	150	
	<b>Total Colorado</b>	91,920	
	<b>Connecticut</b>		
1997-2001	Bridgeport (Easton-Fairfield-Monroe-Stratford-Trumbull)	13,000	
pre-1987	Coldwater-Lebanon	300	
1997-2001	Danbury (Bethel-Brookfield-New Fairfield-New Milford-Newtown-Fredding-Ridgefield-Sherman)	3,200	
2008	Greenwich	7,000	
2009	<b>Core Area (Bloomfield-Hartford-West Hartford) (2009)</b>	15,800	

(continued)



(continued)

Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2009	Farmington Valley (Avon-Burlington-Canton-East Granby-Farmington-Granby-New Hartford-Simsbury) (2000)	6,400		
2009	East of the River (East Hartford-East Windsor-Enfield-Glastonbury-Manchester-South Windsor in Hartford County & Andover-Bolton-Coventry-Ellington-Hebron-Somers-Tolland-Vernon in Tolland County) (2000)	4,800		
2009	South of Hartford (Berlin-Bristol-New Britain-Newington-Plainville-Rocky Hill-Southington-Weathersfield in Hartford County, Plymouth in Litchfield County, Cromwell-Durham-Haddam-Middlefield-Middletown in Middlesex County, & Meriden in New Haven County) (2000)	5,000		
2009	Suffield-Windsor-Windsor Locks (2000)	800	32,800	
2009	<b>Jewish Federation of Greater Hartford (2000) Total</b>			
2010	The East (Centerbrook-Chester-Clinton-Deep River-Ivoryton-Killingworth-Old Saybrook-Westbrook in Middlesex County & Branford-East Haven-Essex-Guilford-Madison-North Brantford-Northford in New Haven County) (2010)	4,900		
2010	The West (Ansonia-Derby-Milford-Seymour-West Haven in New Haven County & Shelton in Fairfield County) (2010)	3,200		
2010	The Central Area (Bethany-New Haven-Orange-Woodbridge) (2010)	8,800		
2010	Hamden (2010)	3,200		
2010	The North (Cheshire-North Haven-Wallingford) (2010)	2,900		
2010	<b>The Jewish Federation of Greater New Haven Total (2010)</b>	3,800	23,000	
1997-2001	New London-Norwich (central & southern New London County & parts of Windham County)			
2010	Southbury (Beacon Falls-Middlebury-Naugatuck-Oxford-Prospect-Waterbury-Wolcott in New Haven County) (2010) <sup>a</sup>	4,500		
2010	Southern Litchfield County (Bethlehem-Litchfield-Morris-Roxbury-Thomaston-Washington-Watertown-Woodbury) (2010) <sup>a</sup>	3,500		
2010	<b>Jewish Federation of Western Connecticut Total (2010) <sup>a</sup></b>		8,000	
2009	Stamford (Darien-New Canaan)	12,000		
2006	Storrs-Columbia & parts of Tolland County	500		
1997-2001	Torrington	600		
2000	Westport (2000)	5,000		
2000	Weston (2000)	1,850		
2000	Wilton (2000)	1,550		
2000	Norwalk (2000)	3,050		
2000	<b>Westport-Weston-Wilton-Norwalk Total (2000)</b>		11,450	
2008	Windham-Williamantic & parts of Windham County	400		
	<b>Total Connecticut</b>	116,050		
	<b>Delaware</b>			
2009	Kent & Sussex Counties (Dover) (1995, 2006) <sup>b</sup>	3,200		
2009	Newark area (1995, 2006) <sup>b</sup>	4,300		
2009	Wilmington area (1995, 2006) <sup>b</sup>	7,600		
	<b>Total Delaware</b>	15,100		
	<b>Washington, D.C.</b>			
2012	<b>Total District of Columbia (2003)</b>	28,000		

2012	Lower Montgomery County (Maryland) (2003)	88,600	
2012	Upper Montgomery County (Maryland) (2003)	24,400	
2012	Prince George's County (Maryland) (2003)	7,200	
2012	Arlington-Alexandria-Falls Church (Virginia) (2003)	27,900	
2012	South Fairfax-Prince William County (Virginia) (2003)	25,000	
2012	West Fairfax-Loudoun County (Virginia) (2003)	14,500	
2012	<b>Jewish Federation of Greater Washington Total (2003)</b>	<b>215,600</b>	
<b>Florida</b>			
1997-2001	Brevard and Indian River Counties (Melbourne-Vero Beach)	5,000	
pre-1997	Crystal River (Citrus County)	100	
1997-2001	Fort Myers-Arcadia-Port Charlotte-Punta Gorda (Charlotte, De Soto, & Lee Counties)	8,000	
1997-2001	Fort Pierce (northern St. Lucie County)	1,060	
2008	Gainesville	2,500	
2002	Jacksonville Core area (2002)	8,800	
2002	The Beaches (Atlantic Beach-Jacksonville Beach-Neptune Beach-Ponte Vedra Beach) (2002)	1,900	
2002	Other Places in Clay, Duval, Nassau, & St. Johns Counties (including St. Augustine) (2002)	2,200	
2002	<b>Jacksonville Total (2002)</b>	<b>12,900</b>	<b>100</b>
1997-2001	Key West	650	
pre-1997	Lakeland (Polk County)	1,000	
2010	Naples (Collier County) (2010) <sup>a</sup>	8,000	2,000
1997-2001	Ocala (Marion County)	500	
2010	North Orlando (Seminole County & southern Volusia County) (1993, 2010) <sup>b</sup>	11,900	300
2010	Central Orlando (Maitland-Orlando-Winter Park) (1983, 2010) <sup>b</sup>	10,600	100
2010	South Orlando (Orlando & northern Osceola County) (1983, 2010) <sup>b</sup>	8,100	100
2010	<b>Orlando Total (1983, 2010)<sup>b</sup></b>	<b>30,600</b>	<b>500</b>
1997-2001	Pensacola (Escambia & Santa Rosa Counties)	975	
2010	North Pinellas (Clearwater) (1994, 2010) <sup>b</sup>	10,300	600
2010	Central Pinellas (Largo) (1994, 2010) <sup>b</sup>	4,700	200
2010	South Pinellas (St. Petersburg) (1994, 2010) <sup>b</sup>	10,000	800
2010	<b>Pinellas County (St. Petersburg) Subtotal (1994, 2010)<sup>b</sup></b>	<b>25,000</b>	<b>1,600</b>
2010	Pasco County (New Port Richey) (2010) <sup>a</sup>	8,400	
2010	<b>Jewish Federation of Pinellas &amp; Pasco Counties Total (2010)</b>	<b>33,400</b>	<b>1,600</b>
2001	Sarasota (2001)	8,600	1,500
2001	Longboat Key (2001)	1,000	1,500
2001	Bridenton (Manatee County) (2001)	1,750	200
2001	Venice (2001)	850	100
2001	<b>Sarasota Total (2001)</b>	<b>12,200</b>	<b>3,300</b>
2005	East Boca (2005)	8,900	2,400
2005	Central Boca (2005)	33,800	8,900
2005	West Boca (2005)	17,000	1,700
2005	<b>Boca Raton Subtotal (2005)</b>	<b>59,700</b>	<b>13,000</b>

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2005	Delray Beach (2005)	47,800		10,800
2005	<b>South Palm Beach Subtotal (2005)</b>		<b>107,500</b>	<b>23,800</b>
2005	Boynton Beach (2005)	45,600		10,700
2005	Lake Worth (2005)	21,600		3,300
2005	Town of Palm Beach (2005)	2,000		2,000
2005	West Palm Beach (2005)	8,300		2,000
2005	Wellington-Royal Palm Beach (2005)	9,900		1,400
2005	North Palm Beach-Palm Beach Gardens-Jupiter (2005)	13,950		3,500
2005	<b>West Palm Beach Subtotal (2005)</b>		<b>101,350</b>	<b>22,900</b>
2005	<b>Palm Beach County Total (2005)</b>		<b>208,850</b>	<b>46,700</b>
2004	North Dade Core East (Aventura-Golden Beach-parts of North Miami Beach) (2004)	34,000		4,100
2004	North Dade Core West (parts of North Miami Beach-Ojus) (2004)	13,100		300
2004	Other North Dade (north of Flagler Street) (2004)	3,800		100
2004	<b>North Dade Subtotal (2004)</b>		<b>50,900</b>	<b>4,500</b>
2004	West Kendall (2004)	13,750		200
2004	East Kendall (parts of Coral Gables-Pinecrest-South Miami) (2004)	15,650		100
2004	Northeast South Dade (Key Biscayne-parts of City of Miami) (2004)	8,300		500
2004	<b>South Dade Subtotal (2004)</b>		<b>37,700</b>	<b>800</b>
2004	North Beach (Bal Harbour-Bay Harbor Islands-Indian Creek Village-Surfside) (2004)	3,700		250
2004	Middle Beach (parts of City of Miami Beach) (2004)	10,300		1,110
2004	South Beach (parts of City of Miami Beach) (2004)	3,700		340
2004	<b>The Beaches Subtotal (2004)</b>		<b>17,700</b>	<b>1,700</b>
2004	<b>Miami-Dade County Total (2004)</b>		<b>106,300</b>	<b>7,000</b>
2008	Southeast (Hollywood-Hallandale) (1997, 2008) <sup>b</sup>	25,100		2,500
2008	Southwest (Pembroke Pine-Cooper City-Davie-Weston) (1997, 2008) <sup>b</sup>	37,500		1,800
2008	West Central (Plantation-North Lauderdale-Tamarac-Lauderdale Lakes-Sunrise) (1997, 2008) <sup>b</sup>	48,200		3,800
2008	Northwest (Coral Springs-Parkland) (1997, 2008) <sup>b</sup>	23,600		0
2008	North Central (Margate-Coconut Creek-Wynton-Palm Aire-Century Village) (1997, 2008) <sup>b</sup>	23,900		5,225
2008	East (Fort Lauderdale) (1997, 2008) <sup>b</sup>	12,400		2,450
2008	<b>Broward County Total (1997, 2008) <sup>b</sup></b>		<b>170,700</b>	<b>15,575</b>
	<b>Southwest Florida (Broward, Miami-Dade, &amp; Palm Beach Counties) Total</b>		<b>465,850</b>	<b>69,275</b>
2012	Spring Hill (2012)	350		
2004	Stuart (Martin County) (1999, 2004) <sup>b</sup>	2,900		
2004	Southern St. Lucie County (Port St. Lucie) (1999, 2004) <sup>b</sup>	2,900		
2004	<b>Stuart-Port St. Lucie Total (1999, 2004) <sup>b</sup></b>		<b>5,800</b>	<b>900</b>
2010	Tallahassee (2010) <sup>a</sup>	2,800		
2010	Tampa (Hillsborough County) (2010) <sup>a</sup>	23,000		
2007	Veroia (Daytona Beach) & Flagler Counties (excluding portions included in North Orlando)	4,000		
pre-1997	Winter Haven	300		
	<b>Total Florida</b>	<b>638,985</b>		<b>77,675</b>

2009	Georgia		
2012	Albany	200	
2012	Athens	750	
2012	Intown (2006)		
2012	North Metro Atlanta (2006)	28,900	
2012	East Cobb Expanded (2006)	28,300	
2012	Sandy Springs-Dunwoody (2006)	18,400	
2012	Gwinnett-East Perimeter (2006)	15,700	
2012	North & West Perimeter (2006)	14,000	
2012	South (2006)	9,000	
2012	Atlanta Total (2006)	5,500	119,500
2009	Augusta (Burke, Columbia, & Richmond Counties)	1,300	
2009	Brunswick	120	
2012	Columbus	600	
2009	Dalhousie	150	
2012	Macon	600	
2009	Rome	100	
2008	Savannah (Chatham County)	3,500	
2009	Valdosta	100	
2009	Other Places	250	
	Total Georgia	127,470	
	Hawaii		
1997-2001	Hawaii (Hilo)	280	
2011	Kauai	300	
2008	Maui	1,500	1,000
2010	Oahu (Honolulu) (2010) <sup>a</sup>	5,200	
	Total Hawaii	7,280	1,000
	Idaho		
1997-2001	Boise (Ada & Boise Counties)	800	
2009	Idaho Falls	125	
2009	Ketchum	350	
1997-2001	Moscow-Lewiston	100	
2009	Pocatello	150	
	Total Idaho	1,525	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
	<b>Illinois</b>			
1997-2001	Bloomington-Normal	500		
2009	Champaign-Urbana (Champaign County)	1,400		
2010	City North (The Loop to Rogers Park, including north lakefront) (2010)	70,150		
2010	Rest of Chicago (parts of City of Chicago not included in City North) (2010)	19,100		
2010	Near North Suburbs (suburbs contiguous to City of Chicago from Evanston to Park Ridge) (2010)	64,600		
2010	North/Far North (Wilmette to Wisconsin, west to include Northbrook, Glenview, Deerfield, etc.) (2010)	56,300		
2010	Northwest Suburbs (includes parts of Lake County & all of McHenry & Northwest Cook Counties) (2010)	51,950		
2010	Western Suburbs (Oak Park-River Forest in Cook County & all of DuPage & Kane Counties) (2010)	23,300		
2010	Southern Suburbs (South & Southwest Cook County beyond the City to Indiana & Will County) (2010)	6,400		
2010	<b>Chicago (Cook, DuPage, Kane, Lake, McHenry, &amp; Will Counties) Total (2010)</b>		<b>291,800</b>	
1997-2001	DeKalb	180		
1997-2001	Kankakee	100		
2009	Peoria	800		
2005	<b>Quad Cities-Illinois portion (Moline-Rock Island) (1990) <sup>d</sup></b>	300		
2005	<b>Quad Cities-Iowa portion (Des Moines &amp; surrounding Scott County) (1990) <sup>d</sup></b>	450		
2005	<b>Quad Cities Total (1990) <sup>d</sup></b>		<b>750</b>	
1997-2001	Quincy	100		
1997-2001	Rockford-Freeport (Boone, Stephenson, & Winnebago Counties)	1,100		
2009	Southern Illinois (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis-Herrin)	500		
2009	Springfield-Decatur (Macon, Morgan, & Sangamon Counties)	930		
1997-2001	Other Places	275		
2009	<b>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Belleville-Benton-Carbondale-Centralia-Collinsville-East St. Louis in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, &amp; Paducah in Western Kentucky) Total</b>		<b>650</b>	
	<b>Total Illinois</b>	<b>297,985</b>		
	<b>Indiana</b>			
1997-2001	Bloomington	1,000		
1997-2001	Evansville	400		
1997-2001	Fort Wayne	900		
1997-2001	Gary-Northwest Indiana (Lake & Porter Counties)	2,000		
2006	Indianapolis	10,000		
1997-2001	Lafayette	550		
1997-2001	Michigan City (La Porte County)	300		
1997-2001	Muncie	120		
1997-2001	South Bend-Elkhart (Elkhart & St. Joseph Counties)	1,650		
1997-2001	Terre Haute (Vigo County)	100		
1997-2001	Other Places	250		
	<b>Total Indiana</b>	<b>17,470</b>		

	<b>Iowa</b>		
1997-2001	Cedar Rapids	420	
1997-2001	Council Bluffs	150	
1997-2001	<b>Des Moines-Ames (1956) <sup>d</sup></b>	2,800	
1997-2001	Iowa City (Johnson County)	1,300	
2009	Postville	250	
2005	<b>Quad Cities-Illinois portion (Moline-Rock Island) (1990) <sup>d</sup></b>	300	
2005	<b>Quad Cities-Iowa portion (Davenport &amp; surrounding Scott County) (1990) <sup>d</sup></b>	450	750
1997-2001	<b>Quad Cities Total (1990) <sup>e</sup></b>	400	
1997-2001	Stux City (Plymouth & Woodbury Counties)	170	
1997-2001	Waterloo (Black Hawk County)	300	
1997-2001	Other Places	300	
	<b>Total Iowa</b>	<b>6,240</b>	
	<b>Kansas</b>		
2012	<b>Kansas City area-Kansas portion (Johnson &amp; Wyandotte Counties) (1985) <sup>d</sup></b>	16,000	
2012	<b>Kansas City area-Missouri portion (1985) <sup>d</sup></b>	4,000	
2012	<b>Kansas City Total (1985) <sup>a</sup></b>		20,000
1997-2001	Lawrence	200	
pre-1997	Manhattan	425	
2012	Topeka (Shawnee County)	300	
2005	Wichita (Sedgewick County & Salina-Dodge City-Great Bend-Liberal-Russell-Hays)	750	
	<b>Total Kansas</b>	<b>17,675</b>	
	<b>Kentucky</b>		
2008	<b>Covington-Newport area (2008)</b>	300	
2009	Lexington (Bourbon, Clark, Fayette, Jessamine, Madison, Pulaski, Scott, & Woodford Counties)	2,500	
2006	<b>Louisville (Jefferson County) (2006) <sup>d</sup></b>	8,300	
2013	Paducah	100	
2013	Other Places	100	
2009	<b>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky (Alton-Bellefonte-Benton-Carbondale-Centralia-Collinsville-East St. Louis in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, &amp; Paducah in Western Kentucky) Total</b>		650
	<b>Total Kentucky</b>	<b>11,300</b>	
	<b>Louisiana</b>		
2009	Alexandria (Allen, Grant, Rapides, Vernon, & Winn Parishes)	175	
1997-2001	Baton Rouge (Ascension, East Baton Rouge, Iberville, Livingston, Pointe Coupee, St. Landry, & West Baton Rouge Parishes)	1,600	
2008	Lafayette	200	
2008	Lake Charles area	200	
2009	<b>New Orleans (Jefferson &amp; Orleans Parishes) (1984) <sup>d</sup></b>	7,800	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2007	Monroe-Ruston area	150		
2007	Shreveport-Bossier area	450		
2007	North Louisiana (Bossier & Caddo Parishes) Total		600	
2008	Other Places	100		
	Total Louisiana	10,675		
	<b>Maine</b>			
2007	Androscoggin County (Lewiston-Auburn) (2007) <sup>a</sup>	600		
pre-1987	Augusta	140		
1987-2001	Bangor	3,000		
2007	Oxford County (2007) <sup>a</sup>	750		
pre-1987	Rockland area	300		
2007	Sagadahoc County (2007) <sup>a</sup>	400		
2007	Portland area (2007)	4,425		
2007	Other Cumberland County (2007)	2,950		
2007	York County (2007)	1,575		
2007	Southern Maine Total (2007)		8,950	
pre-1987	Waterville	225		
1987-2001	Other Places	125		
	Total Maine	13,890		
	<b>Maryland</b>			
2010	Annapolis area (2010) <sup>a</sup>	3,500		
2010	Pikesville (2010)	31,100		
2010	Park Heights-Cheswold (2010)	13,000		
2010	Owings Mills (2010)	12,100		
2010	Reisterstown (2010)	7,000		
2010	Mount Washington (2010)	6,600		
2010	Towson-Lutherville-Timonium-Interstate 63 (2010)	5,600		
2010	Downtown (2010)	4,500		
2010	Guilford-Roland Park (2010)	4,100		
2010	Randallstown-Liberty Road (2010)	2,900		
2010	Other Baltimore County (2010)	3,700		
2010	Carroll County (2010)	2,800		
2010	Baltimore Total (2010)		83,400	
1987-2001	Cumberland	275		
1987-2001	Easton (Talbot County)	100		
1987-2001	Frederick (Frederick County)	1,200		
1987-2001	Hagerstown (Washington County)	325		
1987-2001	Harford County	1,200		
2010	Howard County (Columbia) (2010)	17,200		

2012	Lower Montgomery County (2003)	88,600	
2012	Upper Montgomery County (2003)	24,400	
2012	Prince George's County (2003)	7,200	
2012	<b>Jewish Federation of Greater Washington Total in Maryland (2003)</b>		120,200
1997-2001	Ocean City	200	
2012	Prince Frederick (Calvert County)	100	
1997-2001	Salisbury	400	
2012	South Gate	100	
	<b>Total Maryland</b>	<b>238,200</b>	
	<b>Massachusetts</b>		
2002	Attleboro area (2002) <sup>a</sup>	800	
2008	Northern Berkshires (North Adams) (2008) <sup>d</sup>	600	80
2008	Central Berkshires (Pittsfield) (2008) <sup>d</sup>	1,600	415
2008	Southern Berkshires (Lenox) (2008) <sup>d</sup>	2,100	
2008	<b>Berkshires Total (2008) <sup>d</sup></b>		<b>4,300</b>
2008	Brighton-Brookline-Newton & Contiguous Areas (2005)	61,500	
2008	Central Boston-Cambridge & Contiguous Areas (2005)	43,400	
2008	Greater Framingham (2005)	18,700	
2008	Northwestern Suburbs (2005)	24,600	
2008	Greater Sharon (2005)	21,000	
2008	Other Towns (2005)	41,300	
2008	<b>Boston Total (2005)</b>		<b>210,500</b>
1997-2001	Cape Cod (Barnstable County)	3,250	
1997-2001	Fall River area	1,100	
2008	Martha's Vineyard (Dukes County)	375	200
2005	Andover-Boxford-Dracut-Lawrence-Methuen-North Andover-Tewksbury	3,000	
2005	Haverhill	900	
2005	Lowell area	2,100	
2005	<b>Merrimack Valley Jewish Federation Total</b>		<b>6,000</b>
2008	Nantucket	500	100
2008	New Bedford (Dartmouth-Fairhaven-Mattapoisett)	3,000	
1997-2001	Newburyport	280	
1995	<b>North Shore (1995)</b>	18,600	
1997-2001	Plymouth area	1,000	
2012	<b>Springfield (Hampden County) (1967) <sup>d</sup></b>	6,600	
2012	Franklin County (Greenfield)	1,100	
2012	Hampshire County (Amherst-Northampton)	6,500	
2012	<b>Jewish Federation of Western Massachusetts Total</b>		<b>14,200</b>
1997-2001	Taunton area	1,000	
1997-2001	<b>Worcester (Central Worcester County) (1965)</b>	11,000	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
1997-2001	South Worcester County (Southbridge-Webster)	500		
1997-2001	North Worcester County (Fitchburg-Gardner-Leominster)	1,500		
1997-2001	<b>Worcester County Total</b>		13,000	
1997-2001	Other Places	75		
	<b>Total Massachusetts</b>	277,980		3,050
	<b>Michigan</b>			
2010	Ann Arbor (Washtenaw County) (2010) <sup>a</sup>	7,000		
2012	Bay City	150		
2007	Benton Harbor-St. Joseph	150		
2010	West Bloomfield (2005, 2010) <sup>e</sup>	17,700		
2010	Bloomfield Hills-Birmingham-Franklin (2005, 2010) <sup>e</sup>	6,000		
2010	Farmington (2005, 2010) <sup>e</sup>	11,700		
2010	Oak Park-Huntington Woods (2005, 2010) <sup>e</sup>	11,700		
2010	Southfield (2005, 2010) <sup>e</sup>	6,500		
2010	East Oakland County (2005, 2010) <sup>e</sup>	1,800		
2010	North Oakland County (2005, 2010) <sup>e</sup>	3,600		
2010	West Oakland County (2005, 2010) <sup>e</sup>	2,200		
2010	Wayne County (2005, 2010) <sup>e</sup>	5,300		
2010	Macomb County (2005, 2010) <sup>e</sup>	500		
2010	<b>Detroit Total (2005, 2010) <sup>e</sup></b>		67,000	
2009	Flint (1956) <sup>d</sup>	1,300		
2007	Grand Rapids (Kent County)	2,000		
2007	Jackson	200		
2012	Kalamazoo (Kalamazoo County)	1,500		
2007	Lansing area	2,100		
2007	Midland	120		
2007	Muskegon (Muskegon County)	210		
2007	Saginaw (Saginaw County)	115		
2007	Traverse City	150		
2007	Other Places	275		
	<b>Total Michigan</b>	82,270		
	<b>Minnesota</b>			
1997-2001	Duluth (Carlton & St. Louis Counties)	485		
1997-2001	Rochester	550		
2009	<b>City of Minneapolis (2004)</b>	5,200		
2009	Inner Ring (2004)	16,100		
2009	Outer Ring (2004)	8,000		
2009	<b>Minneapolis (Hennepin County) Subtotal (2004)</b>		29,300	
2010	City of St. Paul (2004, 2010) <sup>b</sup>	4,000		

2010	Southern Suburbs (2004, 2010) <sup>a</sup>	5,300	
2010	Northern Suburbs (2004, 2010) <sup>b</sup>	600	
2010	St. Paul Subtotal (2004, 2010) <sup>c</sup>	9,900	
	<b>Twin Cities Total</b>	<b>39,200</b>	
2004	Twin Cities Surrounding Counties (Anoka, Carver, Goodhue, Rice, Scott, Sherburne, Washington, & Wright Counties) (2004) <sup>a</sup>	5,300	
1997-2001	Other Places	100	
	<b>Total Minnesota</b>	<b>45,635</b>	
	<b>Mississippi</b>		
1997-2001	Biloxi-Gulfport	250	
2008	Greenville	120	
2008	Hattiesburg (Forrest & Lamar Counties)	130	
2008	Jackson (Hinds, Madison, & Rankin Counties)	650	
2011	Other Places	375	
	<b>Total Mississippi</b>	<b>1,525</b>	
	<b>Missouri</b>		
2012	Columbia	400	
2009	Jefferson City	100	
2009	Joplin	100	
2012	<b>Kansas City area-Kansas portion (Johnson &amp; Wyandotte Counties) (1985) <sup>d</sup></b>	<b>16,000</b>	
2012	<b>Kansas City area-Missouri portion (1985) <sup>d</sup></b>	<b>4,000</b>	
2012	<b>Kansas City Total (1985) <sup>d</sup></b>	<b>20,000</b>	
2009	St. Joseph (Buchanan County)	200	
2009	St. Louis City (1995)	2,400	
2009	Chesterfield-Ballwin (1995)	9,900	
2009	North of Olive (1995)	12,000	
2009	Ladue-Creve Coeur (1995)	10,000	
2009	Clayton-University Cities (1995)	7,300	
2009	<b>Other Parts of St. Louis &amp; St. Charles Counties (1995)</b>	<b>12,400</b>	
2009	<b>St. Louis Total (1995)</b>	<b>54,000</b>	
2009	Springfield	300	
1997-2001	Other Places	75	
2009	<b>Jewish Federation of Southern Illinois, Southeast Missouri and Western Kentucky</b>		
	(Alton-Bellefonte-Benton-Carbondale-Centralia-Collinsville-East St. Louis in Southern Illinois, Cape Girardeau-Farmington-Sikeston in Southeast Missouri, & Paducah in Western Kentucky) <b>Total</b>	<b>650</b>	
	<b>Total Missouri</b>	<b>59,175</b>	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
	<b>Montana</b>			
1997-2001	Billings (Yellowstone County)	300		
2009	Bozeman	500		
2011	Butte-Helena	150		
1997-2001	Kalispell (Flathead County)	150		
1997-2001	Missoula	200		
1997-2001	Other Places	50		
	<b>Total Montana</b>	<b>1,350</b>		
	<b>Nebraska</b>			
2012	Lincoln-Grand Island-Hastings	700		
2010	<b>Omaha (2010)<sup>a</sup></b>	<b>5,400</b>		
2012	Other Places	50		
	<b>Total Nebraska</b>	<b>6,100</b>		
	<b>Nevada</b>			
2009	<b>Northwest (2005)</b>	<b>24,500</b>		
2009	<b>Southwest (2005)</b>	<b>16,000</b>		
2009	<b>Central (2005)</b>	<b>6,000</b>		
2009	<b>Southeast (2005)</b>	<b>18,000</b>		
2009	<b>Northwest (2005)</b>	<b>7,800</b>		
2009	<b>Las Vegas Total (2005)</b>	<b>72,300</b>		
2011	<b>Reno-Carson City (Carson City &amp; Washoe Counties) (2011)<sup>a</sup></b>	<b>4,000</b>		
	<b>Total Nevada</b>	<b>76,300</b>		
	<b>New Hampshire</b>			
1997-2001	Concord	500		
1997-2001	Franklin-Laconia-Meredith-Plymouth	270		
pre-1987	Hanover-Lebanon	600		
2001	Keene	300		
1997-2001	Littleton/Bethlehem area	200		
1997-2001	<b>Manchester area (1983)<sup>d</sup></b>	<b>4,000</b>		
1997-2001	Nashua area	2,000		
2008	North Conway-Mount Washington Valley	100		70
1997-2001	Portsmouth-Exeter (Rockingham County)	1,250		
1997-2001	Salem	150		
2007	<b>Strafford (Dover-Rochester) (2007)<sup>a</sup></b>	<b>700</b>		
1997-2001	Other Places	50		
	<b>Total New Hampshire</b>	<b>10,120</b>		<b>70</b>

New Jersey					
2004	The Island (Atlantic City) (2004)		5,450		6,700
2004	The Mainland (2004)		6,250		600
2004	Atlantic County Subtotal (2004)			11,700	7,300
2004	Cape May County-Wildwood (2004)		500		900
2004	Jewish Federation of Atlantic & Cape May Counties Total (2004)			12,200	8,200
2009	Pascack-Northern Valley (2001)				
2009	North Palisades (2001)		11,900		
2009	Central Bergen (2001)		16,100		
2009	West Bergen (2001)		17,200		
2009	South Bergen (2001)		14,300		
2009	Other Bergen		10,000		
2009	Bergen County Subtotal		23,000		
2009	North Hudson County (2001)		2,000		92,500
2009	Northern Passaic County		8,000		
2009	Jewish Federation of Northern New Jersey (Bergen, north Hudson, & northern Passaic Counties) Total			102,500	
2009	Cherry Hill (1991)		22,100		
2009	Haddonfield-Haddon Heights-Pennsauken-Voorhees in Camden County & Marlton-Moorestown-Mt. Laurel in Burlington County (1991)		12,900		
2009	Other Burlington & Gloucester Counties (1991)		14,200		
2009	Jewish Federation of Southern New Jersey (Burlington, Camden, & Gloucester Counties) Total (1991)			49,200	
2012	South Essex (1998, 2012) <sup>b</sup>		12,200		
2012	Livingston (1998, 2012) <sup>b</sup>		10,500		
2012	North Essex (1998, 2012) <sup>b</sup>		13,000		
2012	West Orange-Orange (1998, 2012) <sup>b</sup>		9,000		
2012	East Essex (1998, 2012) <sup>b</sup>		3,500		
2012	Essex County (Newark) Subtotal (1998, 2012) <sup>b</sup>			48,200	
2012	West Morris (1998, 2012) <sup>b</sup>		13,700		
2012	North Morris (1998, 2012) <sup>b</sup>		13,400		
2012	South Morris (1998, 2012) <sup>b</sup>		3,200		
2012	Morris County Subtotal (1998, 2012) <sup>b</sup>			30,300	
2012	Northern Somerset County (2012) <sup>a</sup>		7,400		
2012	Sussex County (1998, 2012) <sup>b</sup>		4,700		
2012	Union County (2012) <sup>a</sup>		24,400		
2012	Jewish Federation of Greater MetroWest NJ (Essex, Morris, northern Somerset, Sussex, & Union Counties) Total			115,000	
1997-2001	Bayonne		1,600		
2006	Hoboken		1,800		
1997-2001	Jersey City		6,000		
1997-2001	South Hudson County Total			9,400	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2008	North Middlesex (Edison-Pleasanton-Woodbridge) (2008)	3,600		
2008	Highland Park-South Edison (2008)	5,700		
2008	Central Middlesex (New Brunswick-East Brunswick) (2008)	24,800		
2008	South Middlesex (Monroe Township) (2008)	17,900		
2008	<b>Jewish Federation of Greater Middlesex County Total (2008)</b>		<b>52,000</b>	
2006	Western Monmouth (Marlboro-Freehold-Manalapan-Howell) (1997)	37,800		
2006	Eastern Monmouth (Deal-Asbury Park-Long Branch) (1997)	17,300		
2006	Northern Monmouth (Highlands-Middletown-Hazlet-Union Beach) (1997)	8,900		
2006	<b>Jewish Federation of Greater Monmouth County Total (1997)</b>		<b>64,000</b>	<b>6,000</b>
2009	Lakewood	54,500		
2009	Other Ocean County	7,000		
2009	<b>Ocean County Total</b>		<b>61,500</b>	
2009	Southern Passaic County (Clifton-Passaic)	12,000		
1997-2001	Princeton area	3,000		
2012	<b>Hunterdon County (2012)<sup>a</sup></b>	<b>6,000</b>		
2012	<b>Southern Somerset County (2012)<sup>a</sup></b>	<b>11,600</b>		
2012	<b>Warren County (2012)<sup>a</sup></b>	<b>2,400</b>		
1997-2001	<b>Jewish Federation of Somerset, Hunterdon &amp; Warren Counties Total (2012)<sup>a</sup></b>		<b>20,000</b>	
1997-2001	<b>Trenton (most of Mercer County) (1975)<sup>d</sup></b>	<b>6,000</b>		
1997-2001	Vineland-Bridgeton (including most of Cumberland County & parts of Salem County)	2,000		
1997-2001	Other Places	150		
	<b>Total New Jersey</b>	<b>508,950</b>		<b>14,200</b>
	<b>New Mexico</b>			
2011	<b>Albuquerque (Bernalillo County) (2011)<sup>a</sup></b>	<b>7,500</b>		
1997-2001	Las Cruces	600		
2009	Los Alamos	250		
2011	Santa Fe-Las Vegas	4,000		
pre-1997	Taos	300		
1997-2001	Other Places	75		
	<b>Total New Mexico</b>	<b>12,725</b>		
	<b>New York</b>			
1997-2001	Albany (Albany County)	12,000		
1997-2001	Amsterdam	100		
1997-2001	Auburn (Cayuga County)	115		
1997-2001	Binghamton (Broome County)	2,400		
2009	<b>Buffalo (Erie County) (1995)</b>	<b>13,000</b>		
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-Rad Hook-Rhinebeck)	10,000	
1997-2001	Ellenville	1,600	
2009	Elmira-Corning (Chemung, Schuyler, southeastern Steuben, & Tioga Counties)	700	
1997-2001	Fleischmanns	100	
1997-2001	Glens Falls-Lake George (southern Essex, northern Saratoga, Warren, & Washington Counties)	800	
1997-2001	Gloversville (Fulton County)	300	
1997-2001	Herkimer (Herkimer County)	130	
1997-2001	Hudson (Columbia County)	500	
1997-2001	Ithaca (Tompkins County)	2,000	
1997-2001	Jamestown	100	
1997-2001	Kingston-New Paltz-Woodstock (eastern Ulster County)	4,300	
2011	Northeast Bronx (2011)	18,300	
2011	Riverdale-Kingsbridge (2011)	20,100	
2011	Other Bronx (2011)	15,500	
2011	<b>Bronx Subtotal (2011)</b>	<b>53,900</b>	
2011	Bensonhurst-Gravesend-Bay Ridge (2011)	47,000	
2011	Borough Park (2011)	131,100	
2011	Brownstone Brooklyn (2011)	19,700	
2011	Canarsie-Mill Basin (2011)	24,500	
2011	Coney Island-Brighton-Sheepshead Bay (2011)	56,200	
2011	Crown Heights (2011)	23,800	
2011	Flatbush-Midwood-Kensington (2011)	108,500	
2011	Kingsbay-Madison (2011)	29,400	
2011	Williamsburg (2011)	74,500	
2011	Other Brooklyn (2011)	46,400	
2011	<b>Brooklyn Subtotal (2011)</b>	<b>561,100</b>	
2011	Lower Manhattan East (2011)	39,500	
2011	Lower Manhattan West (2011)	33,200	
2011	Upper East Side (2011)	57,400	
2011	Upper West Side (2011)	70,500	
2011	Washington Heights-Inwood (2011)	21,400	
2011	Other Manhattan (2011)	17,700	
2011	<b>Manhattan Subtotal (2011)</b>	<b>239,700</b>	
2011	Flushing-Bay Terrace-Little Neck Area (2011)	26,800	
2011	Forest Hills-Rego Park-Kew Gardens Area (2011)	60,900	
2011	Kew Gardens Hills-Jamaica-Fresh Meadows Area (2011)	41,600	
2011	Long Island City-Astoria-Elmhurst (2011)	12,100	
2011	The Rockaways (2011)	22,500	
2011	Other Queens (2011)	33,900	
2011	<b>Queens Subtotal (2011)</b>	<b>197,800</b>	
2011	Mid-State Island (2011)	18,800	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2011	Southern Staten Island (2011)	8,800		
2011	Other Staten Island (2011)	6,300		
2011	<b>Staten Island Subtotal (2011)</b>		<b>33,900</b>	
2011	Five Towns (2011)	25,000		
2011	Great Neck (2011)	28,700		
2011	Merrick-Bellmore-East Meadow-Massapequa Area (2011)	38,500		
2011	Oceanside-Long Beach-West Hempstead-Valley Stream Area (2011)	45,900		
2011	Plainview-Syosset-Jericho Area (2011)	35,800		
2011	Roslyn-Port Washington-Glen Cove-Old Westbury-Oyster Bay Area (2011)	34,800		
2011	Other Nassau (2011)	21,200		
2011	<b>Nassau County Subtotal (2011)</b>		<b>229,900</b>	
2011	Commack-East Northport-Huntington Area (2011)	19,300		
2011	Dix Hills-Huntington Station-Melville (2011)	16,500		
2011	Smithtown-Port Jefferson-Stony Brook Area (2011)	16,500		
2011	Other Suffolk (2011)	33,400		
2011	<b>Suffolk County Subtotal (2011)</b>		<b>85,700</b>	
2011	South-Central Westchester (2011)	46,200		
2011	Sound Shore Communities (2011)	18,900		
2011	River Towns (2011)	30,800		
2011	North-Central and Northwestern Westchester (2011)	25,300		
2011	Other Westchester (2011)	15,000		
2011	<b>Westchester County Subtotal (2011)</b>		<b>136,200</b>	
2011	<b>New York City Total (2011)</b>		<b>1,086,400</b>	
2011	<b>New York Metro Area (New York City and Nassau, Suffolk, and Westchester Counties) Total (2011)</b>		<b>1,538,200</b>	
1987-2001	Niagara Falls	150		
2009	Olean	100		
1987-2001	Oneonta (Delaware & Otsego Counties)	300		
2011	Kiryas Joel (2011) <sup>e</sup>	19,500		
1987-2001	Other Orange County (Middletown-Monroe-Newburgh-Port Jervis)	12,000		
1987-2001	<b>Orange County Total</b>		<b>31,500</b>	
1987-2001	Plattsburgh	250		
1987-2001	Potsdam	200		
2010	<b>Putnam County (2010)</b> <sup>d</sup>	3,900		
2009	Brighton (1999)	10,700		
2009	Pittsford (1999)	3,100		
2009	Other Places in Monroe County & Victor in Ontario County (1999)	7,200		
2009	<b>Rochester Total (1999)</b>		<b>21,000</b>	
2009	Kaser Village (2009) <sup>c</sup>	6,100		
2009	Monsey (2009) <sup>c</sup>	10,000		
2009	New Square (2009) <sup>c</sup>	5,500		
1987-2001	Other Rockland County	69,500		

		<b>Rockland County Total</b>			91,100
1997-2001		Rome		100	
1997-2001		Saratoga Springs		600	
1997-2001		Schenectady		5,200	
pre-1997		Sullivan County (Liberty-Monticello)		7,425	
1997-2001		Syracuse (western Madison County, Onondaga County, & most of Oswego County)		9,000	
1997-2001		Troy area		800	
2007		Utica (southeastern Oneida County)		1,100	
1997-2001		Watertown		100	
1997-2001		Other Places		400	
		<b>Total New York</b>		<b>1,760,220</b>	
		<b>North Carolina</b>			
2011		Buncombe County (Asheville) (2011) <sup>d</sup>		2,530	415
2011		Hendersonville County (Henderson) (2011) <sup>d</sup>		510	100
2011		Transylvania County (Brevard) (2011) <sup>d</sup>		80	130
2011		Macon County (2011) <sup>d</sup>		60	30
2011		Other Western North Carolina (2011) <sup>d</sup>		220	160
2011		<b>WNC Jewish Federation (Western North Carolina) Total (2011) <sup>d</sup></b>		<b>3,400</b>	<b>835</b>
2009		Boone		60	225
2006		<b>Charlotte (Mecklenburg County) (1997)</b>		8,500	
2007		Durham-Chapel Hill (Durham & Orange Counties)		6,000	
2012		Fayetteville (Cumberland County)		300	
2009		Gastonia (Cleveland, Gaston, & Lincoln Counties)		250	
2009		Greensboro-High Point (Guilford County)		3,000	
2009		Greenville		240	
2011		Hickory		250	
2009		High Point		150	
2009		Monroeville		150	
2009		New Bern		150	
2009		Pinelhurst		250	
1997-2001		Raleigh (Wake County)		6,000	
2011		Southeastern North Carolina (Elizabethtown-Whiteville-Wilmington)		1,200	
2011		Statesville		150	
2011		<b>Winston-Salem (2011) <sup>a</sup></b>		1,400	
2009		Other Places		225	
		<b>Total North Carolina</b>		<b>31,675</b>	<b>1,060</b>
		<b>North Dakota</b>			
2008		Fargo		150	
2011		Grand Forks		150	
1997-2001		Other Places		100	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
	Total North Dakota	400		
	<b>Ohio</b>			
2006	Akron-Kent (parts of Portage & Summit Counties) (1999) <sup>d</sup>	3,500		
pre-1997	Athens	100		
2006	Canton-New Philadelphia (Stark & Tuscarawas Counties) (1955) <sup>d</sup>	1,000		
2008	Downtown Cincinnati (2008)	700		
2008	Hyde Park-Mount Lookout-Oakley (2008)	3,100		
2008	Amberley Village-Golf Manor-Roselawn (2008)	5,100		
2008	Blue Ash-Kenwood-Montgomery (2008)	9,000		
2008	Loveland-Mason-Middletown (2008)	5,500		
2008	Wyoming-Finneytown-Reading (2008)	2,000		
2008	Other Places in Cincinnati (2008)	1,300		
2008	Covington-Newport area (Kentucky) (2008)	300		
2008	<b>Cincinnati Total (2008)</b>		<b>27,000</b>	
2011	The Heights (2011)	22,200		
2011	East Side Suburbs (2011)	5,300		
2011	Beachwood (2011)	10,700		
2011	Solon & Southeast Suburbs (2011)	15,300		
2011	Northern Heights (2011)	10,400		
2011	West Side/Central Area (2011)	11,900		
2011	Northeast (2011)	5,000		
2011	<b>Cleveland (Cuyahoga &amp; parts of Geauga, Lake, Portage, &amp; Summit Counties) Total (2011)</b>		<b>80,800</b>	
2012	Perimeter North (2001)	5,700		
2012	Bexley area (2001)	7,000		
2012	East-Southeast (2001)	3,700		
2012	North-Other areas (2001)	6,600		
2012	<b>Columbus Total (2001)</b>		<b>23,000</b>	
2009	Dayton (Greene & Montgomery Counties) (1986) <sup>d</sup>	4,000		
1997-2001	Elyria-Oberlin	155		
1997-2001	Hamilton-Middletown-Oxford	900		
1997-2001	Lima (Allen County)	180		
pre-1997	Lorain	600		
	Mansfield	150		
1997-2001	Marion	125		
1997-2001	Sandusky-Fremont-Norwalk (Huron & Sandusky Counties)	105		
1997-2001	Springfield	200		
2011	<b>Toledo-Bowling Green (Fulton, Lucas, &amp; Wood Counties) (1994) <sup>d</sup></b>			
1997-2001	Wooster	3,900		
2002	<b>Youngstown-Warren (Mahoning &amp; Trumbull Counties) (2002) <sup>d</sup></b>			
1997-2001	Zanesville (Muskingum County)	175		
		2,500		
		100		

1997-2001	Other Places		425
	Total Ohio		1,48,615
	<b>Oklahoma</b>		
2010	Oklahoma City-Norman (Cleveland & Oklahoma Counties) (2010) <sup>a</sup>		2,500
2012	Tulsa		2,000
2003	Other Places		125
	Total Oklahoma		4,625
	<b>Oregon</b>		
2010	Bend (2010) <sup>a</sup>		1,000
1997-2001	Corvallis		500
1997-2001	Eugene		3,250
1997-2001	Medford-Ashland-Grants Pass (Jackson & Josephine Counties)		1,000
2011	Portland (Clatsamas, Multnomah, & Washington Counties) (2011) <sup>d</sup>		33,800
2011	Clark County (Vancouver, Washington) (2011) <sup>d</sup>		2,800
1997-2001	Jewish Federation of Greater Portland Total (2011) <sup>d</sup>		36,400
1997-2001	Salem (Marion & Polk Counties)		1,000
	Other Places		100
	Total Oregon		40,650
	<b>Pennsylvania</b>		
2007	Altoona (Blair County)		550
1997-2001	Beaver Falls (Northern Beaver County)		180
1997-2001	Butler (Butler County)		250
2007	Carbon County (2007) <sup>a</sup>		600
1997-2001	Chambersburg		150
2009	Erie (Erie County)		500
1994	East Shore (1994)		5,300
1994	West Shore (1994)		1,800
1994	Harrisburg Total (1994)		7,100
1997-2001	Hazleton-Tamaqua		300
1997-2001	Johnstown (Cambria & Somerset Counties)		275
1997-2001	Lancaster area		3,000
1997-2001	Lebanon (Lebanon County)		350
2007	Allentown (2007)		5,950
2007	Bethlehem (2007)		1,050
2007	Easton (2007)		1,050
2007	Lehigh Valley Total (2007)		8,050
2007	Monroe County (2007) <sup>a</sup>		2,300
1997-2001	New Castle		200
2009	Bucks County (2009)		41,400

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2009	Chester County (Oxford-Kennett Square-Phoenixville-West Chester) (2009)	20,900		
2009	Delaware County (Chester-Coatesville) (2009)	21,000		
2009	Montgomery County (Norristown) (2009)	64,500		
2009	Philadelphia (2009)	66,800		
2009	<b>Greater Philadelphia Total (2009)</b>		<b>214,600</b>	
2008	Pike County	300		
2009	Squirrel Hill (2002)	13,900		
2009	Squirrel Hill Adjacent Neighborhoods (2002)	5,700		
2009	South Hills (2002)	6,400		
2009	East Suburbs (2002)	5,500		
2009	Fox Chapel-North Hills (2002)	5,000		
2009	Western Suburbs (2002)	1,600		
2009	East End (2002)	1,700		
2009	Men Valley (2002)	800		
2009	<b>Other Places in Greater Pittsburgh (2002)</b>			
2009	<b>Pittsburgh (Allegheny &amp; parts of Beaver, Washington, &amp; Westmoreland Counties) Total (2002)</b>		<b>42,200</b>	
1997-2001	Pottstown	650		
1997-2001	Pottsville	120		
1997-2001	Reading (Berks County)	2,200		
2008	Scranton (Lackawanna County)	3,100		
1997-2001	Sharon-Farell	300		
2009	State College-Bellefonte-Phillipsburg	900		
1997-2001	Sunbury-Lewisburg-Milton-Salisburg-Shamokin	200		
1997-2001	Uniontown area	150		
2008	Wayne County (Honesdale)	500		
2005	<b>Wilkes-Barre (Luzerne County, excluding Hazelton-Tamaqua) (2005)<sup>d</sup></b>	<b>3,000</b>		
1997-2001	Williamsport-Lock Haven (Clinton & Lycoming Counties)	225		
2009	<b>York (1999)</b>	<b>1,800</b>		
1997-2001	Other Places	875		
	<b>Total Pennsylvania</b>	<b>294,925</b>		
	<b>Rhode Island</b>			
2007	Providence-Pawtucket (2002)	7,500		
2007	West Bay (2002)	6,850		
2007	East Bay (2002)	1,100		
2007	<b>South County (Washington County) (2002)</b>	<b>1,800</b>		
2007	Northern Rhode Island (2002)	1,000		
2007	Newport County (2002)	1,000		
	<b>Total Rhode Island</b>	<b>18,750</b>		

		<b>South Carolina</b>		
2009		Aiken	100	
2009		Anderson	100	
2009		Beaufort	100	
2011		Charleston	6,000	
2009		Columbia (Lexington & Richland Counties)	2,750	
2009		Florence area	220	
2009		Georgetown	100	
2010		<b>Greenville (2010)<sup>a</sup></b>	2,000	
2012		Myrtle Beach (Horry County)	1,500	
1987-2001		Spartanburg (Spartanburg County)	500	
2009		Sumter (Clarendon & Sumter Counties)	100	
2009		Other Places	100	
		<b>Total South Carolina</b>	<b>13,570</b>	
		<b>South Dakota</b>		
2009		Rapid City	100	
1987-2001		Sioux Falls	195	
1987-2001		Other Places	50	
		<b>Total South Dakota</b>	<b>345</b>	
		<b>Tennessee</b>		
2011		Bristol-Johnson City-Kingsport	150	
2011		<b>Chattanooga (2011)<sup>a</sup></b>	1,400	
2010		Knoxville (2010) <sup>a</sup>	2,000	
2008		Memphis (2008) <sup>d</sup>	8,000	
2009		Nashville (2002) <sup>d</sup>	7,800	
2010		Oak Ridge (2010) <sup>a</sup>	150	
2008		Other Places	75	
		<b>Total Tennessee</b>	<b>19,575</b>	
		<b>Texas</b>		
2012		Amarillo (Carson, Childress, Deaf Smith, Gray, Hall, Hutchinson, Moore, Potter, & Randall Counties)	200	
2011		Austin (Travis County)	18,000	
2011		Beaumont	300	
2011		Brownsville	200	
2011		Bryan-College Station	400	
2011		Columbus-Hallettsville-La Grange-Schulenburg (Colorado, Fayette, & Lavaca Counties)	100	
2011		Corpus Christi (Nueces County)	1,800	

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Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2011	Near North Dallas (1988)	13,650		
2011	Fair North Dallas-Richardson (1988)	11,000		
2011	East & Northeast Dallas-West Garland (1988)	6,350		
2011	Plano-Carrollton (1988)	7,650		
2011	Other Places in Dallas (1988)	11,350		
2011	<b>Dallas (Dallas, southern Collin, &amp; southeastern Denton Counties) Total (1988)</b>		<b>50,000</b>	
2012	El Paso	5,000		
2009	Fort Worth (Tarrant County)	5,000		
2011	Galveston	600		
2011	Harlingen-Mercedes	150		
2009	<b>Braeswood (1986)</b>	16,000		
2009	Bellaire-Southwest (1986)	5,100		
2009	West Memorial (1986)	5,000		
2009	Memorial Villages (1986)	2,500		
2009	Rice-West University (1986)	3,300		
2009	University Park-South Main (1986)	450		
2009	Near Northwest (1986)	2,700		
2009	Northwest-Cypress Creek (1986)	3,000		
2009	Addicks-West Houston (1986)	2,100		
2009	Clear Lake (1986)	1,350		
2009	<b>Other Places in Harris County (1986)</b>	3,500		
2009	<b>Houston (Fort Bend, Harris, &amp; Montgomery Counties &amp; parts of Brazoria &amp; Galveston Counties) Total (1986)</b>		<b>45,000</b>	
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	<b>Inside Loop 410 (2007)</b>	2,000		
2007	<b>Between the Loops (2007)</b>	5,600		
2007	<b>Outside Loop 1604 (2007)</b>	1,600		
2007	<b>San Antonio Total (2007)</b>		<b>9,200</b>	
2007	<b>San Antonio Surrounding Counties (Atascosa, Bandera, Comal, Guadalupe, Kendall, Medina, &amp; Wilson Counties) (2007)</b> <sup>a</sup>	1,000		
2012	Tyler	350		
2011	Waco (Bell, Coryell, Falls, Hamilton, Hill, & McLennan Counties)	500		
2012	Wichita Falls	150		
2011	Other Places	475		
	<b>Total Texas</b>	<b>139,505</b>		

	<b>Utah</b>			
1997-2001	Ogden		150	
2009	Park City		600	400
2010	<b>Salt Lake City (Salt Lake County) (2010)*</b>		4,800	
1997-2001	Other Places		100	
	<b>Total Utah</b>		<b>5,650</b>	<b>400</b>
	<b>Vermont</b>			
1997-2001	Bennington area		500	
2008	Brattleboro		350	
1997-2001	Burlington		2,500	
1997-2001	Manchester area		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	
	<b>Total Vermont</b>		<b>5,285</b>	
	<b>Virginia</b>			
1997-2001	Blacksburg-Radford		175	
1997-2001	Charlottesville		1,500	
1997-2001	Danville area		100	
2012	Fauquier County		100	
2009	Fredericksburg (parts of King George, Orange, Spotsylvania, & Stafford Counties)		500	
1997-2001	Lynchburg area		275	
1997-2001	Martinsville		100	
1997-2001	Newport News-Hampton-Williamsburg-Poquoson-James City County-York County		2,400	
2008	<b>Norfolk (2001)</b>		3,950	
2008	Virginia Beach (2001)		6,000	
2008	Chesapeake-Portsmouth-Suffolk (2001)		1,400	
2008	<b>United Jewish Federation of Tidewater (Norfolk-Virginia Beach) Total (2001)</b>		<b>10,950</b>	
2012	Arlington-Alexandria-Falls Church (2003)		27,900	
2012	South Fairfax-Prince William County (2003)		25,000	
2012	West Fairfax-Loudoun County (2003)		14,500	
2012	<b>Jewish Federation of Greater Washington Total in Northern Virginia (2003)</b>		<b>67,400</b>	
2009	Petersburg-Colonial Heights-Hopewell		200	

(continued)

(continued)

Date of Informant Confirmation or Latest Study	Geographic Area	Number of Jews	Area Totals	Part-Year Jewish Population
2011	Central (1994, 2011) <sup>b</sup>	1,300		
2011	West End (1994, 2011) <sup>b</sup>	1,200		
2011	Far West End (1994, 2011) <sup>b</sup>	4,100		
2011	Northeast (1994, 2011) <sup>b</sup>	1,200		
2011	Southside (1994, 2011) <sup>b</sup>	2,200		
2011	<b>Richmond (City of Richmond &amp; Chesterfield, Goochland, Hanover, Henrico, &amp; Powhatan Counties) Total (1994, 2011)<sup>b</sup></b>		10,000	
1997-2001	Roanoke	900		
1997-2001	Staunton-Lexington (Augusta, Bath, Highland, Page, Rockingham, & Shenandoah Counties)	370		
1997-2001	Winchester (Clarke, Frederick, & Warren Counties)	270		
	<b>Total Virginia</b>	<b>95,240</b>		
	<b>Washington</b>			
1997-2001	Bellevue	525		
2011	<b>Clark County (Vancouver) (2011)<sup>f</sup></b>	2,600		
1997-2001	Kennecott-Pasco-Richland	900		
2011	Longview-Kelso	100		
1997-2001	Olympia (Thurston County)	560		
pre-1997	Port Angeles	100		
2009	Port Townsend	200		
2009	<b>Eastside (2000)</b>	11,200		
2009	Seattle-Ship Canal South (2000)	10,400		
2009	North End-North Suburbs (2000)	12,600		
2009	<b>Other Places in Seattle (2000)</b>	3,000		
2009	<b>Seattle (Kings County &amp; parts of Kitsap &amp; Snohomish Counties) Total (2000)</b>		37,200	
1997-2001	Spokane	1,500		
2009	Tacoma (Pierce County)	2,500		
1997-2001	Yakima-Ellensburg (Kittitas & Yakima Counties)	150		
1997-2001	Other Places	150		
	<b>Total Washington</b>	<b>45,885</b>		
	<b>West Virginia</b>			
2011	Bluefield-Princeton	100		
2007	Charleston (Kanawha County)	975		
1997-2001	Clarksburg	110		
1997-2001	Huntington	250		
1997-2001	Morgantown	200		
pre-1997	Parkersburg	110		
1997-2001	Wheeling	290		
1997-2001	Other Places	275		
	<b>Total West Virginia</b>	<b>2,310</b>		

	<b>Wisconsin</b>		
1997-2001	Appleton area	100	
1997-2001	Beloit-Janesville	120	
1997-2001	Green Bay	500	
1997-2001	Kenosha (Kenosha County)	300	
1997-2001	La Crosse	100	
2012	Madison (Dane County)	5,000	
2006	City of Milwaukee (1996)	3,100	
2006	North Shore (1996)	11,000	
2006	Mequon (1996)	2,300	
2006	Metropolitan Ring (1996)	4,700	
2006	<b>Milwaukee (Milwaukee, southern Ozaukee, &amp; eastern Waukesha Counties) Total (1996)</b>	<b>21,100</b>	
1997-2001	Oshkosh-Fond du Lac	170	
1997-2001	Racine (Racine County)	200	
1997-2001	Sheboygan	140	
1997-2001	Wausau-Antigo-Marshfield-Stevens Point	300	
1997-2001	Other Places	225	
	<b>Total Wisconsin</b>	<b>28,255</b>	
	<b>Wyoming</b>		
1997-2001	Casper	150	
2012	Cheyenne	500	
2008	Jackson Hole	300	
2008	Laramie	200	
	<b>Total Wyoming</b>	<b>1,150</b>	
	Part-year population is shown only for communities where such information is available		
	Estimates for bolded communities are based on a scientific study or the US Census in the year shown in parentheses		
	Bolded communities with no symbol used an RDD based estimate		
	<sup>a</sup> DJN based estimate		
	<sup>b</sup> DJN based update of previous RDD study (first date is RDD study, second date is DJN based update)		
	<sup>c</sup> US Census based estimate		
	<sup>d</sup> Scientific study used method other than RDD or DJN		
	<sup>e</sup> 2005 is an RDD study; 2010 study used method other than RDD or DJN		



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## Chapter 6

# World Jewish Population, 2013

Sergio DellaPergola

At the beginning of 2013, the world's Jewish population was estimated at 13,854,800—an increase of 101,500 (0.74 %) over the 2012 revised estimate (DellaPergola 2010a, 2012)<sup>1</sup>. The world's total population increased by 1.16 % in 2012 (Population Reference Bureau 2012). World Jewry hence increased at less than two thirds the general population growth rate.

Figure 6.1 illustrates changes in the number of Jews worldwide, in Israel, and, in the aggregate, in the rest of the world—commonly referred to as the Diaspora—as well as changes in the world's total population between 1945 and 2013. The world's *core* Jewish population was estimated at 11 million in 1945. The *core* Jewish population concept assumes mutually exclusive sub-populations even though multiple cultural identities are an increasingly frequent feature in contemporary societies (see more under definitions below). While 13 years were needed to add one million Jews after the tragic human losses of World War II and the Shoah, 47 more years were needed to add another million (DellaPergola et al. 2000b).

Since the 1970s, world Jewry stagnated at *zero population growth* for nearly 20 years, with some recovery during the first decade of the twenty-first century. This was the result of the combination of two very different demographic trends in Israel and in the Diaspora. Israel's Jewish population increased linearly from an initial one-half million in 1945 to over six million in 2013. The Diaspora, from an initial 10.5 million in 1945, was quite stable until the early 1970s, when it started

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<sup>1</sup> Just prior to this chapter going to press, the Pew Research Center— an organization specializing in the study of religion—conducted a new survey of the size and characteristics of US Jews (see: Lugo, L., Cooperman, A., et al., Portrait of Jewish Americans, Washington DC: Pew Research Center, 2013). The resulting core Jewish population of 5.6–5.7 million (see definition below in this chapter) will require revision of the Jewish population estimates reported in this chapter for the United States, North America, and the world. These updated figures will be reported in the 2014 volume of the American Jewish Year Book.

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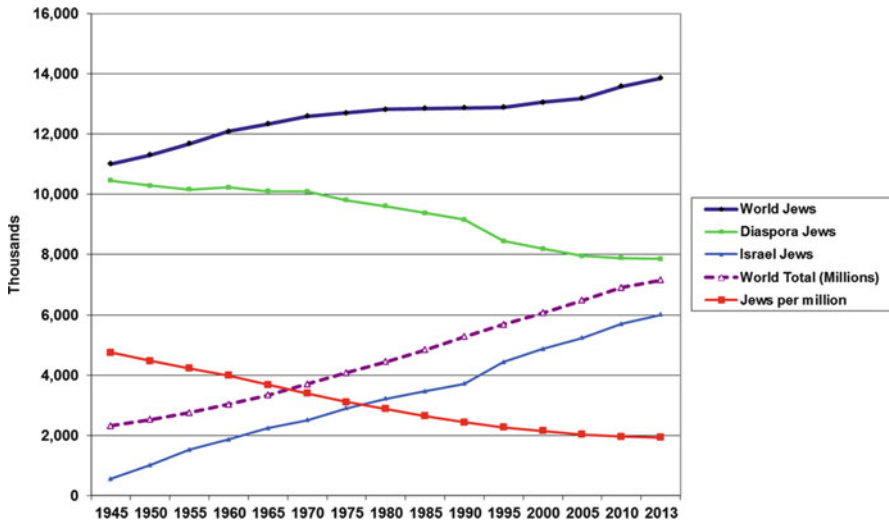


Fig. 6.1 World total population and Jewish population core definition, 1945–2013

decreasing to the current 7.8 million. The world's total population increased more than threefold from 2.315 billion in 1945 to 7.080 billion in 2012 and 7.162 billion in 2013. Thus, the relative share of Jews among the world's total population steadily diminished from 4.75 per 1,000 in 1945 to 1.96–1.93 per 1,000 currently.

Two countries, Israel and the US, accounted for over 82 % of the 2013 total, another 16 countries, each with more than 18,000 Jews, accounted for another 16 %, and another 77 countries, each with Jewish populations below 18,000, accounted for the remaining 2 %. Figure 6.2 shows the largest *core* Jewish populations.

Israel's Jewish population (*not* including over 318,000 persons not recorded as Jews in the Population Register and belonging to families initially admitted to the country within the framework of the *Law of Return*) surpassed six million in 2013 (43.4 % of world Jewry). This represented a population increase of 113,200 (1.92 %) in 2012. In 2012, the Jewish population of the Diaspora decreased by 11,700 (–0.15 %). The *core* Jewish population in the US was assessed at 5,425,000 (39.2 % of world Jewry) and was estimated to have slightly increased over the past 10 years, after probably reaching its peak after 1980, followed by several subsequent years of moderate decline. Jews in the rest of the world were assessed at 2,415,500 (17.4 % of world Jewry).

After critically reviewing all available evidence on Jewish demographic trends, it is plausible to claim that Israel now hosts the largest Jewish community worldwide, although some researchers—including in this volume—may disagree (Saxe and Tighe 2013; Sheskin and Dashefsky 2010, 2014). Demography has produced a transition of singular importance for Jewish history and destiny—the return of the Jews to a geographical distribution significantly rooted in their ancestral homeland. This has occurred through daily, minor, slow and diverse changes affecting human birth and death, geographical mobility, and the willingness of millions of persons to identify with a Jewish collective concept—no matter how specified in its details. At the same time, Israel's Jewish population faces a challenging demographic balance

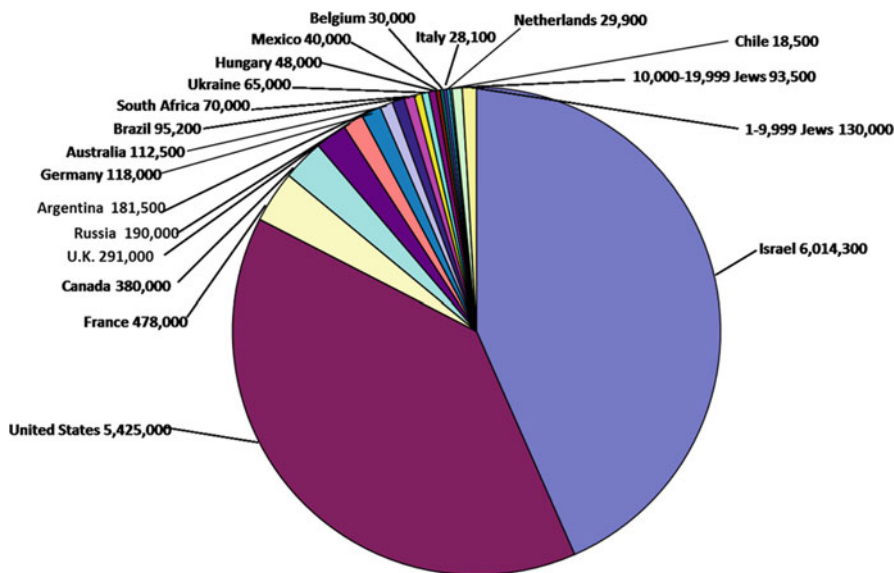


Fig. 6.2 Largest core Jewish populations, 2013

with its gradually diminishing majority status vis-à-vis the Palestinian Arab population that lives in the same territory.

Israel’s current Jewish population growth—although slower than during the 1990s—reflects a continuing substantial natural increase generated by a combination of relatively high fertility (3.0 children per Jewish woman on average in 2010) and a young age composition (26 % under age 15 and only 12 % age 65 and over as of 2011). 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, Australia, and until recently, Germany), the number of Jews in Diaspora countries has tended to diminish at varying rates. The causes for these decreases are low Jewish birth rates, an increasingly elderly age composition, and a dubious balance between persons who join Judaism (*accessions*) and those who drop or lose their Jewish identity (*secessions*).

All this holds true regarding the *core* Jewish population, which does *not* include non-Jewish members of Jewish households, persons of Jewish ancestry who profess another monotheistic religion, other non-Jews of Jewish ancestry, other non-Jews connected with Jews, and other non-Jews who may be interested in Jewish matters. If an *enlarged* Jewish population definition is considered, including non-Jews who have Jewish parents, a global aggregate population estimate of 15,773,000 is obtained. By adding non-Jewish members of Jewish households, the enlarged estimate grows to 18,197,000. Finally, under the comprehensive three-generation and lateral provisions of Israel’s Law of Return, the total Jewish and non-Jewish eligible population can be roughly estimated at 21,650,000. The US holds a significantly larger *enlarged* Jewish population aggregate than Israel—8.3 million compared to 6.3 million, respectively. (See the [Appendix](#) and further discussion of definitions below.)

## Fundamentals of Jewish Population Change

Jewish population size and composition reflect the continuous interplay of various factors that operate from both outside and inside the Jewish community.

Regarding **external factors**, since the end of the 1980s, major geopolitical and socioeconomic changes in the world significantly affected Jewish population trends. Leading factors included the disintegration of the Soviet Union, Germany's reunification, the EU's gradual expansion to 27 states (28 with the inclusion of Croatia as of June 2013), South Africa's transition away from the apartheid regime, political and economic instability but also democratization and growth in several Central and South American countries, and a highly volatile situation in Israel and the Middle East. Large-scale emigration from the former Soviet Union (FSU) and also from Ethiopia, and rapid population growth in Israel were the most visible effects, accompanied by other significant Jewish population transfers, such as the movement of Jews from Central and South America to the US, particularly South Florida and Southern California. Shifts in group allegiances, reflecting broader trends in religious and national identities, as well as intermarriage patterns also played a role in shaping Jewish population size and composition.

Reflecting these global trends, more than 82 % of world Jews currently live in two countries, the US and Israel, and over 95 % are concentrated in the 10 largest communities. In 2013, the G8 countries—the world's eight leading economies (Canada, France, Germany, Italy, Japan, Russian Federation, UK, and US)—comprised over 88 % of the total Diaspora Jewish population. Thus, the aggregate of just a few major Jewish population centers virtually determines the assessment of world Jewry's total size and trends. The continuing realignment of world Jewish geography toward the major centers of economic development and political power provides a robust yardstick for further explanation and prediction of Jewish demography (DellaPergola et al. 2005).

Regarding **internal factors**, the defining prerogative of demography is that populations do not surge from a vacuum but rather reflect an uninterrupted chain of events that relay the same population from an earlier to a later point in time. Of the three major determinants of population change, two are shared by all populations: (a) the balance of vital events (births and deaths); and (b) the balance of international migration (immigration and emigration). Both factors affect increases or decreases in the physical presence of persons in a given place. The third determinant consists of identification changes or *passages* (accessions and secessions), and applies only to populations—often referred to as sub-populations—that are defined by some cultural, symbolic, or other specific peculiarity, as is the case for Jews. Identification changes do not affect people's physical presence but rather their willingness or ability to identify with a particular religious, ethnic, or otherwise culturally-defined group. One cannot undervalue the quantitative impact of passages that occur in either direction regarding individual perceptions and emotional attachments to group identities. Some of these passages are sanctioned through a normative ceremony under a given religious denomination, and some are not.

The 2013 Jewish population data were updated from 2012 and previous years in accordance with the known or estimated quantity of vital events, migrations, and Jewish identification shifts. In the updating procedure, when data on intervening changes were available, empirically ascertained or assumed, effects of change were applied accordingly and consistently added to or subtracted from previous estimates. If the evidence was that intervening changes balanced one another, Jewish population size was not changed. This procedure has proven highly effective. Most often, when improved Jewish population estimates reflecting a new Census or socio-demographic survey became available, our annually updated estimates proved to be on target.

The research findings reported here tend to confirm the estimates reported in previous years and, perhaps more importantly, a coherent interpretation of the trends now prevailing in world Jewish demography (Bachi 1976; Schmelz 1981, 1984; DellaPergola 1995, 1999, 2001, 2011a). Concisely stated, a strongly positive balance of Jewish vital events (births and deaths) is seen in Israel versus a negative balance in nearly all other countries. A positive migration balance is seen in Israel, the US, Canada, Australia, and in a few other Western countries, while a negative migration balance prevails in Central and South America, South Africa, Eastern Europe, Muslim countries, and several countries in Western Europe. Israel sees a positive balance of accessions to Judaism over secessions, while an often negative, or, in any event, rather uncertain, balance of formal and especially informal passages prevails elsewhere.

While allowing for improvements and corrections, the 2013 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, a double counting of people on the move or who permanently share their time between different places. In this study, special attention is paid to avoiding double counts of internationally mobile and multi-local persons. Even more intriguing can be the position of persons who hold more than one cultural identity and may periodically shift from one to another. Available data sources only imperfectly allow documenting these complexities, hence Jewish population estimates are far from perfect. Some errors can be corrected at a later stage. Consequently, analysts should resign themselves to the paradox of the *permanently provisional* nature of Jewish population estimates.

## Definitions

A major problem with Jewish population estimates produced by individual scholars or Jewish organizations is the lack of uniformity in definitional criteria—when the issue of defining the Jewish population is addressed at all. The problem is magnified when one tries to address the Jewish population globally, trying to provide a coherent

and uniform definitional framework to Jews who live in very different institutional, cultural and socioeconomic environments. The study of a Jewish population (or of any other population subgroup) requires solving three main problems:

1. *Defining* the target group on the basis of conceptual or normative criteria aimed at providing the best possible description of that group—which in the case of Jewry is no minor task in itself;
2. *Identifying* the group thus defined based on tools that operationally allow for distinguishing and selecting the target group from the rest of the population—through membership lists, surnames, areas of residence, or other random or non-random procedures; and
3. *Covering* the target group through appropriate field work—in person, by telephone, by Internet, or otherwise. Most often in the actual experience of social research, and contrary to ideal procedures, the definitional task is performed at the stage of identification, and the identification task is performed at the stage of actual fieldwork.

It thus clearly appears that the quantitative study of Jewish populations relies mostly on *operational*, not *normative*, definitional criteria. Its conceptual aspects, far from pure theory, heavily depend on practical and logistical feasibility. The ultimate empirical step—obtaining relevant data from relevant persons—crucially reflects the readiness of people to cooperate in the data collection effort. In recent years, as cooperation rates have decreased in social surveys, the amount, content, and validity of information gathered have been affected detrimentally. These declining cooperation rates reflect the identification outlook of the persons who are part of the target population—that outlook which is itself an integral part of the investigation. No method exists to break this vicious cycle. Therefore, research findings reflect, with varying degrees of sophistication, only that which is possible to uncover. Anything that cannot be uncovered directly can sometimes be estimated through various imperfect techniques. Beyond that, we enter the virtual world of myths, hopes, fears, and corporate interests. No methodology exists to demonstrate the actual nature of some of these claims—at least not within the limits of a non-fictional 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. 6.3).

In most Diaspora countries, the concept of *core Jewish population* (initially suggested by Kosmin et al. 1991) includes all persons who, when asked in a socio-demographic survey, identify themselves as Jews; *or* who are identified as Jews by a respondent in the same household, *and* do not have another monotheistic religion. Such a definition of a person as a Jew, reflecting *subjective* perceptions, broadly overlaps but does not necessarily coincide with *Halakhah* (Jewish law) or other normatively binding definitions. Inclusion does *not* depend on any measure of that person's Jewish commitment or behavior in terms of religiosity, beliefs, knowledge, communal affiliation, or otherwise. The *core* Jewish population includes people who identify as Jews by religion, as well as others who are not



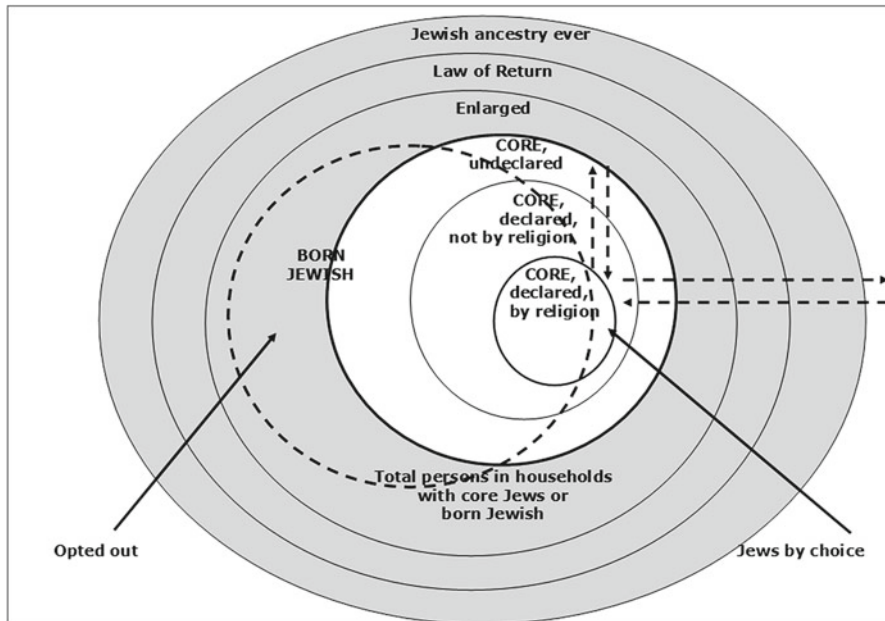


Fig. 6.3 Configuring contemporary Jewish populations

interested in religion but see themselves as Jews by ethnicity or by other cultural criteria. Some others do not even recognize themselves as Jews when asked, but they descend from Jewish parents and do not hold another religious identity. All these people are considered to be part of the *core* Jewish population which also includes all converts to Judaism by any procedure, as well as other people who declare they are Jewish even without conversion. Persons of Jewish parentage who adopted another monotheistic religion are excluded, as are persons of Jewish origin who in censuses or socio-demographic surveys explicitly identify with a non-Jewish religious group without having formally converted out. The *core* concept offers an intentionally comprehensive and pragmatic approach reflecting the nature of many available demographic data sources.

In the Diaspora, such data often derive from population censuses or socio-demographic surveys where interviewees have the option to decide how to answer relevant questions on religious or ethnic identities. In Israel, personal status is subject to the rulings of the Ministry of the Interior, which relies on criteria established by rabbinic authorities and by the Israeli Supreme Court (Corinaldi 2001). In Israel, therefore, the *core* Jewish population does not simply express subjective identification but reflects definite legal rules. This entails matrilineal Jewish origin, or conversion to Judaism, *and* not holding another religion. Documentation to prove a person’s Jewish status may include non-Jewish sources.

A major research issue of growing impact is whether *core* Jewish identification can or should be mutually exclusive with other religious and/or ethnic identities.

In a much debated study—the 2000–01 US National Jewish Population Survey (NJPS 2000–01)—the solution chosen was to allow for Jews with multiple religious identities to be included under certain circumstances in the standard *core* Jewish population definition. This resulted in a rather multi-layered and not mutually exclusive definition of the US Jewish population. In the NJPS 2000–01 version initially processed and circulated by United Jewish Communities (now The Jewish Federations of North America), a Jew was defined as *a person whose religion is Judaism, OR whose religion is Judaism and something else, OR who has no religion and has at least one Jewish parent or a Jewish upbringing, OR who has a non-monotheistic religion and has at least one Jewish parent or a Jewish upbringing* (Kotler-Berkowitz et al. 2003). A 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 recent research experience indicates that numerous people tend to shift their identities over time across the different layers of the *core* Jewish definition, and between *core* and *non-core* status. It is not uncommon to see those shifts across the boundary between being Jewish and being something else, as illustrated in Fig. 6.3.

Following a similar logic, persons with multiple ethnic identities, including a Jewish one, have been included in total Jewish population counts for Canada. The adoption of such increasingly extended criteria by individual researchers tends to stretch Jewish population definitions with an expansive effect on Jewish population size beyond usual practices in the past and beyond the limits of the typical *core* definition. These procedures may respond to local needs and sensitivities but tend to limit the actual comparability of the same Jewish population over time and of different Jewish populations at one given time.

The concept of an *enlarged Jewish population* (initially suggested by DellaPergola 1975) includes the sum of: (a) the *core* Jewish population; (b) all other persons of Jewish parentage who—by *core* Jewish population criteria—are *not* currently Jewish (non-Jews with Jewish background); and (c) all respective non-Jewish household members (spouses, children, etc.). Non-Jews with Jewish background, as far as they can be ascertained, include: (a) persons who have adopted another religion, or otherwise opted out, although they may claim to be *also* Jewish by ethnicity or in some other way—with the caveat just mentioned for recent US and Canadian data; and (b) other persons with Jewish parentage who disclaim being Jewish. It logically follows that most PJBs who are not part of the US *core* Jewish population, as well as many Canadians declaring Jewish as one of multiple ethnicities naturally should be included under the *enlarged* definition.

The *Law of Return*, Israel's distinctive legal framework for the acceptance and absorption of new immigrants, awards Jewish new immigrants immediate citizenship and other civil rights. The Law of Entrance and Law of Citizenship apply to all other foreign arrivals, some of whom may ask for Israeli citizenship. According to the current, amended version of the *Law of Return* (Gavison 2009) a Jew is any person born

to a Jewish mother or converted to Judaism (regardless of denomination—Orthodox, Conservative, Reconstructionist, or Reform), who does not have another religious identity. By ruling of Israel’s Supreme Court, conversion from Judaism, as in the case of some ethnic Jews who currently identify with another religion, entails loss of eligibility for *Law of Return* purposes. Thus, all the Falash Mura—a group of Ethiopian non-Jews of Jewish ancestry—must undergo conversion to be eligible for the *Law of Return*. The law as such does not affect a person’s Jewish status—which, as noted, is adjudicated by Israel’s Ministry of Interior and rabbinic authorities—but only for the specific benefits available under the *Law of Return*. This law extends its provisions to all current Jews, their children, and grandchildren, as well as to their respective Jewish or non-Jewish spouses. As a result of its three-generation and lateral extension, the *Law of Return* applies to a large population—the so called *aliyah* eligible—whose scope is significantly wider than the *core* and *enlarged* Jewish populations defined above (Corinaldi 1998). It is actually quite difficult to estimate the total size of the *Law of Return* population. Rough estimates of these higher figures are tentatively suggested below.

Some major Jewish organizations in Israel and the US—such as the Jewish Agency for Israel, the American Jewish Joint Distribution Committee, and the major Jewish Federations in the US—sponsor data collection and tend to influence the rules of research, rendering them increasingly more complex and flexible. Organizations are motivated by their mission toward their respective constituencies rather than by pure scientific criteria. In turn, the understandable interest of organizations to function and secure budgetary resources tends to influence them to cover Jewish populations increasingly similar to the *enlarged* and *Law of Return* definitions rather than to the *core* definition.

Some past socio-demographic surveys, by investigating people who were born or were raised or are currently Jewish, may have reached a population whose ancestors *ever* were Jewish, regardless of present identification. It is indeed customary in socio-demographic surveys to consider the religio-ethnic identification of parents. Some censuses, however, *do* ask about more distant ancestry. For both conceptual and practical reasons, the *enlarged* definition usually does not include other non-Jewish relatives who lack a Jewish background and live in exclusively non-Jewish households. Historians might wish to engage in the study of the number of Jews who ever lived and how many persons today are the descendants of those Jews—for example, *Conversos* who lived in the Iberian Peninsula during the Middle Ages. The early Jewish backgrounds of some population groups have been uncovered in recent studies of population genetics (Hammer et al. 2000; Behar et al. 2004, 2010). These long-term issues and analyses are beyond the purpose of the present study.

The estimates presented below of Jewish population distribution worldwide and in each continent, individual country, and major metropolitan area consistently aim at the concept of *core* Jewish population (Tables 6.1, 6.2, 6.3, 6.4, 6.5, and 6.6 and the Appendix). The *core* definition is indeed the necessary starting point for any admittedly relevant elaboration about the *enlarged* definition, or even broader definitions such as the *Law of Return* which will be estimated in the Appendix.

## *Data Sources*

Data on population size, characteristics, and trends are a primary tool in the evaluation of Jewish community needs and prospects at the local level, nationally, and internationally. The estimates for major regions and individual countries reported herein reflect a prolonged and continuing effort to study scientifically the demography of contemporary world Jewry. Data collection and comparative research have benefited from the collaboration of scholars and institutions in many countries, including replies to direct inquiries regarding current estimates. It should be emphasized, however, that the elaboration of worldwide estimates for the Jewish populations of the various countries is beset with difficulties and uncertainties (Ritterband et al. 1988; DellaPergola 2002). The problem of data consistency is particularly acute, given the very different legal systems and organizational provisions under which Jewish communities operate in different countries. In spite of our keen efforts to create a unified analytic framework for Jewish population studies, users of Jewish population estimates should be aware of these difficulties and of the inherent limitations of our estimates.

The more recent data presented here on Israel, the US, and the rest of world Jewry reflect updated information on Jewish population that became available following the major rounds of national censuses and socio-demographic surveys in countries with large but also smaller Jewish populations from 1999 to 2012. This new evidence generally confirmed our previous estimates, but sometimes suggested upward or downward revisions.

Over the past decades, the data available for a critical assessment of the worldwide Jewish demographic picture have expanded significantly. Some of this ongoing research is part of coordinated efforts aimed at strengthening Jewish population research. For example, initiated by the late Roberto Bachi of The Hebrew University of Jerusalem, an International Scientific Advisory Committee was established under the chairmanship of Sidney Goldstein from Brown University. An Initiative on Jewish Demography, sponsored by the Jewish Agency, facilitated data collection and analysis from 2003 to 2005, while between 2003 and 2009, the Jewish People Policy Planning Institute (JPPPI) provided a framework for Jewish population policy analysis and suggestions (DellaPergola and Cohen 1992; DellaPergola 2003a, 2011; The Jewish People Policy Planning Institute 2005, 2007, 2008). While the quantity and quality of documentation on Jewish population size and characteristics are still far from satisfactory, over the past 20 years important new data and estimates were released for several countries through official population censuses and Jewish-sponsored socio-demographic surveys.

Since 1991, one or more national censuses have yielded results on Jewish populations in European countries like Austria, Belarus, Bulgaria, Croatia, the Czech Republic, Estonia, Hungary, Ireland, Lithuania, Latvia, Macedonia, Moldova, Poland, Romania, the Russian Federation, Serbia, Slovakia, Slovenia, Switzerland, the UK, and Ukraine; countries in Asia like Azerbaijan, Georgia, India, Israel, Kazakhstan, Kyrgyzstan, and Tajikistan; countries in Africa like South Africa; countries in the Americas like Canada, Brazil, Chile and Mexico;

and countries in Oceania like Australia and New Zealand. Population Censuses in the US do not provide information on religion, but have furnished relevant data on countries of birth, spoken languages, and ancestry. Permanent national population registers, including information on Jews as one of several documented religious, ethnic, or national groups, exist in several European countries (Estonia, Finland, Latvia, Lithuania, Norway, and Switzerland) and in Israel.

In addition, independent socio-demographic studies have provided valuable information on Jewish demography and socioeconomic stratification, as well as on Jewish identification. Several socio-demographic surveys were conducted over the past several years in South Africa (1991 and 1998); Mexico (1991, 2000, and 2006); Lithuania (1993); Chile and the UK (1995, 2001, and 2011); Venezuela (1998–1999); Guatemala, Hungary, and the Netherlands (1999); Moldova and Sweden (2000); France and Turkey (2002); Argentina (2003, 2004, and 2005); Australia (2008), New Zealand (2008), and Israel (1990, 1999, and 2011, besides the annual National Social Survey). In the US, important new insights were provided by several large surveys: the National Jewish Population Survey (NJPS 2000–2001, following NJPS 1971 and NJPS 1990), the American Jewish Identity Survey (AJIS 2001 and 2008), and the Heritage, Ancestry, and Religious Identity Survey (HARI 2001–2002). Smaller Jewish samples can be obtained from the General Social Survey (GSS) and similar national studies, and have been compiled and analyzed at the Steinhardt Social Research Institute at Brandeis University—SSRI (Saxe and Tighe 2013). Two major national studies including fairly large Jewish samples are the American Religious Identification Survey (ARIS 2008) and the Pew Forum on Religion and Public Life (2008). Moreover, numerous Jewish population studies were separately conducted in major cities in the US (notably in Chicago in 2001 and 2010, New York City in 2002 and 2011, Washington, DC in 2003, Miami in 2004, Palm Beach County (FL) in 2005, Boston in 2005—the fifth decennial study in that metropolitan area, and Philadelphia in 2009), as well as in other countries. (For a synopsis of the main findings, see Sheskin 2001, 2012).

Additional evidence on Jewish population trends comes from the systematic monitoring of membership registers, vital statistics, and migration records available from Jewish communities and other Jewish organizations in many countries or cities, notably in Buenos Aires, Germany, Italy, São Paulo, and the UK. Detailed data on Jewish immigration routinely collected in Israel help to assess Jewish population changes in other countries. A new round of population projections undertaken by the author in the light of the latest data also helped in the current assessment. It is quite evident that the cross-matching of more than one type of source about the same Jewish population, although not frequently feasible, can provide either mutual reinforcement of, or important critical insights into, the available data.

### *Presentation and Quality of Data*

Jewish population estimates in this study refer to January 1, 2013. Efforts to provide the most recent possible picture entail a short span of time for evaluation of

available information, hence a somewhat greater margin of inaccuracy. Indeed, where appropriate, we revised our previous estimates in light of newly acquired information (Tables 6.1 and 6.2). Corrections were also applied retroactively to the 2012 totals for major geographical regions so as to ensure a better base for comparisons with the 2013 estimates. Corrections of the 2013 estimates, if needed, will be presented in the future.

We provide separate estimates for each country with approximately 100 or more resident *core* Jews. Estimates of Jews in smaller communities have been added to some of the continental totals. For each country, we provide in the [Appendix](#) an estimate of mid-year 2012 total (both Jewish and non-Jewish) country population (Population Reference Bureau 2012), the estimated January 1, 2013 *core* Jewish population, the number of Jews per 1,000 total population, and a rating of the accuracy of the Jewish population estimate. The last three columns provide rough estimates of the population with *Jewish parentage*, the *enlarged* Jewish population, and the *Law of Return* Jewish population. These figures were derived from available information and assessments on the generational depth and recent extent of cultural assimilation and intermarriage in the different countries. The quality of such broader estimates of the aggregate of Jews and non-Jews who often share daily life is much lower than that of the respective *core* Jewish populations, and the figures must be taken as indicative only.

A wide variation exists in the quality of the Jewish population estimates for different countries. For many Diaspora countries, it might be best to indicate a range (minimum, maximum) rather than a definite estimate for the number of Jews. It would be confusing, however, for the reader to be confronted with a long list of ranges; this would also complicate the regional and world totals. The estimates reported for most of the Diaspora communities should be understood as being the central value of the plausible range for the respective *core* Jewish populations. The relative magnitude of this range varies inversely with the accuracy of the estimate. One issue of growing significance is related to persons who hold multiple residences in different countries. Based on available evidence, we make efforts to avoid double counts. Wherever possible we strive to assign people to their country of permanent residence, ignoring the effect of part-year residents.

The three main elements that affect the accuracy of each estimate are: (a) the nature and quality of the base data, (b) how recent the base data are, and (c) the updating method. A simple code combines these elements to provide a general evaluation of the reliability of data reported in the detailed tables below. The code in the [Appendix](#) indicates different quality levels of the reported estimates:

- (A) Base estimate derived from a national census or reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period.
- (B) Base estimate derived from less accurate but recent national Jewish population data; updated on the basis of partial information on Jewish population movements during the intervening period.
- (C) Base estimate derived from less recent sources and/or unsatisfactory or partial coverage of a country's Jewish population; updated on the basis of demographic information illustrative of regional demographic trends.
- (D) Base estimate essentially speculative; no reliable updating procedure.

In categories (A), (B), and (C), the year in which the country's base estimate or important partial updates were obtained is also stated. This is not the current estimate's date but the basis for its attainment. An X is appended to the accuracy rating for several countries, whose Jewish population estimate for 2013 was not only updated but also revised in light of improved information.

As noted, one additional tool for updating Jewish population estimates is provided by several sets of demographic projections developed by the Division of Jewish Demography and Statistics at the Institute of Contemporary Jewry of The Hebrew University of Jerusalem (DellaPergola et al. 2000b; and author's updating). Such projections, based on available data on Jewish population composition by age and sex, extrapolate the most recently observed or expected Jewish population trends over the first decade of the twenty-first century. Even where reliable information on the dynamics of Jewish population change is not available, the powerful connection that generally exists between age composition, birth rates, death rates, and migration helps provide plausible scenarios for the developments bound to occur in the short term. Where better data were lacking, we used indications from these projections to refine the 2013 estimates against previous years. It should be acknowledged that projections are clearly shaped by a comparatively limited set of assumptions and need to be constantly updated in light of actual demographic developments.

## World Jewish Population Size and Distribution

The size of world Jewry at the beginning of 2013 was assessed at 13,854,800. World Jewry constituted 1.93 per 1,000 of the world's total population of 7.162 billion by mid-year 2013 (United Nations 2013). One in about 518 people in the world is a Jew (Table 6.1).

According to the revised estimates, between January 1, 2012 and January 1, 2013, the Jewish population increased by an estimated 101,500 persons, or about 0.74 %. This compares with a total world population growth rate of 1.16 % (basically nil in more developed countries, 1.5–2.0 % in less developed countries). World Jewry continued to increase slowly exclusively due to the population increase in Israel (1.92 %) overcoming the decrease in the Diaspora (–0.15 %).

Table 6.1 offers an overall picture of the Jewish population at the beginning of 2013 as compared to 2012. For 2012, the originally published estimates from the 2012 *American Jewish Year Book* are presented as are somewhat revised estimates that reflect retroactive corrections made in certain country estimates, given improved information. These corrections resulted in a net increase of 7,200 persons in the 2012 world Jewry estimate. Most of the correction concerns Canada. Explanations are given below for these corrections.

The number of Jews in Israel increased from 5,901,100 in 2012 to 6,014,300 at the beginning of 2013, an annual increase of 113,200, or 1.92 %. In contrast, the estimated Jewish population in the Diaspora *decreased* from 7,852,200 to

**Table 6.1** Estimated core Jewish population, by continents and major geographical regions, 2012 and 2013<sup>a</sup>

Region	2012			2013		Percentage change 2012–2013	Jews per 1,000 total population in 2013 <sup>a</sup>
	Original Number	Revised <sup>b</sup> Number	Percent <sup>c</sup>	Number	Percent <sup>c</sup>		
<b>World total</b>	<b>13,746,100</b>	<b>13,753,300</b>	<b>100.0</b>	<b>13,854,800</b>	<b>100.0</b>	<b>0.74</b>	<b>1.96</b>
Diaspora	7,845,000	7,852,200	57.1	7,840,500	56.6	-0.15	1.11
Israel	5,901,100	5,901,100	42.9	6,014,300	43.4	1.92	753.53
<b>America, total</b>	<b>6,183,200</b>	<b>6,190,000</b>	<b>45.0</b>	<b>6,189,900</b>	<b>44.7</b>	<b>0.00</b>	<b>6.53</b>
North <sup>d</sup>	5,800,000	5,804,000	42.2	5,805,000	41.9	0.02	16.64
Central, Caribbean	54,200	57,000	0.4	56,900	0.4	-0.18	0.28
South	329,000	329,000	2.4	328,000	2.4	-0.30	0.83
<b>Europe, total</b>	<b>1,426,900</b>	<b>1,427,400</b>	<b>10.4</b>	<b>1,416,400</b>	<b>10.2</b>	<b>-0.77</b>	<b>1.74</b>
European Union <sup>e</sup>	1,109,400	1,109,900	8.1	1,105,700	8.0	-0.38	2.20
FSU <sup>f</sup>	276,900	276,900	2.0	270,300	2.0	-2.38	1.34
Other West	19,400	19,400	0.1	19,300	0.1	-0.52	1.43
Balkans <sup>f</sup>	21,200	21,200	0.2	21,100	0.2	-0.47	0.22
<b>Asia, total</b>	<b>5,941,100</b>	<b>5,941,100</b>	<b>43.2</b>	<b>6,053,700</b>	<b>43.7</b>	<b>1.90</b>	<b>1.45</b>
Israel	5,901,100	5,901,100	42.9	6,014,300	43.4	1.92	753.53
FSU <sup>f</sup>	20,000	20,000	0.1	19,600	0.1	-2.00	0.24
Other	20,000	20,000	0.1	19,800	0.1	-1.00	0.00
<b>Africa, total</b>	<b>75,300</b>	<b>75,200</b>	<b>0.5</b>	<b>74,700</b>	<b>0.5</b>	<b>-0.66</b>	<b>0.07</b>
Northern <sup>g</sup>	3,600	3,600	0.0	3,500	0.0	-2.78	0.01
Sub-Saharan <sup>h</sup>	71,700	71,600	0.5	71,200	0.5	-0.56	0.09
<b>Oceania<sup>i</sup></b>	<b>119,600</b>	<b>119,600</b>	<b>0.9</b>	<b>120,100</b>	<b>0.9</b>	<b>0.42</b>	<b>3.25</b>

<sup>a</sup> Jewish population: January 1. Total population: Mid-year 2012. Source: Population Reference Bureau 2013. Mid-year 2012 estimates

<sup>b</sup> Based on updated or corrected information

<sup>c</sup> Minor discrepancies due to rounding

<sup>d</sup> US and Canada

<sup>e</sup> Including Baltics

<sup>f</sup> Asian regions of Russian Federation and Turkey included in Europe. Excluding Baltics

<sup>g</sup> Including Ethiopia

<sup>h</sup> Including South Africa, Zimbabwe

<sup>i</sup> Including Australia, New Zealand

7,840,500—an annual decrease of 11,700, or -0.15 %. These changes reflect continuing Jewish emigration from the former Soviet Union (FSU) and other countries to Israel, and the internal decrease typical of the aggregate of Diaspora Jewry. In 2012, out of a total growth of 113,200 core Jews in Israel, 89,500 reflected the balance of births and deaths, 4,300 derived from conversions to Judaism, and 19,400 reflected the estimated Israel-Diaspora net migration balance (immigration minus emigration) ([Israel Central Bureau of Statistics annual](#); Fisher 2013). This estimate includes tourists who changed their status to immigrants, returning Israelis, and



Israeli citizens born abroad who entered Israel for the first time. Therefore, internal demographic change produced nearly 80 % of the recorded growth in Israel's Jewish population as well as most of the Diaspora's estimated decrease.

By comparing the Israel-Diaspora net migration balance with the total estimated decrease in the Diaspora's *core* Jewish population, one obtains that the former was larger than the latter. This would imply a slightly positive balance in the combination of Jewish births and deaths, as well as of accessions to and secessions from Judaism across the Diaspora. This is quite certainly underestimating the actually negative balance between these demographic factors, resulting in higher than real population estimates for the aggregate of Diaspora Jewry. Such an underestimate should be adjusted in future Jewish population reports.

Recently, however, more frequent instances of conversion, accession, or "return" to Judaism can be observed in connection with the absorption in Israel of immigrants from Eastern Europe, Ethiopia, and, to a lesser extent, countries such as Peru and India. To some extent this phenomenon occurs in the Diaspora as well. The return or first-time accession to Judaism of such previously non-belonging or unidentified persons tends to contribute both to slowing the decrease in the relevant Diaspora Jewish populations and to some of the increase in the Jewish population in Israel.

As noted, we corrected previously published Jewish population estimates in light of new information. Table 6.2 provides a synopsis of world Jewish population estimates for 1945–2013, as first published each year in the *American Jewish Year Book (AJYB)* and as corrected retroactively, incorporating all subsequent revisions.

These revised estimates depart, sometimes significantly, from the estimates published until 1980 by other authors and since 1981 by ourselves. Thanks to the development over the years of an improved database, these new revisions are not necessarily the same revised estimates that appeared annually in the *AJYB* based on the information that was available on each date. It is likely that further retroactive revisions may become necessary reflecting ongoing and future research.

The time series in Table 6.2 clearly portrays the decreasing rate of Jewish population growth globally from World War II until 2005. Based on a post-Shoah world Jewish population estimate of 11,000,000, a growth of 1,079,000 occurred between 1945 and 1960, followed by increases of 506,000 in the 1960s, 234,000 in the 1970s, 49,000 in the 1980s, and 182,000 in the 1990s. While 13 years were necessary to add one million to world Jewry's postwar size, 47 years were needed to add another million. Since 2000, the slow rhythm of Jewish population growth has somewhat recovered, with an increase of 531,400 through 2010, reflecting the robust demographic trends in Israel and Israel's increasing share of the world total. Between 2010 and 2013, world Jewry increased by over 273,000, but Israel's Jewish population grew by 310,000 while the total Diaspora decreased by 37,000. Table 6.2 also outlines the slower Jewish population growth rate compared to global population growth, and the declining Jewish share of world population. In 2013, the share of Jews among world population (1.93 per 1,000) was less than half the 1945 estimate (4.75 per 1,000).

**Table 6.2** World core Jewish population estimates: original and revised, 1945–2013

Year	World Jewish population			World total population		Jews per 1,000 total population
	Original estimate <sup>a</sup>	Revised estimate <sup>b</sup>	Annual percentage change <sup>c</sup>	Total (millions) <sup>d</sup>	Annual percentage change	
1945, May 1	11,000,000	11,000,000		2,315		4.75
1950, Jan. 1	11,303,400	11,297,000	0.57	2,526	1.74	4.47
1960, Jan. 1	12,792,800	12,079,000	0.67	3,026	1.83	3.99
1970, Jan. 1	13,950,900	12,585,000	0.41	3,691	2.03	3.41
1980, Jan. 1	14,527,100	12,819,000	0.18	4,449	1.85	2.88
1990, Jan. 1	12,810,300	12,868,000	0.04	5,321	1.74	2.42
2000, Jan. 1	13,191,500	13,050,000	0.14	6,075	1.41	2.15
2005, Jan. 1	13,034,100	13,183,000	0.20	6,487	1.32	2.03
2010, Jan. 1	13,428,300	13,581,400	0.60	6,916	1.24	1.96
2011, Jan. 1	13,657,800	13,658,000	0.56	7,000	1.21	1.95
2012, Jan. 1	13,746,100	13,753,300	0.65	7,080	1.14	1.94
2013, Jan. 1	13,854,800		0.74	7,162	1.16	1.93

<sup>a</sup>As published in *American Jewish year book*, various years. Some estimates reported here as of January 1 were originally published as of December 31 of previous year

<sup>b</sup>Based 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

<sup>c</sup>Based on revised estimates, besides latest year

<sup>d</sup>Mid-year estimates. Source: United Nations 2013

In this study, we have made an entirely new attempt to evaluate the possible extent of various expanded Jewish population definitions in each country of the world: the total of those who have Jewish parents regardless of their current identity; the enlarged Jewish population inclusive of non-Jewish household members; and the population eligible for the Law of Return (Table 6.3 and the Appendix). The main gist of these alternative population boundary definitions is to promote and facilitate inter-country comparability. In the light of the preceding discussion of definitions, it appears that Jewish communities in different countries increasingly tend to follow local criteria that may differ from the definitional criteria accepted 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 appearing in this same volume (Sheskin and Dashefsky 2014). But in a global study like ours, maximum comparability can be ensured only if the same criteria are followed consistently across the board. By showing the consequences for Jewish population evaluation different definitions may have, we believe readers will have an additional tool to better appreciate the ongoing population trends in their countries.

The results are quite tentative but provide interesting indications about the total size and geographical distribution of the populations more closely attached to the core Jewish population. The global total of persons who have a Jewish parent, regardless of their own identification, stands at 15,772,800, or 1,918,000 more than the 13,854,800 core Jews. The total number of household members with at least one core Jew is estimated at 18,197,400, or an additional increment of 2,424,600.

**Table 6.3** Jewish population by major regions: core definition and law of return definition (rough estimates), 1/1/2013

Region	Core Jewish population <sup>a</sup>	Population with Jewish parents <sup>b</sup>	Enlarged Jewish population <sup>c</sup>	Law of return population <sup>d</sup>	Difference (law of return—core Jewish population)	Percentage distribution of difference
<b>World total</b>	<b>13,854,800</b>	<b>15,772,800</b>	<b>18,197,400</b>	<b>21,649,500</b>	<b>7,794,700</b>	<b>100.0</b>
North America	5,805,000	7,225,000	8,800,000	11,600,000	5,795,000	74.3
Latin America	384,900	498,600	599,100	656,900	272,000	3.5
European Union <sup>e</sup>	1,105,700	1,296,000	1,574,300	1,833,300	727,600	9.3
FSU in Europe <sup>e</sup>	270,300	400,200	540,500	827,400	557,100	7.1
Rest of Europe	40,400	47,100	56,000	61,600	21,200	0.3
Israel	6,014,300	6,047,500	6,332,900	6,332,900	318,600	4.1
FSU in Asia	19,600	26,800	37,500	54,300	34,700	0.4
Rest of Asia	19,800	22,600	25,600	28,600	8,800	0.1
Africa	74,700	80,900	87,300	94,200	19,500	0.3
Oceania	120,100	126,100	144,200	160,300	40,200	0.5

<sup>a</sup>Includes 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 Jewish parents who claim no current religious or ethnic identity

<sup>b</sup>Sum of (a) core Jewish population; (b) all other not currently Jewish persons with a Jewish parent

<sup>c</sup>Sum of (a) core Jewish population; (b) all other not currently Jewish persons with a Jewish parent; and (c) all other non-Jewish household members (spouses, children, etc.)

<sup>d</sup>Sum of Jews, children, and grandchildren of Jews, and the respective spouses, regardless of Jewish identity

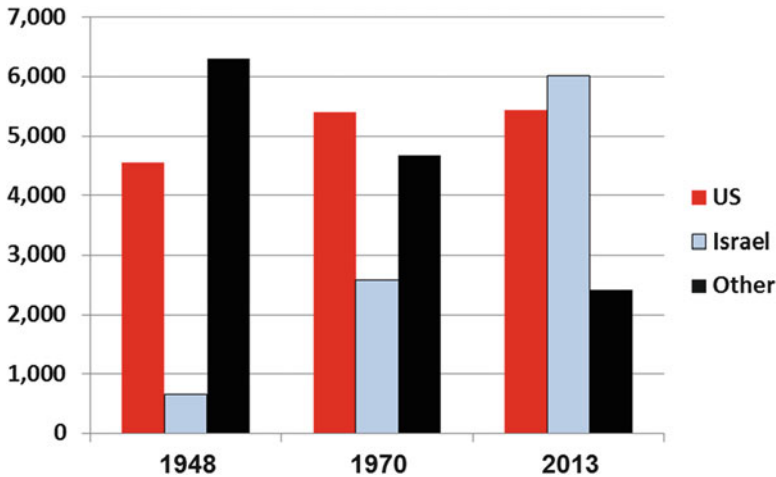
<sup>e</sup>The Baltic countries are included in the European Union, not in the FSU

Finally, the total eligible for the Law of Return is roughly estimated at 21,649,500, or an additional increment of 3,452,100. All in all, the difference between the Law of Return potential aggregate and the core Jewish population can be evaluated at 7,794,700 self-described non-Jews, holders of a non-Jewish religion and/or a non-Jewish ethnicity. Of these roughly estimated 7.8 million somewhat Jewish-connected non-Jews, 74.3 % live in North America, 9.3 % in the EU, 7.2 % in the FSU, 4.1 % in Israel, 3.5 % in Latin America, and 1.1 % in other countries.

## Major Regions and Countries

About 45 % of the world's Jews reside in the Americas, with about 42 % in North America (Table 6.1). Over 43 % live in Asia, mostly in Israel. Asia is defined as including the Asian republics of the FSU, but not the Asian parts of the Russian Federation and Turkey. Europe, including the Asian territories of the Russian Federation and Turkey, accounts for over 10 % of the total. Fewer than 2 % of the world's Jews live in Africa and Oceania.

Very significant changes occurred in world Jewish population distribution by major regions between 1948 and 2013. Figure 6.4 illustrates these changes by focusing on a threefold division between the US, Israel, and the rest of the world. In



**Fig. 6.4** Core Jewish population in the United States, Israel and other countries, thousands, 1948–2013

particular the rapid growth of Israel's Jewish population is evident, from 650,000 and 5.7 % of the total in 1948, to over six million and 43.4 % in 2013. In contrast, the US changed from over 4.5 million and 39.5 % of the total in 1948, to over 5.4 million and 39.2 % in 2013, while the total Jewish population in other countries decreased from over 6.3 million and 54.9 % of the total in 1948, to over 2.4 million and 17.4 % in 2013. The most significant declines occurred in the FSU, in other Eastern European countries, in Muslim countries in North Africa and the Middle East, in Africa south of the Sahara, and in Latin America. Substantial stability prevailed in North America and in Western Europe as a total. Significant increases occurred in Oceania where the Jewish population represents less than 1 % of world Jewry. All in all, comparing 1970 with 1948, and 2013 with 1970, the geographical map of world Jewish population dispersion tends to become much more concentrated over time.

Among the major geographical regions shown in Table 6.1, the number of Jews increased between 2012 and 2013 in Israel (and, consequently, in Asia as a whole), in Oceania, and minimally in North America thanks to continuing immigration to Canada. Jewish population size decreased to variable extents in Central and South America, Western Europe, the Balkans, the FSU (both in Europe and Asia), the rest of Asia, and in Africa. These regional changes reflect the trends apparent in the Jewish population in the major countries in each region. We now turn to a review of the largest Jewish populations in individual countries.

Reflecting global Jewish population stagnation along with an increasing concentration in a few countries, 98.3 % of world Jewry in 2013 lived in the largest 18 communities, and excluding Israel from the count, 96.9 % of Diaspora Jewry lived in the 17 largest communities of the Diaspora, including 69.2 % who lived in the US

**Table 6.4** Countries with largest core Jewish populations, 1/1/2013

Rank	Country	Jewish population	Percent of total Jewish population			
			In the world		In the diaspora	
			%	Cumulative %	%	Cumulative %
1	Israel <sup>a</sup>	6,014,300	43.4	43.4	<sup>b</sup>	<sup>b</sup>
2	US	5,425,000	39.2	82.6	69.2	69.2
3	France	478,000	3.5	86.0	6.1	75.3
4	Canada	380,000	2.7	88.8	4.8	80.1
5	United Kingdom	290,000	2.1	90.9	3.7	83.8
6	Russian Federation	190,000	1.4	92.2	2.4	86.3
7	Argentina	181,500	1.3	93.5	2.3	88.6
8	Germany	118,000	0.9	94.4	1.5	90.1
9	Australia	112,500	0.8	95.2	1.4	91.5
10	Brazil	95,200	0.7	95.9	1.2	92.7
11	South Africa	70,000	0.5	96.4	0.9	93.6
12	Ukraine	65,000	0.5	96.9	0.8	94.5
13	Hungary	48,000	0.3	97.2	0.6	95.1
14	Mexico	40,000	0.3	97.5	0.5	95.6
15	Belgium	30,000	0.2	97.7	0.4	96.0
16	Netherlands	29,900	0.2	97.9	0.4	96.3
17	Italy	28,100	0.2	98.1	0.4	96.7
18	Chile	18,500	0.1	98.3	0.2	96.9

<sup>a</sup>Includes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

<sup>b</sup>Not applicable

(Table 6.4). Besides the two major Jewish populations (Israel and the US), each comprising over five million persons, another seven countries each had more than 100,000 Jews. Of these, three were in Western Europe (France, the UK, and Germany); one in Eastern Europe (the Russian Federation); one in North America (Canada); one in South America (Argentina); and one in Oceania (Australia). The dominance of Western countries in global Jewish population distribution is a relatively recent phenomenon and reflects the West's relatively more hospitable socioeconomic and political circumstances *vis-à-vis* the Jewish presence.

The growth, or at least the slower decrease, of Jewish population in the more developed Western countries is accompanied by a higher share of Jews in a country's total population. Indeed, the share of Jews in a country's total population tends to be related to the country's level of development (Table 6.5). Regarding *core* Jewish populations in 2013, the share of Jews out of the total population was 753.5 per 1,000 in Israel (including Jews in East Jerusalem, the West Bank, and the Golan Heights, but excluding Palestinians in the West Bank and Gaza). Israel obviously is a special case, but has become also quite a developed country. Elsewhere Jews represented 17.3 per 1,000 of total population in the US; 3.9 per 1,000 on average in the other seven countries with over 100,000 Jews; 0.8 per 1,000 on average in the other nine countries with over 18,000 Jews; and virtually nil in the remaining countries which comprise the overwhelming majority of world population.

**Table 6.5** Largest core Jewish populations per 1,000 total population and Human Development Indices, 1/1/2013

Rank	Country	Jewish population	Total population	Jews per 1,000 total population	HDI rank <sup>a</sup> 2012
1	Israel <sup>b</sup>	6,014,300	7,981,500	753.5	16
2	US	5,425,000	313,900,000	17.3	3
3	France	478,000	63,640,000	7.5	20
4	Canada	380,000	34,900,000	10.9	11
5	United Kingdom	290,000	63,220,000	4.6	26
6	Russian Federation	190,000	143,200,000	1.3	55
7	Argentina	181,500	40,800,000	4.4	45
8	Germany	118,000	81,800,000	1.4	5
9	Australia	112,500	22,000,000	5.1	2
	Total ranks 3–9	1,750,000	449,560,000	3.9	23.4 <sup>c</sup>
10	Brazil	95,200	194,300,000	0.5	85
11	South Africa	70,000	51,100,000	1.4	121
12	Ukraine	65,000	45,600,000	1.4	78
13	Hungary	48,000	9,900,000	4.8	37
14	Mexico	40,000	116,100,000	0.3	61
15	Belgium	30,000	11,100,000	2.7	17
16	Netherlands	29,900	16,700,000	1.8	4
17	Italy	28,100	60,900,000	0.5	25
18	Chile	18,500	17,400,000	1.1	40
	Total ranks 10–18	424,700	523,100,000	0.8	52.0 <sup>c</sup>
	Rest of world	240,800	5,762,069,500	0.0	ca. 100 <sup>c</sup>

<sup>a</sup>HDI=The Human Development Index, a synthetic measure of health, education and income (in terms of US dollar purchase power parity) among the country's total population. See: [United Nations Development Programme 2013](#)

<sup>b</sup>Jewish population includes the total Jewish population of Israel, including East Jerusalem, the West Bank, and the Golan Heights. Total population includes all residents of Israel plus Jewish residents of East Jerusalem, the West Bank, and the Golan Heights

<sup>c</sup>Average HDI rank for group of countries

To better illustrate the increasing convergence between the Jewish presence and the level of socioeconomic development of a country, Table 6.5 also reports the Human Development Index (HDI) for each country ([United Nations Development Programme 2013](#)). The HDI—a composite measure of a society's education, health, and income—provides a general sense of the context in which Jewish communities operate, although it does not necessarily reflect the actual characteristics of the members of those Jewish communities. The HDI country ranks reported in the table are for 2012. Of the 18 countries listed, four are included among the top ten HDIs among 189 countries ranked (Australia, the US, the Netherlands, and Germany). Another five countries are ranked better than 25th (Canada, Israel, Belgium, France, and Italy), four are better than 50th (UK, Hungary, Chile, and Argentina), four are better than 100th (Russian Federation, Mexico, Ukraine, and Brazil), and one (South Africa) occupies a lower rank (121st) pointing to lesser development in the host

society. One should be aware that Jewish communities may display social and economic data significantly better than the average population of their respective countries, but nonetheless the general societal context does affect the quality of life of each individual, Jews included.

The increasing overlap of a Jewish presence with higher levels of socioeconomic development in a country, and at the same time the diminution or gradual disappearance of a Jewish presence in less developed areas is a conspicuous feature of the twentieth and early twenty-first centuries. The emerging geographical configuration carries advantages concerning the material and legal conditions of the life of Jews, but it also may generate a lack of recognition of, or estrangement toward, Jews on the part of societies in less developed countries that constitute the overwhelming majority of the world's total population and the overwhelming majority of voting countries in international bodies like the United Nations.

### *Major Cities*

Changes in the geographic distribution of Jews have affected their distribution not only among countries, but also within countries, and have resulted in a preference for major metropolitan areas. Most metropolitan areas include extended inhabited territory and several municipal authorities around the central city, definitions varying by country. (For definitions of Consolidated Metropolitan Statistical Areas (CMSAs) in the US see: United States Executive Office of the President, Office of Management and Budget 2008). It is not easy to create a truly standardized picture of Jews in major cities, as some of the available figures refer to different years and only roughly compare with each other regarding Jewish population definitions and evaluation methods. For example, in the case of a recent Jewish population study in the New York area (Cohen et al. 2012) we subtracted about 100,000 individuals of the 1,538,000 (see Chap. 3) that had been included in the Jewish population count because they were neither were born Jewish nor had converted to Judaism and therefore could not be considered part of a core Jewish population definition.

But the unequivocal fact of an overwhelmingly urban concentration of Jewish populations globally is shown by the fact that in 2013 more than half (53.9 %) of world Jewry lived in only five metropolitan areas (Israel Central Bureau of Statistics annual; see Chap. 5, Sheskin and Dashefsky 2014). These five areas—including the main cities and vast urbanized territories around them—were Tel Aviv, New York, Jerusalem, Haifa, and Los Angeles (Table 6.6). Over two-thirds (67.2 %) of world Jewry lived in the five previous areas plus the South Florida, Be'er Sheva, San Francisco, Washington/Baltimore, and Boston areas. The 15 largest metropolitan concentrations of Jewish population encompassed 76.1 % of all Jews worldwide.

The Jewish population in the Tel Aviv urban conurbation, extending from Netanya to Ashdod and having surpassed 3.1 million Jews by the *core* definition, now exceeds by far that in the New York Combined Metropolitan Statistical Area, extending from southern New York State to parts of Connecticut, New Jersey, and

**Table 6.6** Fifteen metropolitan areas (CMSAs) with largest core Jewish populations, 1/1/2013

Rank	Metropolitan area <sup>a</sup>	Country	Jewish population	Percent of world's Jews	
				%	Cumulative %
1	Tel Aviv <sup>b</sup>	Israel	3,120,900	22.5	22.5
2	New York <sup>c</sup>	US	2,100,000	15.2	37.7
3	Jerusalem <sup>d</sup>	Israel	861,400	6.2	43.9
4	Haifa <sup>e</sup>	Israel	692,100	5.0	48.9
5	Los Angeles <sup>f</sup>	US	688,600	5.0	53.9
6	South Florida <sup>g</sup>	US	485,850	3.5	57.4
7	Be'er Sheva <sup>h</sup>	Israel	381,900	2.8	60.1
8	San Francisco <sup>i</sup>	US	345,700	2.5	62.6
9	Washington/Baltimore <sup>j</sup>	US	332,900	2.4	65.0
10	Boston <sup>k</sup>	US	295,700	2.1	67.2
11	Chicago <sup>l</sup>	US	294,700	2.1	69.3
12	Paris <sup>m</sup>	France	283,000	2.0	71.3
13	Philadelphia <sup>n</sup>	US	280,000	2.0	73.4
14	London <sup>o</sup>	United Kingdom	195,000	1.4	74.8
15	Toronto <sup>p</sup>	Canada	185,000	1.3	76.1

<sup>a</sup>Most metropolitan areas include extended inhabited territory and several municipal authorities around the central city. Definitions vary by country. Some of the US metropolitan areas are defined differently than in the Sheskin and Dashefsky chapter in this volume. Some of the US estimates may include non-core Jews

<sup>b</sup>Includes Tel Aviv district, central district, and Ashdod subdistrict. Principal cities: Tel Aviv, Ramat Gan, Bene Beraq, Petach Tikwa, Bat Yam, Holon, Rishon LeZiyon, Rehovot, Netanya, and Ashdod, all with Jewish populations over 100,000

<sup>c</sup>Our adjustment of original data based on core Jewish population definition. About 100,000 individuals pertaining to the enlarged Jewish population were subtracted from the original population estimates by Cohen et al. (2012). New York-Northern New Jersey-Long Island, NY-NJ-CT-PA Metropolitan Statistical Area. Principal cities: New York, NY; White Plains, NY; Newark, NJ; Edison, NJ; Union, NJ; Wayne, NJ; and New Brunswick, NJ

<sup>d</sup>Includes Jerusalem district and parts of Judea and Samaria district

<sup>e</sup>Includes Haifa district and parts of Northern district

<sup>f</sup>Includes Los Angeles-Long Beach-Santa Ana area, San Bernardino and Ventura areas

<sup>g</sup>Includes Miami-Dade, Broward, and Palm Beach counties. Not including 69,275 part-year residents

<sup>h</sup>Includes Be'er Sheva subdistrict and other parts of southern district

<sup>i</sup>Our adjustment of original data based on core Jewish population definition. About 40,000 individuals pertaining to the enlarged Jewish population were subtracted from the original population estimates by Phillips (2005). Includes the San Francisco-Oakland-Fremont area, Napa, San Benito, Santa Clara, Santa Cruz, Solano, Sonoma

<sup>j</sup>Includes the District of Columbia, northern Virginia, Montgomery County, Prince Georges County, and the Baltimore-Towson area

<sup>k</sup>Includes Boston-Cambridge-Quincy, Bristol, Worcester area (MA), Hillsborough, Merrimack, Belknap area (NH), and Rhode Island

<sup>l</sup>Includes Chicago-Joliet-Naperville area (IL-IN-WI), Kankakee area (IL), La Porte area (IN)

<sup>m</sup>Departments 75, 77, 78, 91, 92, 93, 94, 95

<sup>n</sup>Includes Philadelphia-Camden-Wilmington area (PA-NJ-DE-MD), Berks area (PA), and Cumberland (NJ) area

<sup>o</sup>Greater London and contiguous postcode areas

<sup>p</sup>Census Metropolitan area



Pennsylvania, with 2.1 million Jews. Of the 15 largest metropolitan areas of Jewish residence, eight were located in the US, four in Israel, and one each in France, the UK, and Canada. Nearly all the major areas of settlement of contemporary Jewish populations share distinct features, such as being a national or regional capital, enjoying a high standard of living, with a highly developed infrastructure for higher education, and widespread transnational connections.

Unlike our estimates of Jewish populations in individual countries, the data reported here on urban Jewish populations do not fully adjust for possible double counting due to multiple residences. The differences in the US may be quite significant, in the range of tens of thousands, involving both major and minor metropolitan areas. Estimates of part-year residents for the two main receiving areas of South Florida and Southern California are reported in the footnotes to Table 6.6. The respective estimates of part-year residents were excluded from the estimates in the table. Part-year residency is related to both climate differences and economic and employment factors. Such multiple residences now also increasingly occur internationally. A person from New York or Paris may also own or rent an apartment in Jerusalem or Tel Aviv, or vice versa (Pupko 2013).

## Determinants and Consequences of Jewish Population Change

### *International Migration*

Over the past decades, shifts in Jewish population size in the major regions of the world were primarily determined by large-scale international migration. Unfortunately, the international migration of Jews is only imperfectly documented. Currently, only Israel annually records Jewish immigrants by country of origin (Israel Central Bureau of Statistics). Israeli data, compared over several successive years, may provide, under certain conditions, a sense of the intensity of parallel migration movements of Jews to other countries, although there also are differences in the timing, volume, direction, and characteristics of migrants (DellaPergola 2009a). 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 2012). Jewish organizations, like the Hebrew Immigrant Aid Society (HIAS) (2013) in the US or Zentralwohlfahrtsstelle (2013) in Germany, record Jewish immigrants on an annual basis, but the global picture of Jewish migration remains incomplete.

Jewish international migration reached one of its highest peaks ever when the former Soviet Union (FSU) opened its doors at the end of 1989. Of the estimated total 1.66 million FSU migrants between 1989 and 2012 by main countries of destination, including non-Jewish household members, over one million migrated to Israel, over 300,000 to the US, and over 225,000 to Germany. Israel's share of the total increased from 18 % in 1989 to 83 % in the peak years 1990–1991. It then decreased to 41 % in 2002–2004 and increased again to 71 % in 2010–2012.

The decrease of the US as a destination for FSU migrants in the first decade of the twenty-first century is noticeable, as is the parallel decrease in the attractiveness of Germany in the second half of the same decade. These significant increases and decreases reflect the changing incidence of push factors in the FSU during times of rapid geopolitical and economic change, and real or expected disruptions in the environment affecting Jewish life, namely the relationship between society at large and the Jews. They also reflect the different and significantly variable legal provisions related to migration and socioeconomic opportunities in the main countries of destination.

Beginning with 1948, Israel was the main recipient of Jewish international migration. It gathered 69 % of all Jewish migration between 1948 and 1968, and 59 % between 1969 and 2008 (DellaPergola 2009a). Clearly migration, or rather a net migration balance to Israel, decreases the Diaspora Jewish population and increases Israel's Jewish population. Table 6.7 shows the number of immigrants to Israel by country of origin in 2011 and 2012. The data reflect the *Law of Return*, not the *core* Jewish population, definition.

In recent years, Jewish international migration has tended to decrease due to the growing concentration of Jews in more developed countries. Historically, a clearly negative relationship emerged between the quality of life in a country and the propensity of Jews to emigrate. This logically helps to predict the continuation of rather low levels of migration in the foreseeable future, provided current geopolitical and socioeconomic conditions continue to prevail across the global system. Despite this, 16,557 new immigrants arrived in Israel in 2012, compared to 16,892 in 2011, 16,633 in 2010, 14,567 in 2009, and 13,699 in 2008. This represents a fairly stable pattern and a moderate reversal of the decreasing trend that had prevailed for several previous years, although the general immigration level remained quite low compared with other periods in Israel's migration history. The main countries of origin continue to be Russia, Ethiopia, the US, Ukraine, and France, each with more than 1,500 immigrants. In 2012, immigrants slightly diminished from North America, the US, and Latin America, with tiny increases from the EU and the FSU Asian republics. To these figures, significant numbers should be added of immigrant citizens (Israeli citizens born abroad and entering the country for the first time) and of returning Israelis, at a time when the Israeli economy was performing relatively better than in many Western countries, thus making Israel a reasonable option for international migration.

On the other hand, Israel—in part because of the smallness of its market and the limits this imposes upon employment opportunities—is a source of Jewish emigration, mostly to the US and other Western countries (Rebhun and Lev Ari 2010). In recent years, some Israelis, mostly former immigrants, have also migrated to the FSU (Cohen 2009; Tolts 2009). Estimates of total emigration from Israel range from 5,000 to 15,000 annually, despite much higher numbers sometimes mentioned in public discourse. In 2011, the number of Israelis obtaining legal permanent resident status in the US was 4,389 versus 5,172 in 2010, and an annual average of 5,408 in 2000–2009 (US Department of Homeland Security 2012), pointing to a declining trend. In Canada, the decade 2001–2011 yielded over

**Table 6.7** New immigrants to Israel<sup>a</sup>, by last country of residence, 2011–2012

Country	2011	2012	Country	2011	2012	Country	2011	2012
<b>Grand total<sup>b</sup></b>	<b>16,892</b>	<b>16,557</b>	France	1,619	1,653	<b>Asia—total<sup>b</sup></b>	<b>997</b>	<b>1,075</b>
<b>America—total<sup>b</sup></b>	<b>3,468</b>	<b>3,310</b>	Germany	97	100	<b>FSU in Asia</b>	<b>871</b>	<b>962</b>
<b>North America</b>	<b>2,575</b>	<b>2,525</b>	Greece	8	10	Armenia	46	25
Canada	212	235	Hungary	128	110	Azerbaijan	141	154
United States	2,363	2,290	Ireland	—	5	Georgia	187	231
<b>Central Amer., Carib.</b>	<b>168</b>	<b>167</b>	Italy	94	137	Kazakhstan	153	145
Costa Rica	6	28	Luxembourg	—	2	Kyrgyzstan	54	48
Cuba	54	64	Netherlands	40	36	Tadjikistan	10	9
Dominican Republic	3	1	Poland	17	16	Turkmenistan	10	38
El Salvador	1	—	Portugal	6	5	Uzbekistan	270	312
Guatemala	6	7	Romania	41	51	<b>Other Asia</b>	<b>126</b>	<b>107</b>
Honduras	5	1	Slovakia	2	1	Bahrein	1	—
Martinique	1	—	Slovenia	—	1	China	6	8
Mexico	87	61	Spain	53	76	Hong Kong	5	2
Panama	5	5	Sweden	22	15	India	35	27
<b>South America</b>	<b>725</b>	<b>616</b>	United Kingdom	485	569	Iran	46	37
Argentina	220	222	<b>FSU in Europe</b>	<b>6,354</b>	<b>6,272</b>	Japan	1	1
Bolivia	7	4	Belarus	304	377	Lebanon	2	1
Brazil	157	162	Estonia	8	10	Pakistan	6	—
Chile	40	42	Latvia	67	57	Philippines	3	—
Colombia	90	44	Lithuania	21	19	Singapore	—	6
Ecuador	6	3	Moldova	217	209	Thailand	3	—
Paraguay	—	2	Russian Federation	3,678	3,545	Vietnam	1	—
Peru	79	37	Ukraine	2,051	2,048	Yemen	17	25
Suriname	1	—	FSU unspecified	8	7	<b>Africa—total<sup>b</sup></b>	<b>2,934</b>	<b>2,642</b>
Uruguay	48	67	<b>Other West Europe</b>	<b>64</b>	<b>86</b>	<b>Northern Africa</b>	<b>2,756</b>	<b>2,517</b>
Venezuela	77	33	Gibraltar	1	—	Algeria	2	—
<b>Europe—total<sup>b</sup></b>	<b>9,388</b>	<b>9,424</b>	Monaco	2	2	Egypt	2	—
<b>European Union<sup>c</sup></b>	<b>2,858</b>	<b>2,993</b>	Norway	2	3	Ethiopia	2,666	2,432
Austria	19	18	Switzerland	59	81	Morocco	40	45
Belgium	175	140	<b>Balkans</b>	<b>112</b>	<b>73</b>	Tunisia	46	40
Bulgaria	33	17	Bosnia-Herzegovina	—	1	<b>Sub Saharan Africa</b>	<b>178</b>	<b>125</b>
Cyprus	3	—	Croatia	2	1	Madagascar	1	—
Czech Republic	5	13	Serbia	6	9	South Africa	174	125
Denmark	3	14	Turkey	104	62	Zimbabwe	3	—
Finland	8	4				<b>Oceania—total</b>	<b>97</b>	<b>104</b>
						Australia	92	96
						New Caledonia	—	4
						New Zealand	5	4

Source: Israel Central Bureau of Statistics

<sup>a</sup>New immigrants and tourists changing their status to immigrant, not including immigrant citizens<sup>b</sup>Including country unknown<sup>c</sup>Not including Baltics

21,000 Jewish immigrants, or an annual average above 2000, mainly from the FSU, Israel, and other European countries (Statistics Canada 2013a). The level of emigration from Israel is consistent with expectations for a country at Israel's level of economic development (DellaPergola 2011). These findings are in contrast with the widespread assumption that the volume and timing of Israeli immigration and emigration are primarily motivated by ideological and security factors, and not by socioeconomic determinants.

### *Marriages, Births, and Deaths*

Another major determinant of demographic change at the global level is family formation and childbearing. The birth rate, in turn, bears crucial consequence for a population's age composition. When international migration stands at moderate levels, as in recent years, the most important determinant of long-term population change becomes the birth rate, which reflects both the average number of children currently born per women age 15–49 (the *fertility rate*) and the size of potential parental cohorts. In contemporary societies, the latter is, in turn, affected by the number of births in previous years, by international migration, and to some extent by the level of mortality. The mutual influence of childbearing and age composition is worthy of special attention and indeed plays an important role in the case of world Jewry. In addition, the question of the Jewish identity of the children of intermarriage now plays a significant role in the overall pattern of Jewish demographic change (Reinharz and DellaPergola 2009).

Low birth rates and relatively high intermarriage rates have prevailed among some European Jewish communities since the late nineteenth century. After World War Two, the US and several Western European countries experienced a prolonged rise in fertility, which did not occur in Eastern Europe. These trends were matched by the respective Jewish communities in each country, though at lower levels. Where the baby boom occurred, it generated large age cohorts born between 1945 and 1965, who in turn reached the age of procreation between the 1970s and the 1990s. An “echo effect” of more births might have been expected, but fertility rates, general and Jewish, decreased sharply since the 1970s and such “echo” was actually quite weak if at all visible. Jews usually anticipated by several years these developments, resulting in lower birth rates across the board. Significant internal differentiation persisted according to religiosity and other social characteristics among Jewish populations, with Orthodox Jews generally maintaining higher fertility rates than other more secular Jewish groups.

Several Jewish communities in different countries have collected data on the balance between Jewish births and deaths over the past two decades. The number of Jewish births was usually exceeded by the number of Jewish deaths according to direct vital registrations in the Russian Federation, the UK, Germany, and according to indirect estimates, in the US. This gap was strikingly high in the Russian Federation and in other European republics of the FSU (Tolts 2004). In the Russian

Federation in 2000, there were only 600 recorded Jewish births compared to over 8,200 recorded Jewish deaths—a net loss of 7,600. Such striking deficit reflects extreme population aging (see below), in part the consequence of the intensive emigration of younger Jewish adults and nuclear families with the consequence that large numbers of elderly remained behind in the FSU.

In Western Europe, the negative gap was somewhat smaller, yet consistent. In the UK in 1991, the 3,200 Jewish births were exceeded by 4,500 Jewish deaths—a net loss of 1,300. The most recent UK data available from Jewish community sources indicate a reversal of this trend in 2005, showing an increase in the number of births and a decrease in the number of deaths (Graham and Vulkan 2008). The decrease to fewer than 3,000 Jewish deaths in recent years seems to indicate a significantly reduced Jewish community, or a significant under-reporting of Jewish burials, or both. In Germany, the Jewish community experienced a threefold population increase due to a significant inflow of FSU immigrants since 1989. However, while in 1990 there were 100 Jewish births and 400 Jewish deaths—a net loss of 300, in 2012, 199 Jewish births were recorded compared to 1,282 Jewish deaths—a net loss of nearly 1,100 (Zentralwohlfahrtsstelle 2013).

In the US, Jewish vital statistics are not directly available. However Jewish population projections based on the available age composition and cautious assumptions about the age-specific frequency of motherhood and deaths suggests that the core Jewish population generates annually about 50,000 births and 58,000 deaths. The likely deficit of about 8,000 is being compensated by a positive Jewish immigration balance.

Israel is the only exception to these recessive demographic trends. Steady immigration produced a doubling of Israel's Jewish population between 1970 and 2004, which was reinforced by a significant Jewish natural increase. In 1990, 73,900 Jewish births and 25,800 Jewish deaths produced a natural increase of 48,100. In 2004, for the first time, more than 100,000 Jewish babies were born in Israel. In 2012, 125,400 Jewish births and 35,900 Jewish deaths produced a net increase of 89,500. Demand for children continues to be strong among both the religious and the secular populations, rooted partly in Jewish communal identity and partly in a broader sense of economic optimism and life satisfaction, and resulting in significantly larger families in Israel than among Jews in other countries (DellaPergola 2009a).

Low Jewish birth rates and population aging in the Diaspora are further impacted by high and continually increasing rates of intermarriage. Overall, the rate of intermarriage has been increasing among Jews, but significant differences persist by country. In recent years, in the Russian Federation, about 70 % of recently married Jewish women and 80 % of recently married Jewish men married non-Jews. In the US, and in several medium-size European Jewish communities, the intermarriage rate was over 50 %; in France and the UK, it was over 40 %; in Canada and Australia, over 30 %; and in South Africa and Venezuela, over 15 %. Of the major Jewish communities, probably only Mexico had an intermarriage rate lower than 15 %. The incidence of intermarriage is significantly dependent on the ethno-religious composition of parents: most of the total increase in intermarriage occurs among Jewish adults who are themselves the children of intermarried parents (Phillips 2013).

In Israel, the rate of intermarriage is less than 5 %, low but not negligible, reflecting the growing size of the non-Jewish population who immigrated under the *Law of Return*, particularly from the FSU. Many of these intermarriages are performed in Cyprus (Dvorin 2006). The absence of civil marriage in Israel raises the intriguing question of the inability of the Israeli legal system to face the family formation needs of an increasing number of citizens whose religion is not Jewish. On average, based on the 2010 Jewish population distribution and recent intermarriage rates in different countries, about 29 % of all recently married Jews worldwide, and 48 % of all recently married Jews in the Diaspora, started a new family with a non-Jewish partner. Scattered data on cohabitation among young Jewish adults point to much higher rates of intermarried couples.

A further factor in Jewish population change is the Jewish identity of the children of intermarriages. The percentage of the children of intermarriage being raised as Jews during the early 1990s was about 20 % in both the US (Phillips 1997) and the Russian Federation (Goskomstat 1994). In 2001, this percentage had increased in the US to more than one-third (Kotler-Berkowitz et al. 2003), but was still far from the 50 % that would be required so as not to contribute to a decrease in the number of Jews. The non-identification with Judaism of many children of intermarriages, added to low levels of Jewish fertility, produces an even lower “effective Jewish birth rate (Barack Fishman 2004).”

In addition, non-affiliation with the Jewish community is more frequent among intermarried than among in-married Jewish adults. This often appears to be associated with a propensity to have fewer children. This whole chain of lifecycle factors related to marriage, childbearing, and childrearing potentially leading to Jewish identification and demographic erosion is quite marginal in Israel compared to other countries.

## *Conversions*

Given the increasing number of Jewish households (defined as a household containing one or more self-identified Jews) some of whose members are not Jewish, the number of persons converting to Judaism is highly relevant to Jewish population change.

In Israel, data on converts through the Israel Conversion (*Giyur*) Courts from 1999 to 2012 cover passages to Judaism certified through both the civilian and military (Israel Defense Forces) conversion systems. Most civilian conversions were of new Ethiopian immigrants who, in recent years, almost exclusively included over 3,000 Falash Mura annually. Within the military conversion system, the demand for conversion prevailed among young adults mostly born in the FSU or in Israel to non-Jewish immigrant mothers. About 500–800 young military were converted annually from 2005 to 2012. Only a small number of converts were civilians from countries other than Ethiopia who immigrated to Israel under

the *Law of Return*. Only in 2005, and again in 2007 and 2008, did Conversion Courts certify somewhat higher numbers of converts. The 2009 estimate was much lower due to reduced immigration from Ethiopia and ongoing controversies within the Israeli Rabbinate about the general validity of conversion procedures. Some members of the Israeli Rabbinate have indeed requested that thousands of conversions performed in the Israel Defense Forces conversion system be annulled. The matter was eventually settled, but controversy about conversion in Israel remains high.

Overall, from 1999 to 2012, 71,984 persons converted to Judaism through Israeli rabbinical channels. Given the opposition to conversion within some branches of the Israeli Rabbinate, the actual number of *gerim* (Jewish neophytes) was not low and constituted a visible component of Israel's Jewish population growth. However, the total number of "others," i.e., *Law of Return* immigrants and their children not registered as Jews, increased from 171,600 in 1999 to 318,600 in 2013. Most of these "others" were lacking religious status, with a minority of less than 10 % Christians and a few Moslems. Only in 2008 and 2011 was the number of converts to Judaism greater than the annual increment in the "others" population.

Data on conversions to and from Judaism in Diaspora countries exist, but have not been compiled systematically. The consistent evidence from socio-demographic surveys, reflecting the net effect of accessions and secessions, is that more people were born Jewish than the number of people who consider themselves currently Jewish. The main evidence for this loss derives from Jewish population surveys undertaken in the US. One recent source, the 2007 US Religious Landscape Survey (Pew 2008), compares the percentages of those raised Jewish with those currently Jewish of the US total population. At least in terms of Jews by religion, the lifetime balance is unequivocally negative—about 0.2 % of the US total population. Assuming the same effects among children as among adults, this would amount to a net lifetime loss of about 600,000 individuals, or well above 10 % of a total Jewish population estimated by different authors at between 5 and 6.5 million (see below). It is true that some of these passages occur from/to the unknown/unreported/agnostic/atheist group, rather than from/to another specific religious group. But such data certainly disprove the assumption of a significant ongoing passage from the outside and the peripheral toward the inside and the central areas of the Jewish identification typology outlined in Fig. 6.3, which would otherwise fuel an increase in the US Jewish population.

Another, admittedly small, example illustrative of a more general trend comes from the 2001 Census of Scotland, the data from which are available separately and in greater detail than the data from other parts of the UK. In 2001, 8,233 persons in Scotland declared that either they were raised Jewish or their current religion was Jewish. Of these, 5,661 (69 %) were both raised Jewish and Judaism was their current religion; 1,785 (22 %) were raised Jewish but were not currently Jewish; and 787 (9 %) were not raised Jewish but were currently Jewish. Thus, the total number with Jewish upbringing was 7,446, and the number currently Jewish was 6,448, a difference of 998—a net loss of 13 % (Graham 2008).

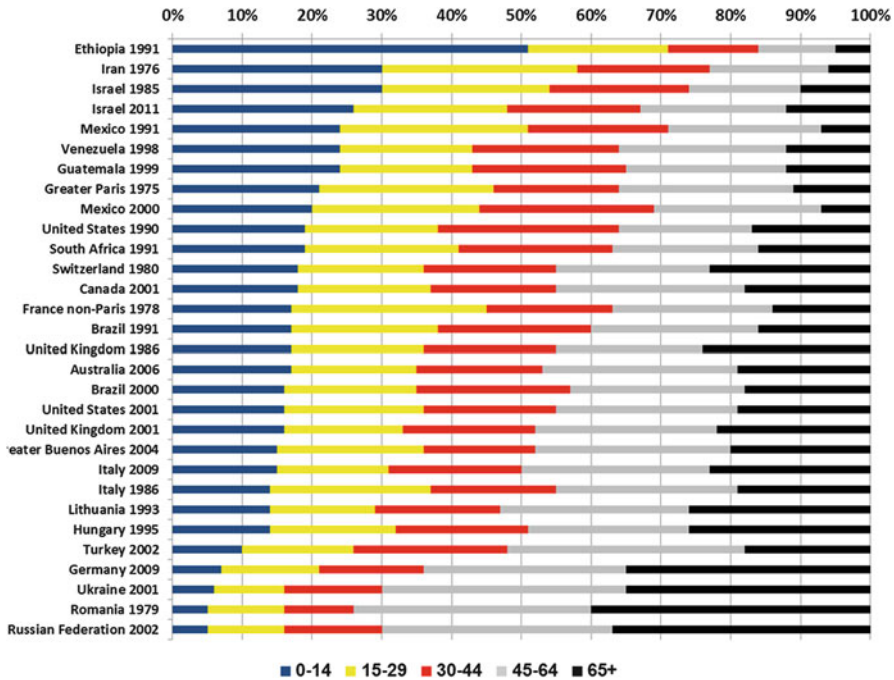


Fig. 6.5 Jewish populations in selected countries, by main age groups, 1975–2012

### Age Composition

Age composition plays a crucial role in population change. Figure 6.5, covering 1975–2012, exemplifies the extreme variations that can emerge in age composition following the transition from higher to lower birth rates and death rates. Jewish populations can be classified into five demographic types, gradually moving from traditional, to transitional, moderately aging, advanced aging, and terminal.

**Traditional** Jewish populations, frequent in the past and characterized by very high percentages of children, have disappeared. Jews in Ethiopia, here portrayed just before their mass immigration to Israel in 1991, were the last surviving example.

The **transitional** type occurs as fertility is controlled and mortality is lowered due to better health care. Such populations feature a relatively high percentage of children, an increasing share of adults, and a median age around 30 or under. Israel in 2012 provided the only persisting example of a Jewish population where the percentages in each major age group tend to decrease regularly from the younger age groups to the older age groups.

In **moderately aging** communities, the center of gravity moves to age 45–64, but children under age 15 are still more numerous than adults age 65 and over. This type, whose median age is about 35 and less than 40, was still evident during the



1970s and through the 1990s in the US, and still later in some communities in Central and South America like Mexico, or even France which in 2002 still was in the moderately aging type with 19 % age 65 and over, and possibly a similar percentage of children under age 15 (Cohen and Ifergan 2002).

More recently, Jewish communities in the US—namely in New York (Cohen et al. 2012)—and Canada, major Jewish communities in Western and Central European countries, Central and South American communities like Argentina and Brazil, as well as Australia and Turkey, joined the **advanced aging** type. In these populations, persons age 65 and over outnumber children under age 15, and median ages mostly range between 40 and 45 but also tend to approach 50.

The **terminal** age composition pattern is typical of the Russian Federation, the other FSU republics, Germany, and several other Eastern European countries. It comprises percentages of elders that are double or more the percentage of children, with a median age of 50 or higher, eventually tending toward 60 and over.

In the US, because of the lack of a national Jewish population survey in 2010, the ongoing aging process can be portrayed by comparing results of NJPS 1990, with NJPS 2000–01 corrected for under-reporting of young and middle-age adults, and with projections of the same corrected figures for 2011 (DellaPergola 2013). In these projections, death rates were based on Israeli Jews' detailed schedules—Israel being a country with high life expectancies of over 84 years for women and over 80 years for men in 2010. Birth rates were assumed according to varying assumptions about the effective Jewish fertility rate—i.e., estimated average children born, discounted for the non-inclusion of some children of intermarriages. The decline in the younger US Jewish cohorts under age 30 is evident (33.4 % in 2011 versus 37.4 % in 1990), as against an increase in the population age 60 and over (26.4 % in 2011 versus 22.4 % in 1990). The whole gamut of Jewish community resources and needs is being significantly reshaped by these demographic changes that portray the aging of Jewish population.

### *Demographic Implications*

The corollary of the older age composition among Jews in many countries is that the annual number of deaths must outnumber the annual number of births. Such a skewed age composition also reflects the past non-incorporation within the Jewish collective of many children of intermarriages, which is bound to lead to a continuing Jewish population decrease in future years as in fact has been the case in the Diaspora over the past decades.

Jews in Israel are the notable exception. Their vital rates not only *do* generate Jewish population growth, but the rate of natural increase is high in comparison with other developed societies, and in fact very similar to that of the world's total population (Population Reference Bureau 2012). Contemporary Jewish demography is split between an Israeli component that features consistent increase and a Diaspora component which—though some internal variation exists—is bound to decrease.

## Jewish Population by Country

### *The Americas*

The Jewish population in the Americas is predominantly concentrated in the US (5,425,000, or 88 % of the continental total), followed by Canada (380,000, 6 %), South America (328,000, 5 %), and Central America (56,900, 1 %) (the [Appendix](#)).

### **The United States**

Jewish population size in the US constitutes a most important component of any global Jewish population estimate and needs careful assessment in the general context of a lack of official Census documentation and of an abundance of alternative sources of quite diverse quality. In recent years the topic has been at the center of an intriguing debate in the social scientific study of Jewry. Competing narrative and empirical approaches have generated diverging estimates, with a significant high-low gap of about two million, and opposite interpretations of current and expected trends, ranging between rapid growth and slow decline. Two entire volumes comprising the whole gamut of methods and positions have been devoted to the matter (Heilman 2005, 2013). Here we present reasoning and empirical evidence grounded on demographic research already discussed elsewhere in greater detail (DellaPergola 2005, 2010a, 2012, 2013), as well as the main rationale of the competing schools of thought regarding the current number of Jews in the US.

A general prerequisite of population estimates is that they should be coherent with similar estimates from earlier dates, reflecting the intervening changes over the period considered. The same applies to Jewish population estimates with the already noted caveat that comparisons are only possible if population definitions are kept comparable over time. In the US, several major sources of data allow for a detailed reconstruction of Jewish population trends since the end of World War II to date. In 1945, the total US Jewish population was realistically assessed at 4.4 million (Rosenwaike 1980). Between then and 1990, when the estimate was put around 5.5 million, all of the main surveys undertaken provided agreeing indications on the general direction and speed of change. Relatively rapid growth until the late 1970s was followed by stagnation or incipient decline during the subsequent 20 years.

A highly coherent time sequence was provided by several forward-backward Jewish population projections that tried to ascertain whether the various national surveys could be logically related to each other through a set of assumptions inferred from the findings of the same surveys regarding international migration, age composition, marriage, fertility, survivorship at different ages, and conversions (DellaPergola 2005). Thus, in light of the then ongoing and expected demographic trends, the over five million 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 NJPS 1971 (Massarik 1974; Lazerwitz 1978), which in turn

predicted the 5,515,000 found by NJPS 1990 (Kosmin et al. 1991). If there had been a NJPS 1980, it would probably have shown a peak-ever around 5.6 million, reflecting a first echo of the enhanced baby-boom cohorts. Yet, Jewish population was aging through the combined effect of postponed marriage, low fertility, more frequent intermarriage, and the non-attribution of Jewish identification to high percentages of the children of one non-Jewish parent. The unavoidable consequence was the stoppage of growth and incipient decline. Both NJPS 1971 and NJPS 1990 findings (Schmelz and DellaPergola 1983, 1988) pointed to a predictable Jewish population reduction that was indeed found by two nearly simultaneous and competing studies in 2001. Indeed, both NJPS 2000–01 (Kotler-Berkowitz et al. 2003) and the American Jewish Identity Survey (AJIS) (Mayer et al. 2001) assessed American Jewry at 5.2–5.3 million and produced fundamentally similar Jewish population profiles (Perlmann 2007). Other Jewish population projections—having perhaps overestimated the US Jewish net migration balance—suggested somewhat higher scenarios, but equally ended up with an expectation of eventual decline after temporary growth (DellaPergola et al. 1999, 2000).

In some popular perceptions, NJPS 2000–2001 is a study that failed because of a variety of inappropriate procedures during and after the fieldwork. But the truth is that NJPS 2000–2001 was submitted to independent professional scrutiny, which concluded that the study—while handicapped by methodological shortcomings such as low response rates, inconsistent survey coverage of relevant population subgroups, and loss of documentation—stood within the range of professionally acceptable research standards and biases and was therefore eminently usable (Schulman 2003). And indeed some of the critics, leaving aside the question of population estimates, have used NJPS 2000–2001 (Kadushin et al. 2005). By decision of the Jewish Federations of North America—the main sponsor of the 1971, 1990, and 2000–2001 National Jewish population surveys—no national survey was undertaken in 2010, thus depriving the public of the opportunity to further compare developments based on substantially similar Jewish databases.

The mentioned survey-to-survey projections aimed at determining the consistency between different Jewish population databases scattered across more than 40 years were significantly on target, with reasonable margins of error not only for the total Jewish population but also for each birth cohort. This means that the same people surveyed in a certain year were found alive and older at a later year—give and take a margin of statistical error, and allowing for the intervening changes occurring within each sex and 5-year age group, such as incoming and outgoing international migration, children born to women of relevant ages, deaths, accessions to and secessions from Jewish identity. Significantly, when stable characteristics of a given cohort, such as the number of children born to older women, could be compared at two points in time such as NJPS 1990 and NJPS 2000–2001, they appeared to be the same, confirming that basically the same population had been surveyed twice (DellaPergola 2013). It also should be noted that on most accounts when an NJPS-based estimate could be checked against a similar estimate from another source, the comparison usually held—with the possible exception of Jewish Community Center (JCC) membership. Examples of such good matches are the estimated numbers of children enrolled

in Jewish day school compared with actual school enrollment (Schick 2005) and the estimated number of documented immigrants compared with actual institutional data (HIAS annual).

There remained however an important point of contention regarding a supposed undercount in NJPS 2000–2001 of many Jewish adults age 35–44 and age 45–54 (Saxe et al. 2006b, 2007; Tighe et al. 2009a, 2011). These adults were born, respectively, between 1957–1966 and 1947–1956. Indeed, a reduction in the reported number of Jews born in those specific years had already been noted when comparing NJPS 2000–2001 with NJPS 1990, and perhaps more interestingly, also when comparing NJPS 1990 with NJPS 1971 (DellaPergola 2005). As noted, NJPS 1990 data could be projected 10 years forward and compared with the actual findings of NJPS 2000–2001. This cohort-wise comparison provided quite crucial evaluative information. The core Jewish population finally adjusted from NJPS 1990 was 5,515,000. For NJPS 2000–2001, actual data processing brought about an estimate of 5,035,468. After imputation of people not actually covered in the survey, such as institutionalized persons in homes for the elderly or in prisons, the estimate finally circulated amounted to 5,200,000 (Kotler Berkowitz et al. 2003). Our independent projection from 1990 to 2000 based on the evaluation of current migration, fertility, mortality, accession, and secession frequencies, provided a higher estimate of 5,367,244 (DellaPergola 2013).

Interestingly our detailed age-specific projection produced results nearly identical to the actual NJPS 2000–2001 regarding two age cohorts, born between 1970 and 1990 and born in 1950 or earlier. The population actually covered fell short of the one projected by just 1 % for those born in 1970–1990, age 0–19 in 1990 and age 10–29 in 2000, and by 1.7 % for those born in 1950 or earlier, age 40 and over in 1990 and age 50 and over in 2000. Moreover, the projection estimate of the age group 0–9 in 2000—the births expected to have occurred under observed age-specific fertility rates during the inter-survey period—was 514,095, a figure nearly identical to the 515,146 core Jewish children of the same ages actually found in NJPS 2000–2001—a discrepancy of 0.2 %. So far, then, the expected and actual 2000–2001 data were extraordinarily consistent. However, the situation was different for the 1950–1970 birth cohort, age 20–39 in 1990 and age 30–49 in 2000. Here NJPS 2000–2001 found 1,338,527 individuals versus an expected figure of 1,624,543—a significant difference of –286,016 or –17.6 %. In other words, this was a real shortcoming of NJPS 2000–2001.

Whether the significant under-coverage of this particular generation of Jewish adults born during and after the baby boom years depended on insufficient efforts or skills at the stage of fieldwork, or on the elusive nature of their Jewish identification cannot be easily adjudicated. Either explanation stands to reason. But unquestionably, a correction was necessary by adding overall a total of 331,776 core Jews to the original NJPS 2000–2001 figure not inclusive of those in institutions. The correction affected not only total Jewish population size, but also age composition with visible effects on the subsequent demographic dynamics of US Jewry. In fact, the addition of 286,000 adults at ages typical for family growth, plus about 50,000 older ones, could generate some Jewish population increase over the decade 2000–2010.

Projecting the corrected NJPS 2000–2001 to 2010 indeed resulted in a total of 5,425,000 Jews—about 60,000 higher than the corrected 2000–2001 figure. It is also true that entrance of the children of baby boomers in lifecycle’s reproduction stage was quite late and incomplete and therefore the second baby-boom’s echo effect, visible in the corrected data for 2010, was quite weak.

Looking more broadly at recent Jewish population patterns in the US, during the 1990s there was an influx of at least 200,000 new Jewish immigrants from the former Soviet Union (FSU), Israel, Central and South America, South Africa, Iran, and Western Europe, which was expected to have boosted the total US Jewish population. But, since the late 1960s, Jewish fertility consistently stood well below replacement level (2.1 children per woman), hence population continued to age producing rising death rates, while intermarriage rates continued to increase (beyond possible differences of opinion regarding the magnitude of these rates), (Dashefsky and Heller 2008) and propensities to identify with Judaism among children of intermarriages continued to remain low and far less than half of all such children and younger adults. The ensuing population decrease was more likely the product of actual demographic trends than an artifact of insufficient data.

The current age composition of US Jewry and other evidence about age-specific birth and death frequencies suggests that about 50,000 Jewish births (by the core definition) occur annually in the US versus about 58,000 Jewish deaths. The number of Jewish immigrants to the US has diminished significantly, especially from the FSU. In 2011, 2,363 new immigrants moved from the US to Israel, and 2,290 did so in 2012 (Israel Central Bureau of Statistics). Such US emigration constitutes about one half of the total of Israelis admitted as legal immigrants in the US, 5,172 in 2010 and 4,389 in 2011 (US Department of Homeland Security 2012). Jewish immigrants continued to arrive in the US from other countries, mainly in Western Europe, Eastern Europe, and Latin America. But, at the same time, an increase in Israelis returning to Israel and of immigrant US citizens in Israel was also recorded, reflecting the economic contingencies of the 2008–2009 major recession and the slow subsequent US recovery at a time when Israel’s economy was comparatively stable. Consequently, an annual net migration into the US of 5,000 Jews or slightly more can be estimated. In other words, net immigration basically balances the losses due to the higher number of Jewish deaths than Jewish births.

Regarding the balance of affiliations and disaffiliations with Judaism the notion that more Jews are now “coming out of the closet” is disproven by empirical evidence (Pew Forum on Religion & Public Life 2008). Examining shifts in lifetime religious preference in American society—comparatively more frequent than in other countries—an American Jewish Committee survey found that Jews, Catholics, and older established Protestant denominations tended to lose, while Evangelical denominations, Eastern cults, and especially the “religiously undefined” tended to gain (Smith 2009). All in all, American Jewry neither was gaining nor losing large numbers due to conversions to and from other religions. However, the overall number of secessions from Judaism was double the number of accessions. US Jewry continues its aging trajectory with low fertility rates well below generational replacement and a low percentage of children of intermarriage being raised as Jews.

The latter feature might change in the future if the much higher percentages found by the 2005 Boston study (Saxe et al. 2006) and by the Middlesex County, NJ study of 2008 (Sheskin 2009) extend to other US Jewish communities.

Several other independent sources have more or less confirmed the general trends outlined here. The three American Religious Identity Surveys (ARIS) (Kosmin et al. 2001; Kosmin and Keysar, 2009), after one incorporates estimates of the child population and a proportional allocation from the steadily growing share of persons with no religion (the “nones”) or who refuse to report a religion, provided comparatively lower Jewish population estimates, but the direction of change over time was the same as other national estimates, pointing to a decline toward 2000.

Among the more recent general surveys, by far the one with the largest national sample was the 2007 Pew Survey (Pew Forum on Religion & Public Life 2008). After assessing weighting procedures, response rates, age and religious composition of the households, and a sampling error of  $\pm 4.5\%$ , the Jewish population range obtained was 5,343,000–5,847,000, with an average estimate of 5,595,000, including persons without religion who were raised Jewish in their childhood.

As against this basic profile, the literature of the past 10 years has yielded widely different population estimates and perceptions of the direction of change. The puzzle of the growing discrepancy between US Jewish population estimates during the more recent period since 1990 reflects several problems. First and foremost is the inconsistent Jewish population definitions adopted by different sources. For example, the 2001–2002 Heritage, Ancestry and Religious Identification survey (HARI) (Tobin and Groeneman 2003) used a broader definition of Jewish identity than NJPS and AJIS in the same year. AJIS used the same definition as NJPS 1990, but NJPS 2000–2001 itself used a broader definition. In most other general surveys which include a Jewish subsample, many quite crucial Jewish-non-Jewish demographic differentials are often neglected. Examples are when data for a sample of American adults are used to project data for Jews, disregarding existing structural differences between Jews and non-Jews, namely the lower share of children among Jews; or when household variation in personal religious identifications is ignored in projections from household size to population size, thus incorporating non-Jews in Jewish population estimates.

Special national Jewish population surveys, like the various NJPSs, or other national population surveys which include a sizeable subsample of Jews, may claim to constitute a satisfactory basis for nationwide Jewish population estimates. Jewish national surveys, with their detailed information on individual identification characteristics, offer good opportunities to assess the grey zones around the more clearly declared Jewish core. In Jewish sponsored surveys, along with a generally lower response rate, significantly fewer respondents than in general surveys readily admit their Jewishness when defined in terms of religion. On the other hand, quite a few respondents who in the first place may not seem to belong with the core Jewish population can be recovered and incorporated through detailed reading of personal family and life histories. General social surveys, based on population classification by religion, do not offer the same maneuvering opportunity—hence resolution of the undeclared parts of the Jewish core becomes largely conjectural. A sure mistake

would be to attribute in general surveys the same rate of non-response/unknown/agnostic as found in Jewish surveys.

Two alternative methods have been pursued to estimate the US Jewish population: (1) the compilation of a vast array of local Jewish population estimates (Sheskin and Dashefsky 2013), and (2) the meta-analysis of a vast pool of national surveys, each including a small subsample of Jews (Saxe and Tighe 2013). Neither method was designed since the beginning to determine countrywide population estimates. On the other hand, both methods provide excellent ground for serious comparative analytic work and for in-depth multivariate analysis.

Without detracting from the importance of local Jewish community studies—still the most important tool for Jewish community planning—the methodology of summing the local studies to obtain a national estimate is problematic, as the authors themselves fairly recognize (Sheskin and Dashefsky 2007; Sheskin 2008). Because of the large and diverse database they use, the lack of synchronization and the very uneven quality of the various sources, local Jewish community summations are at risk of amassing significant amounts of errors and biases, including double counts of geographically mobile individuals (Rebhun and Goldstein 2006; Groeneman and Smith 2009) when it comes to national Jewish population estimates they were not designed to supply in the first place. Based on their compilation of local estimates Sheskin and Dashefsky (2013, Chap. 5) estimate the US Jewish population at 6.2–6.5 million.

The Brandeis Steinhardt Social Research Institute (SSRI) meta-analysis of a large set of general social surveys is one of the more interesting and ambitious projects ever undertaken in the social scientific study of American Jews (Saxe et al. 2006b; Tighe et al. 2005, 2009b). The SSRI suggestions that US Jewry might comprise 6.0–6.5 million, or perhaps even as many as 7.5 million persons, or that 70,000 Jewish babies are born annually, or that American Jewry grew by 13.5 % during the last 10 years, as against a US total White non-Hispanic population growth of 1.2 % (US Census Bureau 2012) become plausible only if referring to the enlarged concept of total population in Jewish households and not to the core concept of individually-identified Jews (Tighe et al. 2009a, 2011). We should point out that the similar estimates reached using very different methods by Saxe and his associates, and by Sheskin and Dashefsky, are quite coincidental and in no way reflect mutual agreement between the respective research teams.

Following these facts and assumptions, our core Jewish population estimate is set at 5,425,000 for 2013. Dutifully taking into account survey statistical errors, the US core Jewish population could be no less than 5.2 and no more than 5.7 million. Our estimate reflects a well-documented pattern by which US Jewish population size, under consistent definitions, has not changed much since 2001 besides marginal growth, and will probably not change dramatically for several more years. The suggestion of significantly higher *core* Jewish population estimates at the beginning of the second decade of the twenty-first century does not look tenable, as the implicit assumption of these higher estimates is that either: (a) there were one million more Jews in the US in the 1970s than commonly known, or (b) that the US Jewish population has grown during the past decade at a pace higher than

that of the US total white population, or similar to that of the Jewish population in Israel, or (c) that Jewish population definitions can be freely updated and stretched following the prevailing mood of American society regardless of common standards in other countries.

If, however, different definitional rules are considered, the picture is quite different. It is beyond dispute that the US has a far larger *enlarged* and *Law of Return* population. The former comprises at least 6.8 million persons who are Jewish, or have been Jewish, or have a Jewish parent and are not Jewish themselves. The *enlarged* population of current Jews, other persons with Jewish ancestry, and all other non-Jewish members of households with at least one Jewish member can be evaluated at 8.3 million. By the rules of the *Law of Return*—which along with Jews also entitles their non-Jewish children, grandchildren, and the respective spouses to Israeli citizenship—there might be in the US as many as 11 million persons eligible.

## Canada

In **Canada**, the situation is significantly different than in the US concerning both available databases and substantive population trends. In 2011, a new National Household Survey (previously known as a population census) was undertaken, allowing for comparisons with the Censuses of 2006 which included a question on ethnic ancestry and of 2001 which also provided data on religion (Statistics Canada 2013a, b, 2008). Estimates of Jewish ethnicity, released every 5 years, can be compared with estimates of religion, released every 10 years. Both types of information can be used to provide an estimate of Canada's *core* Jewish population. Data on religion and ancestry are collected through open-ended questions, with examples and instructions provided. Since 1981, Canadians can declare either a single or a multiple ethnic ancestry (up to four categories, one for each grandparent). Consequently, people can be ethnically Jewish only, or Jewish and something else, being the descendants of intermarriages or expressing multiple cultural identities. Ethnic Jews, as defined by the Canadian Census, include persons who hold a non-Jewish religion, but these persons are *not* included in the *core* concept used herein. On the other hand, persons without religion may declare a Jewish ethnicity in the Canadian Census and are included in the *core*. The Jewish Federations of Canada defines this as the *Jewish Standard Definition* (Shahar 2004).

In 2011, 329,500 Canadians declared they were Jewish by religion. The number has 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 293,000 ethnic Jews in 1981 increased to a peak of 370,000 in 1991, and has since decreased to 349,000 in 2001, 315,000 in 2006, and 309,650 in 2011—a decrease of 1.7 % in 5 years and 16.3 % in 20 years. In other words, the ethnic mode of Jewish identification was stronger than the religious mode until 2001, but now



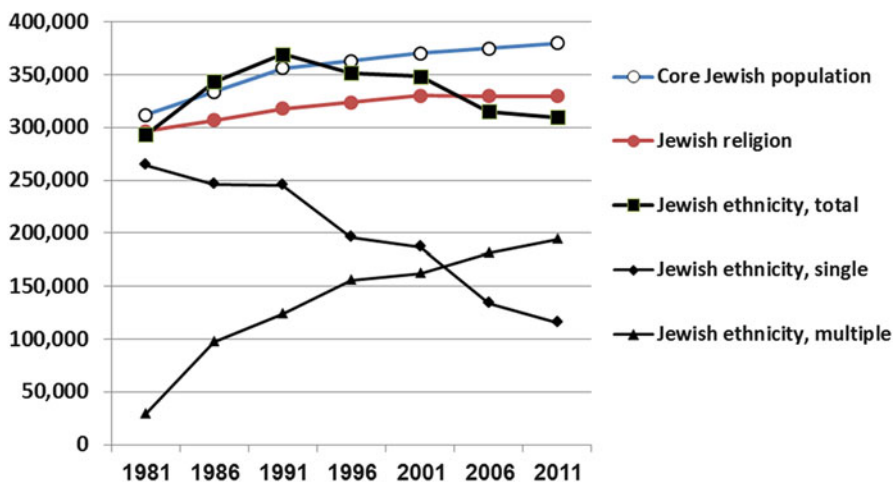


Fig. 6.6 Jewish population in Canada, by different definitions, 1981–2011

seems to be losing traction among Canadian Jewry. By combining religion and ethnicity, the core Jewish population was evaluated at 312,060 in 1981, 356,315 in 1991, 370,520 in 2001, and 380,000 in 2011. Compared to the core figure, religion tended to lose some ground, constituting 95 % of the broader concept in 1981 and 87 % 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. Figure 6.6 provides a synopsis of the number of Jews by various definitions since 1981.

More striking changes affected the distribution of Canadians and of the Jews among them between single and multiple ethnicities. Among Canada's total population in 2011, 57.9 % of the total population provided a single ethnicity answer and 42.1 % reported multiple ethnicities. 5.8 million (31 %) of the 19 million who provided a single ethnic response declared themselves to be Canadian, and 4.7 million (34 %) of the 13.8 million who provided a multiple response did so. All in all, 10.6 million of a total population of 32.9 million reported a Canadian ethnicity—which in other epochs was thought to be a nonexistent construct. The growth of a new Canadian ethnic identity from the merger of pre-existing ethnicities is parallel to the development of a new American ethnic identity in the US (Lieberson and Waters 1988). Most likely, the rapid growth of *Canadian* as a primary or additional ethnic category affects identification perceptions among Jews. In 1981, 90 % of total ethnic Jews declared a single ethnicity, but this share had decreased to 66 % in 1991, 53 % in 2001, 43 % in 2006, and 37 % in 2011. The proportion of Jews (63 %) with a multiple ethnicity is today much higher than among the total population (42 %). Some minor inconsistencies in the ratio between the number Jews by religion and by ethnicity depend on changes in classification definitions and modes of data processing at Statistics Canada.

The sharp decrease from 1991 to 2011 in Jewish ethnic identification clearly points to a powerful process of acculturation that operates at two levels. One is that intermarriage is on the increase, which generates growing multiple ancestries among descendants of Jews. The share of children of intermarriage reported to be Jewish is also increasing, with significant gender differences in this respect: The likelihood of a child of intermarriage being raised Jewish is four times higher if the mother is Jewish than if the father is (Goldman 2009).

As noted, the number of Canada's Jews according to religion remained stable around 330,000 between 2001 and 2011. It should be stressed, though, that between 2001 and 2011, 21,445 Jews immigrated into Canada were still in Canada in 2011. Consequently, the Jewish population by religion would have decreased by a similar amount (a potential decrease of 6.5 %) were it not for this immigration. This essentially points to some emigration, to a negative balance between Jewish births and Jewish deaths, and to passages from self-definition of Jews by religion to lack of religion. Emigration from Canada is moderate, with 457 persons migrating to Israel in 2011–2012, and an unknown number of others evidently moving to the US and possibly other countries.

Assuming continuing immigration to Canada, but also some internal attrition, we estimate the Jewish population to be at 380,000 in 2013, the world's fourth largest Jewish community. Actually, this estimate is not strictly comparable with the concept of *core* Jewish population as it includes a fast increasing number of persons for whom Jewish is only one among multiple ethnic identities, and some of whom may not readily identify as Jewish if asked. Some of these would probably better be included among the non-Jewish component of the *enlarged* Jewish population. Taking into account all ethnic Jews who profess a non-Jewish religion, and other non-Jewish household members, an *enlarged* Jewish population of 500,000 would probably obtain.

The Jewish population of Canada was greatly concentrated in the major urban areas. In 2001, about half the total lived in Toronto, another fourth lived in Montreal, and the total of the five main urban area including Vancouver, Winnipeg and Ottawa reached 87 % (Weinfeld et al. 2012).

## Mexico

In **Mexico**, the third largest Jewish community in Central and South America, the 2010 Census reported a Jewish population of 59,161 plus another 8,315 *Neo israelitas* (New Jews), for a grand total of 67,476 (Instituto Nacional de Estadística y Geografía 2012). Of these, 62,913—55,138 Jews and 7,775 New Jews, respectively, were age 5 and over. The 2000 Census reported 45,260 Jews age 5 and over (Table 6.8) (Instituto Nacional de Estadística, Geografía e Informática 2002). If we project the number of Jews age 5 and over to an estimate also inclusive of children, the total population obtained for 2000 would be about 49,000. On the face of these data, we would have an increase of over 10,000 (+21 %) if only counting the Jews, and nearly 18,500 (+38 %) if also including the New Jews. These quite surprising findings, at a time

**Table 6.8** Jewish population age 5 and over in Mexico, 2000–2010

Federal division	2000	2010	Difference	Percentage change 2000–2010
<b>Total</b>	<b>45,260</b>	<b>61,991</b>	<b>16,731</b>	<b>37.0</b>
Federal district	18,380	18,865	485	2.6
State of Mexico	14,084	19,812	5,728	40.7
Rest of Mexico	12,796	23,314	10,518	82.2

Source: Unadjusted census data, see text; Instituto Nacional de Estadística, Geografía y Informática 2002; Instituto Nacional de Estadística y Geografía 2012

when migration if anything is slightly diminishing Mexican Jewish population size, are consistent with erratic estimates in past Censuses which reported 17,574 Jews in 1950, 100,750 in 1960, 49,181 in 1970, 61,790 in 1980, and 57,918 (age 5 and over) in 1990. In other words these figures cannot be accepted at face value.

An in-depth analysis of the 1970 Census (DellaPergola and Schmelz 1978, 1989) indeed unveiled a significant presence among those defined as Jews of persons adherent to other religious denominations, mostly located in distant rural states or peripheral urban areas, with very low levels of educational attainment, exclusive knowledge of local indigenous idioms, and *descalzos* (shoeless). The further inclusion of a category of *Neo israelitas* in 2010 does not seem to convincingly solve the problem of the attribution to Judaism of a population most likely composed of followers of Evangelical sects or Jehovah's Witnesses.

Indeed, the 2010 Census compares the age 5 and over population by state. The total Jewish population age 5 and over in the metropolitan area of Mexico City (Federal District and the adjacent portions of the State of Mexico including the northwestern suburbs of the capital city) was 32,464 in 2000 and 39,777 in 2010. Allocation of the 0–4 age group in the 2000 Census suggested an estimate of about 35,000 Jews in the Mexico City metropolitan area and 40,000 nationwide. Based on the published (and not totally consistent) Census figures, Jews in Mexico age 5 and over (not including *Neo israelitas*) would have increased from 45,260 in 2000 to 61,991 in 2010, an increase of 16,731 (+37.0 %). The increase would be only 485 (+2.6 %) in the Federal District, 5,728 (+40.7 %) in the State of Mexico, and 10,518 (+82.2 %) in Mexico's other federal states. Such findings are most implausible. A Jewish population survey undertaken in 2000 provided a national estimate of 39,870 Jews, of whom 37,350 lived in Mexico City (Comité Central Israelita de México 2000), confirming the results of a previous 1991 survey (DellaPergola and Lerner 1995). A new survey in 2006 confirmed the previous results (Comité Central Israelita de México 2006).

Mexican Jewry still displays a relatively young age profile compared to other Jewish populations in Central and South America, but some aging was visible during the past decade and emigration intermittently affected the community. In 2013, allowing for some emigration to the US and Israel (158 persons moved to Israel in 2011–2012) and some new arrivals we upwardly corrected our previous Jewish population estimate to 40,000, the world's fourteenth largest Jewish community (Table 6.4).

## Other Central and South American Countries

Since the 1960s, the Jewish population has been generally decreasing in Central and South America, reflecting recurring economic and security concerns (Schmelz and DellaPergola 1985; DellaPergola 1987, 2008a, 2011b). However, outside the mainstream of the established Jewish community, an increased interest in Judaism appeared among real or putative descendants of *Conversos* whose ancestors left Judaism and converted to Christianity under the pressure of the Inquisition in Spain and Portugal. Some of these *Converso* communities have been trying to create a permanent framework for their Jewish identity, in part manifested through formal conversion to Judaism and migration to Israel. In the long run, such a phenomenon might lead to some expansion in the size of some communities, especially smaller ones located in the peripheral areas of Brazil, Peru, Colombia, and other countries.

**Argentina** has the largest Jewish community in Central and South America. Nearly 6,000 Jews emigrated from Argentina to Israel in 2002—the highest number ever in a single year from that country—due to dire economic conditions in Argentina and to special incentives offered by Israel. In 2003, the Argentinean economic situation eased somewhat and Israel restricted its incentives, resulting in much lower levels of emigration. About 1,500 persons left Argentina for Israel in 2003, decreasing steadily to 337 in 2010, 220 in 2011, and 222 in 2012 (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 was to Israel, with most others going to South Florida, where the Greater Miami Jewish Federation ran a program to assist Argentinian Jews. Permanence in Israel of the new immigrants was high, at least during the first 3 years after immigration, with only about 10 % emigrating (Adler 2004).

Following a 2004 Jewish population survey in the Buenos Aires metropolitan area (AMBA) (Jmelnizky and Erdei 2005), an initial claim of a Jewish population of 244,000 was based on significantly extended definitional criteria. Of the 244,000, 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 appeared consistent with our national *core* estimate. The 244,000 estimate is a good estimate of the *enlarged* Jewish population (including non-Jewish members of Jewish households) in AMBA, while over 300,000 persons were identified in the same survey who were in some way of Jewish origin or attached to a person of Jewish origin. Another survey, limited to the City of Buenos Aires, suggested significant aging of the *core* Jewish population, reflecting the emigration of younger households in recent years (Rubel 2005). The current situation implies an annual loss of about 500–1,000 persons through a negative balance of Jewish births and deaths and emigration. Argentina's Jewish population is assessed at 181,500 in 2013, the world's seventh largest Jewish community.

In **Brazil**, the second largest Central and South American Jewish community, the 2000 Census indicated a rather stable Jewish population of 86,828, up from 86,416 in 1991 (Instituto Brasileiro de Geografia e Estadística 1980, 1991, 2000; Decol 2002). Considering the possible omission of persons who did not answer the Census question on religion, we assessed Brazil's core Jewish population at 97,000 in 2003 and, allowing for moderate emigration (319 persons went to Israel in 2011–2012), at 95,200 in 2013—the world's tenth largest Jewish community. The Census data were consistent with systematic documentation efforts undertaken by the Jewish Federation of São Paulo that showed 47,286 Jews (Federação Israelita do Estado de São Paulo FISESP 2002) and an assumption that about one-half of Brazil's Jews live in that city. According to the Census data, the Jewish population in São Paulo decreased from 41,308 in 1980 to 37,500 in 2000 (Instituto Brasileiro de Geografia e Estadística IBGE 2001; Decol 1999). Brazil's *enlarged* Jewish population (including non-Jewish members of Jewish households) was assessed at 132,191 in 1980 and 117,296 in 1991 and reached 119,430 in 2000 (Decol 2009). The enlarged Jewish population is assessed at 125,000 in 2013.

**Chile** has the fourth largest Jewish community in Central and South America. This relatively stable core Jewish population is assessed at 18,500 in 2013 on the basis of the 2002 Census (Instituto Nacional de Estadística 2003) and an earlier Jewish population survey (Berger et al. 1995). **Uruguay** has experienced continuing emigration (Berenstein and Porzecanski 2001; Porzecanski 2006), including 115 migrants to Israel in 2011–2012. The Jewish population estimate for Uruguay was reduced to 17,200 in 2013. **Venezuela** experienced significant Jewish emigration in recent years (DellaPergola et al. 2000a). In 2000, about 20 % of the former students of Jewish schools in Uruguay, and over one-third of the adult children of Caracas Jews, lived in a different country. In Venezuela, where the Jewish community has been under pressure due to the demanding local political circumstances, the estimate was reduced to 9,000 Jews, reflecting emigration of 110 persons to Israel, and higher numbers to other countries, particularly South Florida, in 2011–2012.

In Central America, **Panama**'s Jewish population was re-evaluated at 10,000 following Jewish immigration from other Central and South American countries. **Costa Rica**, as well as **Colombia**, with 134 migrants to Israel in 2010–2011, and **Peru**, with 116 migrants (several of whom recently converted to Judaism) had Jewish populations below 3,000.

## *Europe*

The Jewish population in Europe, estimated at 1,416,400 in 2013, is increasingly concentrated in the western part of the continent and within the European Union (EU) (the [Appendix](#)). The EU, comprising 27 countries, reached an estimated total of 1,105,700 Jews in 2013 (78 % of the continent's total). The former Soviet republics in Europe outside the EU comprised 270,300 Jews (19 %). All other European countries combined comprised 40,400 Jews (3 %).

The momentous European political transformations since the fall of the Berlin Wall and the end of the Soviet Union brought about significant changes in the structure of Jewish community organizations, with an expanded presence of Israeli and American bodies in Eastern European countries. The latter have played an important role in strengthening or even creating anew the possibilities of Eastern European Jewish life in the fields of religion, education, culture, social service, and support to the needy. The revitalization of Jewish community life may have some impact on demographic trends, primarily through the revival of submerged Jewish identities and the stimulus of greater social interaction with other Jews, possibly leading to Jewish marriages and children. Europe is much more politically fragmented than the US, making it more difficult to create a homogeneous database. Nevertheless several works have attempted to create and expand such analytic frames of reference (Graham 2004; Kovács and Barna 2010; DellaPergola 1993, 2010b).

### **The European Union (EU)**

In 2004, the EU expanded from 15 to 25 countries, incorporating the three Baltic FSU republics (Estonia, Latvia, and Lithuania), another five that had been part of the Soviet area of influence in Eastern Europe (the Czech Republic, Hungary, Poland, Slovakia, and Slovenia), and two southern European insular countries (Cyprus and Malta). In 2007, two more countries that had been part of the Eastern Europe sphere of influence of the Soviet Union were admitted to the EU (Romania and Bulgaria), and in June 2013 Croatia joined as the 28th member. The EU's expanded format symbolized an important historical landmark: the virtual boundary between Western and Eastern Europe was erased. Macedonia, Serbia, Montenegro, and Turkey are the next candidates for EU membership. Disagreements about the possible inclusion of an Islamic country like Turkey reflect the ongoing dilemma in the definition of Europe's own cultural and geopolitical boundaries.

### **United Kingdom**

In the **United Kingdom**, the 2011 Census (Office for National Statistics) (Table 6.9), initially available for England and Wales, pointed to a slight Jewish population increase, from 259,927 in 2001 to 263,346 in 2011 (+1.3 %). The total Jewish population for the UK (England, Scotland, Wales, and Northern Ireland) in 2001 was 266,741. The 2001 national population Census included a voluntary question on religion for the first time since the nineteenth century (Kosmin and Waterman 2002). There was general agreement that the 2001 Census had somewhat underestimated the Jewish population, especially in areas inhabited by the more religious sections of UK Jewry. In 2011, indications exist that the response rate significantly increased in those areas, especially when it was realized that government investment tends to be based on reported population figures (Graham 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, this percentage rose to 32 % (25 % and 7 % respectively).

**Table 6.9** Jewish population in the United Kingdom, 2001–2011

Area and main city or county	Jewish population		Percentage change 2001–2011	Total population 2011	Jews per 1,000 total population 2011
	2001	2011			
<b>Total United Kingdom</b>	<b>266,872</b>	<b>NA</b>		<b>63,182,175</b>	
<i>England</i>	257,671	261,282	1.4	53,012,456	4.9
North East (Gateshead)	3,151	4,503	42.9	2,596,886	1.7
North West (Manchester)	27,974	30,417	8.7	7,052,177	4.3
Yorkshire and the Humber (Leeds)	11,554	9,929	–14.1	5,283,733	1.9
East Midlands (Nottingham)	4,075	4,254	4.4	4,533,222	0.9
West Midlands (Birmingham)	4,977	4,621	–7.2	5,601,847	0.8
East (Hertfordshire)	30,367	34,830	14.7	5,846,965	6.0
London	149,789	148,602	–0.8	8,173,941	18.2
South East (Surrey)	19,037	17,761	–6.7	8,634,750	2.1
South West (Bournemouth)	6,747	6,365	–5.7	5,288,935	1.2
<i>Wales</i>	2,256	2,064	–8.5	3,063,456	0.7
<i>Northern Ireland</i>	365	NA		1,810,863	
<i>Scotland</i>	6,580	NA		5,295,400	

Source: Office for National Statistics (2012), Graham et al. (2012)

In view of the organized Jewish community's efforts to encourage participation in the Census, it is not plausible that Jewish population estimates should be expanded accounting for the increase in agnostics and atheists to an extent similar to that of the total population. But indeed some upward adjustments are necessary (Graham et al. 2007; Graham and Waterman 2005, 2007; Voas 2007).

Detailed tabulations were obtained by the Institute for Jewish Policy Research and the Board of Deputies of British Jews from the Office for National Statistics from the 2001 Census. An in-depth profile of the socio-demographics of British Jewry thus emerged, along with a better evaluation of the quality of Jewish population estimates. One interesting finding was that the Jewish population was dispersed over the whole national territory, including all counties but one—the Isles of Scilly. The presence of Jews in areas lacking Jewish infrastructure suggests a lower degree of affiliation with the organized community than previously assumed. Analyses of data for detailed geographical precincts allowed for estimates of non-response in areas with higher and lower Jewish shares of the total population. A significant correlation was found between the known Jewish religiosity, in terms of the local presence of very Orthodox Jews in a ward, and non-response to the religion question. On the other hand, post-Census surveys of Jews in London and Leeds did not reveal high percentages declaring they had not answered “Jewish” to the question on religion (Miller et al. 1996; Graham and Vulkan 2007).

Table 6.9 illustrates significant geographical shifts that occurred among UK Jews between 2001 and 2011. The most significant relative increase occurred in the North East, including the Yeshiva center of Gateshead upon Tyne. Increases also occurred in the North West (Manchester) and East Midlands (Nottingham) areas. On the other hand significant losses appeared in the Yorkshire and Humber (Leeds) and West Midlands (Birmingham) areas, as well as throughout the South East (Surrey), the South West (Bournemouth), and Wales. Regarding London, the main portion of the metropolitan area was quite stable (148,602 in 2011 versus 149,789 in 2001) with an increase of over 3,000 in Inner London partly compensating for a decrease of 5,000 in Outer London, while the areas just beyond London's northwestern suburbs (Hertfordshire) continued to expand steadily. As noted, some of these changes may reflect the higher propensity of Haredi Jews to participate in the 2011 Census.

As already noted, more detailed data for Scotland in 2001 (where some Census questions were asked differently than in other UK areas) showed 6,448 people currently reporting Jewish religion as compared to a total of 7,446 who said they were raised as Jews—a net lifetime loss of 13 % (United Kingdom, Scotland, General Register Office 2002; JPR 2003).

British Jewry is aging, with 16 % of persons being under age 15, compared to 22 % age 65 and over in 2001. Vital statistics routinely collected by the Board of Deputies of British Jews Community Research Unit on the annual number of Jewish births were quite consistent with the Census returns (The Board of Deputies of British Jews, Community Research Unit 2005). Comparing the uncorrected Census returns for the age 0–9 group and the recorded number of Jewish births over the past 10 years preceding the Census, the discrepancy was only 2.5 %. This confirms some undercount, but not on a scale that would significantly impact Jewish population Census estimates. The same vital statistics indicated a continuing excess of Jewish burials over Jewish births until 2004, but since 2005 the trends apparently reversed. The steadily decreasing number of Jewish deaths is an obvious symptom of a shrinking population which loses several hundred people annually through a negative vital balance, and a growing use by Jews of non-Jewish burial societies.

Another indicator of the same trend is the decreasing synagogue membership in the UK (Hart and Kafka 2006; Graham and Vulkan 2010; Vulkan and Graham 2008). Synagogue membership decreased by 17.8 % between 1990 and 2000, and by 4.5 % (about 1 % annually) between 2001 and 2005. This trend, however, seems to have abated, as in 2010 synagogue membership was 82,963 households, compared to 83,567 households in 2005. At the same time, the denominational balance has shifted toward the strictly, often called right-wing, Orthodox (whose membership doubled between 1990 and 2010) and Masorti (tending to American Conservative, with an 85 % membership increase), as against a reduction in the Central (mainstream) Orthodox (a 30 % membership decrease). This may plausibly explain the apparent increase in the birth rate. But the decreasing number of recorded burials is most likely explained by an increasing number of families who do not choose Jewish burial societies.

We increased the UK Jewish population estimate from the 2001 Census count of 266,741–300,000 (about 12 %), and to 291,000 in 2011 (about a 9 % increase



over 2001, pending the receipt of results for Scotland and Northern Ireland) assuming a lower rate of non-response among Jews than in the general population in the 2011 Census. All in all, this seems a fair resolution. The updating must account for the negative balance of births and deaths during most of the intercensal period after correcting for under-reporting, as well as a moderate increase in emigration (485 persons immigrated to Israel in 2011 and 569 in 2012). We estimated the UK's total Jewish population at 290,000 in 2013, the world's 5th largest Jewish community.

## Germany

In **Germany**, Jewish immigration mainly from the FSU, brought to the country over 200,000 Jews and non-Jewish household members between 1989 and 2005. This caused a significant boost in the Jewish population of Germany that had previously relied on a few Shoah survivors and several thousand immigrants mostly from Eastern Europe and Israel. This major immigration wave subsequently diminished to a few hundred annually. The German government, under pressure because of growing unemployment and a crumbling welfare system, limited Jewish immigration from the FSU in 2005. On January 1, 2005, the previous special quota immigration law (*Kontingentsflüchtlingsgesetz*) was replaced by new more restrictive rules (*Zuwanderungsgesetz*). Jews lost their privileged quota status. The new law elevated integration into German society and good economic prospects above other considerations and required Jews aspiring to immigrate to Germany to first prove that a community would accept them as members. Prior knowledge of the German language was required. Potential Jewish immigrants now also had to prove that they would not be dependent on welfare and were willing to enter the German labor market (Cohen and Kogan 2005; Dietz et al. 2002; Erlanger 2006).

In 2012, based on German Jewish community sources, 481 Jewish FSU immigrants were recorded as new members of German Jewish communities, as compared to 636 in 2011, 667 in 2010, 704 in 2009, 862 in 2008, 1,296 in 2007, 1,971 in 2006, 3,124 in 2005, 4,757 in 2004, 6,224 in 2003, and 6,597 in 2002 (Zentralwohlfahrtsstelle der Juden in Deutschland 2013). Between 2002 and 2004, the *enlarged* total of Jews and non-Jewish family members who came to Germany from the FSU was larger than the number of FSU migrants to Israel, but Israel regained primacy as of 2005. Admission criteria to the central Jewish community follow Jewish rabbinical rules. The total number of *core* Jews registered with the central Jewish community, after increasing consistently since 1989 to a peak of 107,794 in 2006, diminished to 107,330 in 2007, 106,435 in 2008, 104,241 in 2009, 104,024 in 2010, 102,797 in 2011, and 102,797 in 2012. Of the current total, only 5,000–6,000 were part of the original community of 28,081 members at the end of 1990. The remainder was mostly recent immigrants and their children. Table 6.10 compares the numbers and geographical composition of Jews in Germany at three points in time: 1989 on the eve of the great migration influx, at the peak of growth in 2006, and in 2012.

**Table 6.10** Jewish population in Germany, 1989–2012

Area and main city	Jewish population			Percentage change		Total population	Jews per 1,000 total population
	1989	2006	2012	1989–2006	2006–2012	2012	2012
<b>Total</b>	<b>31,057</b>	<b>107,794</b>	<b>102,135</b>	<b>247.1</b>	<b>-5.2</b>	<b>81,751,895</b>	<b>1.2</b>
Baden-Württemberg (Stuttgart)	1,936	8,157	8,262	321.3	1.3	10,753,880	0.8
Bavaria (Munich)	5,484	18,825	18,352	243.3	-2.5	12,538,696	1.5
Berlin	8,500	11,022	10,237	29.7	-7.1	3,460,725	3.0
Brandenburg	450	1,374	1,450	205.3	5.5	2,503,273	0.6
Bremen	132	1,140	972	763.6	-14.7	660,999	1.5
Hamburg	1,344	3,086	2,527	129.6	-18.1	1,786,448	1.4
Hesse (Frankfurt a.M.)	6,440	12,429	11,652	93.0	-6.3	6,067,021	1.9
Mecklenburg-Vorpommern	100	1,750	1,547	1,650.0	-11.6	1,642,327	0.9
Lower Saxony (Hannover)	501	9,197	8,245	1,735.7	-10.4	7,918,293	1.0
North Rhine-Westphalia (Düsseldorf)	4,782	29,652	27,702	520.1	-6.6	17,845,154	1.6
Rhineland-Palatinate (Mainz)	352	3,237	3,294	819.6	1.8	4,003,745	0.8
Saarland	236	1,134	993	380.5	-12.4	1,017,567	1.0
Saxony (Leipzig)	350	2,576	2,655	636.0	3.1	4,149,477	0.6
Saxony-Anhalt	50	1,805	1,481	3,510.0	-18.0	2,335,006	0.6
Schleswig-Holstein	250	1,679	1,970	571.6	17.3	2,834,259	0.7
Thuringia	150	731	796	387.3	8.9	2,235,025	0.4
<i>Total former West Germany + Berlin</i>	<i>29,957</i>	<i>99,558</i>	<i>94,206</i>	<i>232.3</i>	<i>-5.4</i>	<i>68,886,787</i>	<i>1.4</i>
<i>Total former East Germany</i>	<i>1,100</i>	<i>8,236</i>	<i>7,929</i>	<i>648.7</i>	<i>-3.7</i>	<i>12,865,108</i>	<i>0.6</i>

Source: Zentralwohlfahrtsstelle der Juden in Deutschland (2013)

Total growth between 1989 and 2006 was 253.9 %, or more than three and a half times. However during the past 7 years, a contraction of 5 % is seen. Most of the growth was in the Länders (states) of the former Federal Republic of Germany (FRG) (West Germany) which passed from 29,957 in 1989 to 99,558 in 2006, and diminished to 94,206 in 2013. In the Länders of the former German Democratic Republic (DDR) (East Germany) the number of Jews was assessed at a tiny 1,100 in 1989, increased to 8,236 in 2006, and was slightly reduced to 7,929 in 2012. Because of the German national policy to decentralize the geographical absorption of immigrants, no specific area has become really 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 age composition not only of the 5,000–6,000 long-time Jewish residents of Germany, but also of the many more newcomers, is very skewed and very aged. To characterize the prevailing demographic trend, in 2012, 199 Jewish births and 1,282 Jewish deaths were recorded by the German Jewish community, a loss of over 1,000 Jews. While 563 Jews joined a German Jewish community in 2012, 784 Jews withdrew membership. Moreover, 197 persons emigrated to Israel in 2011–2012. All in all, because of these and other population movements, the total Jewish community inclusive of orthodox and liberal congregations diminished by 862 persons in 2012. Allowing for delays in joining the organized community on the part of new immigrants and a preference on the part of some Jews not to identify with its official institutions, we assessed Germany's *core* Jewish population at 118,000 in 2013, the world's eighth largest Jewish community. The *enlarged* Jewish population, inclusive of the non-Jewish relatives of immigrants, is closer to 250,000, and creates new opportunities for Jewish religious, social, and cultural life in Germany. It also suggests significant dependence on welfare and a significant need for elderly services (Schoeps et al. 1999).

### Other EU Countries

The largest Jewish community in Europe is **France**, where a 2002 national survey suggested 500,000 core Jews, plus an additional 75,000 non-Jewish members of Jewish households (Cohen and Ifergan 2002). Jewish population is slowly decreasing, primarily due to emigration, mainly to Israel, but also to Canada, the US, and other countries. Migration to Israel, after surpassing 2,000 annually for several years, stood at 1,619 in 2011 and 1,653 in 2012. Jewish emigration was directed as well toward other western countries and reflected the continuing sense of uneasiness in the face of anti-Semitism, including physical violence as exemplified by the tragic murder of Jewish school children and an adult in Toulouse in 2012.

A survey of Jewish tourists to Israel from France in 2004 unveiled a remarkable estimate of 125,000 visitors, or more than 30 % of all French Jews age 15 and over (Cohen 2005). Much higher percentages have ever been to Israel. Of the 125,000, 23 % (about 29,000) affirmed their intention to move to Israel in the near future. The US was a distant second candidate for possible emigration. Migration intentions are not a proxy for actual migration decisions, but in the past such intentions proved quite reliable in the case of French Jews (Cohen 2007). The diminishing feeling of security among French Jewry and the actual movement of thousands of persons is undisputable. Our 2013 estimate for French Jewry, the third largest in the world, was therefore decreased to 478,000.

In **Hungary**, our *core* estimate of 48,000 Jews (the world's thirteenth largest Jewish community) reflects the unavoidably negative balance of Jewish births and deaths in a country whose total population's vital balance has been negative for several years. A Jewish survey in 1999 reported a conspicuously larger *enlarged* Jewish population than usually assessed (Kovács 2004). The report

reconstructed Jewish population changes between the end of World War II and 1995 (based on Stark 1995) but the latter study significantly underestimated emigration from Hungary to countries other than Israel, as well as to Israel outside the major migration periods. However, a demographic extrapolation based on the usually accepted number of post-Holocaust *core* Jewish survivors and accounting for the known or estimated numbers of births, deaths, and emigrants to Israel and other countries since 1945 closely matches our assessment (Swiss Fund for Needy Victims of the Holocaust/Shoa 2002). In the 2001 Hungarian Census, only 13,000 reported themselves Jewish by religion. In 2011–2012, 238 persons emigrated to Israel. The *enlarged* Jewish population in Hungary is assessed at about 95,000 in 2013.

**Belgium's** Jewish population was estimated at 30,000, the world's fifteenth largest Jewish community. Quite stable numbers reflected the presence of a traditional Orthodox community in Antwerp and the growth of a large European administrative center in Brussels that has attracted Jews from other countries. However, in 2011–2012, 315 Jews emigrated to Israel, reflecting concerns similar to those of French Jewry. Local Jewish population estimates are quite obsolete and unsubstantiated in comparison with most other EU countries, but the order of magnitude reported here is supported by indirect evidence such as the number of votes collected by Jewish candidates in the 2003 legislative elections (Cohn 2003).

The next two largest Jewish communities in the EU, and globally, are in the Netherlands and Italy. In the **Netherlands**, a 1999 survey estimated a Halakhic Jewish population of 30,072 (which is the basis of our estimate of 29,900 that considers that the intervening changes tend to balance), of which perhaps as many as one-third were immigrants from Israel, and an *enlarged* Jewish population of 43,305 (Solinge and de Vries 2001; Kooyman and Almagor 1996). In **Italy**, total Jewish community membership—which historically comprised the overwhelming majority of the country's Jewish population—decreased from 26,706 in 1995 to 25,143 in 2001 and 24,462 at the end of 2009 (Unione delle Comunità Ebraiche Italiane 2002, 2010; Lattes 2005). Our estimate of 28,100 allocates for non-members, also considering enhanced migration to Israel of 233 in 2011–2012.

Next in Jewish population size among EU countries are **Sweden**, estimated at 15,000 (Dencik 2003) and **Spain**, estimated at 12,000 (Cytto 2007). Much higher figures occasionally mentioned for Spain lack any real documentary basis, unless one desired to venture into speculations about the number of descendants from the Inquisition (Adams et al. 2008). No other Jewish community in the EU reaches 10,000 by the *core* definition. In some EU countries national censuses offered a rough baseline for Jewish population estimates. In **Austria**, the 2001 Census reported 8,140 Jews, of which 6,988 lived in Vienna (Statistik Austria 2003). We estimated the *core* community at 9,000. In **Romania**, the 2002 Census reported a Jewish population of 6,179, but we assessed the community at 9,400, after accounting for 92 migrants to Israel in 2011–2012. In **Poland**, where the 2002 Census reported a Jewish population of 1,100, we estimated 3,200. For Austria, Romania, and Poland, available data on Jewish community membership helped improve our estimates.

## The Former Soviet Union

The FSU is one of the areas where Jews experienced the greatest demographic and socioeconomic transformations (Konstantinov 2007). In the more recent period, Jewish population decrease continued, reflecting an overwhelming excess of Jewish deaths over Jewish births, high rates of intermarriage, low rates of Jewish identification among the children of intermarriages, and significant, though decreasing, emigration. Our 2013 assessment of the total *core* Jewish population for the 15 FSU republics is 301,600 core Jews, of whom 282,000 lived in Europe (including the three Baltic republics already accounted for in the EU) and 19,600 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, 2013). A similar number of further eligible persons would probably lead to an estimated *Law of Return* population approaching one million. The ongoing process of demographic decrease was alleviated to some extent by the revival of Jewish cultural and religious activities, including Jewish education, thanks to the investment of American and Israeli Jewish organizations (Gitelman 2003). Nevertheless, total migration to Israel from the FSU steadily continued with 7,134 in 2011 and 7,234 in 2012.

### Russian Federation

In the **Russian Federation**, the October 2002 Census reported 233,600 Jews, compared to our *core* Jewish population estimate of 252,000 for the beginning of 2003, derived from a February 1994 Russian Microcensus estimate of 409,000 Jews (Tolts 2004, 2006, 2007). After the compulsory item on ethnicity (*natsyonalnost*) on identification documents was canceled, and the Census ethnicity question was made optional for the first time, the October 14, 2010 Russia Census provided a core Jewish population estimated at 157,763, plus another 41,000 undeclared people who most likely belonged to the core Jewish population, for a total of 200,600 in 2010 (Table 6.11) (Tolts 2011). Considering the continuing emigration and negative balance of births and deaths, we evaluate the Russian Federation's Jewish population at 190,000 in 2013, the world's sixth largest Jewish community.

Table 6.11 compares the totals and main geographical distributions of Jews in the Russian Federation in 2002 and 2010. Original Census data and data adjusted for Census underenumeration were compared. According to the adjusted data, the Jewish population in the Russian Federation has diminished by 54,500 (21.4 %) reflecting emigration, aging and a negative balance of births and deaths. About half of Russian Jewry was concentrated in the two main cities of Moscow and St. Petersburg, and the basic configuration was not much altered through migration or vital events during the intercensal period.

Jewish population size was clearly more stable in Russia than in the 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). Nevertheless, the striking imbalance of Jewish

**Table 6.11** Jewish population in Russian Federation, 2002–2010

Area	Census figures		Adjusted figures <sup>a</sup>		Percent of total		Difference	Percentage change
	2002	2010	2002	2010	2002	2010	2002–2010	2002–2010
<b>Total</b>	<b>233,600</b>	<b>156,600</b>	<b>255,100</b>	<b>200,600</b>	<b>100.0</b>	<b>100.0</b>	<b>–54,500</b>	<b>–21.4</b>
Moscow	80,400	53,100	88,000	68,000	34.5	33.9	–20,000	–22.7
St. Petersburg	36,600	24,000	40,000	31,000	15.7	15.4	–9,000	–22.5
Rest of Russia	116,600	79,500	127,100	101,600	49.8	50.7	–25,500	–20.1

Source: Tolts (2004, 2011)

<sup>a</sup>Estimates based on proportionally adjusted results of the 2002 and 2010 Russian Federation censuses

births and deaths, and continuing emigration (3,678 persons to Israel in 2011 and 3,545 in 2012, including non-Jewish household members) implies continuing population decrease and an increasingly elderly age composition. The number of births to couples with two Jewish parents decreased from 1,562 in 1988 to 169 in 2000. Births to couples with at least one Jewish parent were estimated at 5,858 in 1988 and 1,057 in 2000. Recorded Jewish deaths were 13,826 in 1988 and 8,218 in 2000. As a result the powerfully negative balance of these vital events was –7,978 in 1988 and –7,161 in 2000. These changes occur in the context of a general net population decrease being experienced by the Russian Federation, as well as by other European republics of the FSU, and it is unlikely that more recent detailed data would unveil a different pattern.

### Other FSU Countries

In **Ukraine**, the December 5, 2001 Census yielded an estimate of 104,300 Jews, not significantly different from our estimate of 100,000 on January 1, 2002. Over 80 % of Ukrainian Jews were Russian speakers. Given that our baseline for the latter estimate was the 487,300 Jews counted in the Census of January 1989, the fit between the expected and actual was remarkable (Ukrainian Ministry of Statistics 2002; Tolts 2002). Given the dramatic pace of emigration since 1989 and continuing emigration at the end of 2001, the Census fully confirmed our previous assessment of ongoing demographic trends. A new Census was planned in 2010 but was postponed until 2012. Adding continuing emigration (2,051 persons to Israel in 2011 and 2,048 in 2012) that among other factors reflects the instability of Ukraine's politics, we assess the 2013 *core* Jewish population at 65,000, the world's 11th largest Jewish community.

Of the other European republics of the FSU, the largest Jewish population is in **Belarus**. The Belarus Census of October 2009 found 12,926 Jews, with 2.4 % of the population not reporting an ethnicity/nationality (Belstat 2009). Our estimate, also considering 681 migrants to Israel in 2011–2012, was adjusted to 11,500 in 2013. Following EU membership in 2004 by the three Baltic republics of **Latvia**, **Lithuania**, and **Estonia**, the Jewish population has been fairly stable. After some

adjustments, partly reflecting several minor revisions of the Latvian, Lithuanian, and Estonian national population registers, and accounting for 182 migrants to Israel in 2011–2012, we assessed a combined 11,700 for the three Baltic countries in 2013 (Goldstein and Goldstein 1997).

A survey in **Moldova** found an *enlarged* Jewish population of 9,240 in 2000 (Korazim and Katz 2003). The Moldova Census of October 2004 reported 3,628 Jews, although it did not cover the Russian controlled Moldovan territory east of the Dniester River. According to unofficial results of a separate Census of November 2004, about 1,200 Jews lived east of the Dniester River. Considering 426 migrants to Israel in 2011–2012, we assess the *core* Jewish population of Moldova at 3,800 in 2013.

### Other European Countries

As a result of Bulgaria, the Czech Republic, Hungary, Poland, Romania, Slovakia, and Slovenia joining the EU, only 40,400 Jews lived in Europe outside of the EU and the FSU in 2013. Of these, 19,300 lived in Western Europe, primarily in **Switzerland**, estimated at 17,400 in 2013 (Bundesamt für Statistik 2005) which in 2010–2012 sent 140 migrants to Israel. Another 21,100 lived in Eastern Europe and the Balkans, primarily in **Turkey** and mostly in Istanbul's European neighborhoods. A 2002 survey in Istanbul suggested widespread aging in a community that has experienced significant emigration (166 persons migrated to Israel in 2011–2012). In Istanbul, 10 % of the Jewish population was under age 15, compared to 18 % age 65 and over (Filiba 2003; Tuval 2004). Several Censuses in Eastern European countries reported numbers of Jews significantly lower than our assessment, see the [Appendix](#) (Bulgaria 706 in 2011; Croatia 495 in 2002; Serbia 785 in 2002; Slovakia 631 in 2011; Slovenia 28 in 2002). *Enlarged* Jewish populations are significantly higher in Eastern Europe, reflecting the high levels of intermarriage among the dramatically reduced communities following the Shoah and massive emigration.

### Asia

The Jewish population in Asia is mostly affected by trends in Israel (the [Appendix](#)). Israel accounts for more than 99 % of the total Jewish population in Asia. The former republics of the FSU in Asia and the aggregate of the other countries in Asia each account for less than one-half of 1 % of the continental total.

### Israel

After World War II, **Israel's** (then still Palestine) Jewish population was just over one-half million (Bachi 1977). This population increased more than tenfold over the

next 60 years due to mass immigration and a fairly high and uniquely stable natural increase. Israeli population data are regularly collected by the Israel Central Bureau of Statistics (CBS). Israel also has a permanent Population Register maintained by the Ministry of Internal Affairs. Annual data derive from CBS periodic censuses and detailed annual accountancy of intervening events (births, deaths, immigrants, emigrants, and converts). The most recent Census was in December 2008 and, as is usual, resulted in a correction to the current population estimates extrapolated from the previous 1995 Census. Thus, the original Jewish estimate of 5,569,200 for the end of 2008/beginning of 2009 was raised to 5,608,900—a 39,700 person increase. Two main reasons made this update necessary. The first is the normal discrepancy that may occur between repeated population counts. The second is possible delays in the reclassification of persons following conversion to (or from) Judaism.

At the beginning of 2013, Israel's *core* Jewish population reached 6,014,300, and, when combined with 318,600 non-Jewish members of Jewish households, formed an *enlarged* Jewish population of 6,332,900 (Israel Central Bureau of Statistics). For the past several years, the main component of Jewish population growth in Israel has been the natural increase resulting from an excess of births over deaths. In 2004, for the first time, more than 100,000 Jews were born in Israel. In 2012, 125,409 Jewish births—the highest ever—and 35,919 Jewish deaths—also the highest ever—produced a net natural increase of 89,490 Jewish persons—again, the highest ever. Israel's current Jewish fertility rate slightly rose to nearly 3.0 children per woman, higher than in any other developed country and twice or more the effective Jewish fertility rate in most Diaspora Jewish communities. This reflected not only the large family size of the Jewish population's more religious component, but more significantly a diffused desire for children among the moderately traditional and secular, especially remarkable among the upwardly mobile (DellaPergola 2009a).

At the time of this writing, the final data on the components of population growth for 2012 were not yet released. In 2012, 16,557 new immigrants, plus presumably 4,000–5,000 immigrant citizens (Israeli citizens born abroad who entered the country for the first time) arrived in Israel, for a total of 21,000–22,000 immigrants, of which 15,000–16,000 were Jewish. In addition there were several thousands of Israelis returning to the country after a prolonged stay abroad. Current emigration (estimated at 5,000–6,000) reduced this to a net migration balance of 15,000–16,000, of whom 10,000 were Jewish. In 2011, there were 16,892 new immigrants plus another 4,700 immigrant citizens and others in different programs of family reunion, for a total of 21,600, of whom 13,800 were Jewish. The net international migration balance was 16,600, of whom 7,700 Jewish, from which a total net Jewish emigration estimate can be obtained of 5,000. The net emigration of Jews was 6,100, indicating that among non-Jews the propensity to emigrate was relatively lower. All in all, these data about Israel's international migration balance point to a relatively low level of immigration in comparison to other historical periods, but also to relatively low levels of emigration. The latter observation stands in sharp contrast with the highly spirited debate about an alleged increase of emigration from Israel (Lustick 2011; DellaPergola 2011).



The number of converts to Judaism remained only a tiny percentage of the non-Jewish members of Jewish households in Israel, especially among recent immigrants. However, evidence from Israel's Rabbinical Conversion Courts indicates some increase in the number of converts (Bass 2011). Overall, between 1999 and 2012, nearly 72,000 were converted to Judaism by Rabbinical Conversion Courts, some of whom are not permanent Israeli residents. Most converts were new immigrants from the Ethiopian Falash Mura community. The highest year was 2007 with 8,608 converts. Since 2010, the annual number of converts has been around or slightly above 5,000. Overall, 6,408 of the converts came through the Rabbinate of the Israeli Defense Forces and 65,576 were civilians (Fisher 2013; Waxman 2013).

To clarify the intricacies of demographic data in Israel and the territories of the Palestinian Authority, Table 6.12 reports numbers of Jews, Others (i.e., non-Jewish persons who are members of Jewish households and Israeli citizens by the provisions of the Law of Return), Arabs, and foreign workers, and refugees. Each group's total is shown for different territorial divisions: the State of Israel within the pre-1967 borders, East Jerusalem, the Golan Heights, the West Bank, and Gaza. The percentage of Jews (by the *enlarged* definition) in each division is also shown.

Of the 6,014,300 *core* Jews in 2013, 5,454,900 lived within Israel's pre-1967 borders; 205,000 lived in neighborhoods of East Jerusalem incorporated after 1967; 20,500 in the Golan Heights; and 333,900 lived in the West Bank. Of the 318,600 non-Jewish household members included in the *enlarged* Jewish population, 302,600 lived within the pre-1967 borders, 8,000 in East Jerusalem, 1,000 in the Golan Heights, and 7,000 in the West Bank. *Core* Jews represented 75.4 % of Israel's total legal population of 7,981,500, including East Jerusalem, the Golan Heights, and the Israeli population in the West Bank, but not the Arab population in the West Bank and Gaza, nor foreign workers and refugees. Israel's *enlarged* Jewish population of 6,332,900 represented 79.3 % of Israel's total population of 7,981,500.

As shown in Table 6.12, the *enlarged* Jewish population represented 78.0 % of the total within pre-1967 borders, 41.4 % in East Jerusalem, 47.3 % in the Golan Heights, and 13.0 % in the West Bank. If one also considers the Arab population of Gaza, *core* Jews constituted 7.8 % (8.0 % based on the *enlarged*) of the total population living in the Palestinian Territory (West Bank and Gaza). Israel's Arab population, including East Jerusalem and the Golan Heights, was 1,648,600, or 20.7 % of the total population thus territorially defined.

Table 6.13 reports the percentage of Jews according to the *core* and *enlarged* definitions out of the total population of the whole territory between the Mediterranean Sea and the Jordan River from which we gradually and cumulatively subtract 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 gradually diminishes according to the different territorial and population configurations considered. This allows a better evaluation of the possible share of the Jewish population out of the total population that exists under alternative assumptions.

A total combined Jewish and Arab population of 11,909,800 (excluding foreign workers) lived in Israel and Palestinian Territory (West Bank and Gaza) in 2013.

**Table 6.12** Core and enlarged Jewish population, Arab population, foreign workers and refugees in Israel and Palestinian Territory by territorial divisions, 1/1/2013<sup>a</sup>

Area	1	2	3	4	5	6	7
	Core Jewish population	Others	Core Jewish and others <sup>b</sup>	Arab population and others	Foreign workers and refugees <sup>c</sup>	Total	Percent of Jews and others <sup>d</sup>
<b>Grand total</b>	<b>6,014,300</b>	<b>318,600</b>	<b>6,332,900</b>	<b>5,576,900</b>	<b>300,000</b>	<b>12,209,800</b>	51.9
<i>State of Israel<sup>e</sup></i>	6,014,300	318,600	6,332,900	1,648,600	300,000	8,281,500	76.5
<i>Thereof</i>							
Pre-1967 borders	5,454,900	302,600	5,757,500	1,322,600	300,000	7,380,100	78.0
East Jerusalem	205,000	8,000	213,000	302,000	—	515,000	41.4
Golan Heights	20,500	1,000	21,500	24,000	—	45,500	47.3
West Bank	333,900	7,000	340,900	<sup>f</sup>	—	340,900	13.0 <sup>g</sup>
<i>Palestinian Authority</i>							
West Bank	<sup>h</sup>	<sup>h</sup>	<sup>h</sup>	3,928,300	—	3,928,300	—
Gaza	—	—	—	2,290,900	—	2,290,900	—
				1,637,400	—	1,637,400	—

Source: Israel Central Bureau of Statistics; Israel Migration Authority; Palestine Central Bureau of Statistics 2008; and author's estimates

<sup>a</sup>Rounded figures

<sup>b</sup>Enlarged Jewish population

<sup>c</sup>All foreign workers and refugees were allocated to Israel within pre-1967 borders

<sup>d</sup>Column 3 divided by column 6

<sup>e</sup>As defined by Israel's legal system

<sup>f</sup>Included under State of Israel

<sup>g</sup>Percent of Jews and others out of total population in the West Bank under Israeli or Palestinian authority jurisdiction

<sup>h</sup>Included under State of Israel

**Table 6.13** Percent of core and enlarged Jewish population in Israel and Palestinian Territory, according to different territorial definitions, 1/1/2013

Area	Percentage of Jews <sup>a</sup> by definition	
	Core	Enlarged
<b>Grand total of Israel and Palestinian Territory</b>	<b>49.3</b>	<b>51.9</b>
Minus foreign workers and refugees	50.5	53.2
Minus Gaza	58.5	61.6
Minus Golan Heights	58.7	61.8
Minus West Bank	75.6	79.6
Minus East Jerusalem	78.6	82.7

Source: Table 6.12

<sup>a</sup>Total Jewish population of Israel including East Jerusalem, the West Bank, and the Golan Heights

The *core* Jewish population represented 50.5 % of this total between the Mediterranean Sea and the Jordan River. If the 318,600 non-Jewish members of Jewish households are added to the *core* Jewish population, the *enlarged* Jewish population of 6,332,900 represented 53.2 % of the total population of Israel and the Palestinian Territory.

If we also add to the permanent population some 240,000 non-Jewish foreign workers—legal or undocumented—who are not permanent residents, and an additional 60,000 refugees, for a total estimate of 300,000, the *core* and *enlarged* Jewish populations represented, respectively, 49.3 % and 51.9 % of the total population present in Israel and the Palestinian Territory, estimated at 12,209,800 in 2013. The Jewish majority is constantly decreasing—and possibly does not subsist—among the broadest possible aggregate of people currently found over the whole territory between the Mediterranean Sea and the Jordan River, of which the State of Israel is part and parcel (DellaPergola 2003b, 2007a, 2011a; Sofer and Bistrow 2004).

These estimates reflect our own assessment of the total Palestinian population in the West Bank and Gaza. To clarify the issues, it should be noted that until the Oslo agreements statistical operations in the West Bank and Gaza were the responsibility of Israel's Central Bureau of Statistics (CBS). In 1967, immediately after the June war, Israel conducted a population Census in the West Bank and Gaza. The count showed a population of 598,637 in Judea and Samaria (the West Bank) and 356,261 in Gaza, for a combined total of 954,898, plus 65,857 in East Jerusalem (Bachi 1977). The East Jerusalem Arab population was incorporated within Jerusalem's expanded municipal territory when Israel annexed East Jerusalem in November 1967. After 1994 Israel transferred the chore to the Palestinian Central Bureau of Statistics (PCBS). In 1997, the PCBS conducted a Census in the West Bank and Gaza under the guidance of Norwegian experts and reported 1,600,100 inhabitants in the West Bank and 1,001,569 in Gaza, or a combined total population of 2,601,669 (not including Israeli settlers). Another 294,014 persons were recorded but they were not included in data processing because they were abroad at the time of the Census. In addition, the population of East Jerusalem was assessed at 210,000 (Palestine Central Bureau of Statistics 1998). The annual rate of

population growth over the 30 years (1967–1997) for the aggregate of the West Bank and Gaza would be 3.4 %, and would be 3.9 % for East Jerusalem. Such high growth rates are fully consonant and if anything slightly lower than annual growth rates among Moslems who were citizens of Israel assessed at 3.7 % during the same period. Palestinian population growth during the 1967–1997 intercensal period was very high but plausible.

The PCBS subsequently released population projections based on fertility and migration assumptions, reaching an estimate of 4,081,000 for the end of 2007, inclusive of East Jerusalem. Besides first deducting East Jerusalem because it was already accounted for in the Israeli data, we judged the PCBS projected estimate to be too high since it assumed a continuing immigration of Palestinians to the West Bank that did not materialize and was instead replaced by some out-migration (particularly of Christians). The same estimates were also debated by a group of American and Israeli writers who maintained that current population estimates from Palestinian sources were inflated by one and one-half million (Zimmerman et al. 2005b, 2005a; for a rebuttal, see DellaPergola 2007b, 2011a).

In November 2007, the PCBS undertook a new Census which resulted in a total population of 3,542,000 in the West Bank and Gaza (plus 225,000 in East Jerusalem, clearly an undercount because of the PCBS's limited access in the city). The new Census total not unexpectedly was more than 300,000 lower than the PCBS's own projected estimate. Our own independent assessment, after subtracting East Jerusalem (as noted, already allocated to the Israeli side), accounting for a negative net migration balance of Palestinians, and some further corrections, was about 3,500,000 toward the end of 2007, and 3,928,300 on January 1, 2013. Of these, 2,290,900 were in the West Bank and 1,637,400 in Gaza.

By our estimates, the 1997–2007 intercensal yearly average population increase among Palestinians in the aggregate of the West Bank (not including East Jerusalem) and Gaza would be 2.91 %. This strictly matches a 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 Arab population was slowly declining and in 2012 was 2.21 % (2.32 % among Moslems only), as against 1.9 % for the Jewish population with immigration and 1.5 % without immigration. The Palestinian population's growth rate in the aggregate of the West Bank and Gaza was probably decreasing as well to a level very similar to that of Israel's Arabs—still significantly higher than among the Jewish population.

Our adjustments for the beginning of 2013 mostly rely on the rate of population growth observed among Muslims in Israel whose demographic characteristics are quite similar to those in the Palestinian Territory, though probably both fertility and mortality are slightly higher in Palestinian Territory than in Israel. Our estimates of the total Palestinian population are lower than some other independent evaluations (Population Reference Bureau 2012) since we assume that the original PCBS Census figures had been overestimated by counting some persons, students, and others who actually resided abroad for more than 1 year.

The Arab population of East Jerusalem, which we have included in Israel's population count, was assessed at 302,000 at the beginning of 2013, and constituted 37 % of Jerusalem's total population of 820,000 (Israel Central Bureau of Statistics; Chosen

et al. 2012, 2010; DellaPergola 2008b). By adding the 1,648,600 Arab population of Israel, including East Jerusalem, and the 3,928,300 Palestinian estimate for the West Bank and Gaza, a total of 5,576,900 obtains for the whole territory between the Mediterranean Sea and the Jordan River. If only adding East Jerusalem's Arabs to the 3,928,300 who live in the West Bank and Gaza, a total of 4,230,300 would obtain.

In sum, in 2013 Jews (by the *core* definition) constituted 49.3 % of the total population present on the territory between the Mediterranean Sea and the Jordan River, including foreign workers, estimated at 12,209,800. The percent of Jews was 50.5 % after subtracting foreign workers; 58.6 % after subtracting the population of Gaza; 58.7 % after subtracting the Druze population of the Golan Heights; 75.6 % after subtracting the Arab population of the West Bank; and 78.6 % if also subtracting the Arab population of East Jerusalem. If the *enlarged* rather than the *core* Jewish population is considered, each of these percentages would increase by 3–4 %.

### Other Asian Countries

In the rest of Asia, the Jewish population consisted mainly of the rapidly decreasing communities in the eight Asian FSU republics, the largest of which were **Azerbaijan** (8,800 Jews in 2013), **Uzbekistan** (4,000), **Kazakhstan** (3,200), and **Georgia** (2,900) (Tolts 2013). Continuing emigration was the main factor of change. In the 2009 Kazakhstan Census, 5,281 people appeared with "Judaism" as religion, most of them Kazakh (1,929) and Russian (1,452) ethnics. The more reliable total number of ethnic Jews was 3,578.

The largest Jewish population in a single country in Asia besides Israel was Iran. Our estimate of 10,100 Jews in **Iran** in 2013 reflects an effort to monitor intensive emigration to Israel, the US, and Europe since the 1979 Islamic Revolution. Large scale emigration, selectively inclusive of younger adults, typically engenders significant aging among the extant remaining communities. The Jewish population in **India** is estimated at 5,000. Another reservoir for possible Jewish population increase is the local tribe known as *Benei Menashe* who claims ancient Jewish origins (Parfitt 2002).

Small Jewish populations, partly formed by temporary sojourners, exist in various South Asian and East Asian countries, namely in **China**. Rapid economic development and increasing relations with Israel render these countries receptive to a small but clearly increasing Jewish presence. We assess the number in China including Hong Kong and Macao, at 2,500, mostly recent arrivals. **Japan** has a more veteran Jewish presence estimated at 1,000.

### Africa

The Jewish population in Africa was mostly concentrated in **South Africa** (94 % of the continental total, [the Appendix](#)). According to the 2001 Census, the white Jewish population was 61,675 (Saks 2003). Factoring in the national white non-response

rate of 14 % led to a corrected estimate of 72,000. Allowing for a certain proportion of actual Jews among the higher self-reported numbers among South Africa's non-whites (11,979 blacks, 1,287 coloreds, and 615 Indians, many of whom practice other religions), we assessed the total size of the Jewish community at 75,000 in 2001. After the major wave of departures just before the 1994 internal transfer of power, South African Jewry has been relatively stable (Kosmin et al. 1999; Bruk 2006). Following a continuation of moderate emigration to Israel (299 in 2011–2012) and other countries, we estimate South Africa's Jewish population at 70,000 in 2013, the world's twelfth largest Jewish community.

Our revised estimates for Northern Africa acknowledge the practical end of the Jewish presence in most countries and the ongoing reduction in the small Jewish communities remaining in **Morocco** and **Tunisia**, now assessed with a combined population of 3,300 (and 171 migrants to Israel in 2011–2012).

Virtually the entire Jewish population is estimated to have emigrated from **Ethiopia**. The question that remains open concerns the Falash Mura—a community of Jewish ancestry long ago baptized to Christianity. Upon migration to Israel, all Falash Mura undergo conversion to Judaism. Their quest for family reunification, and the personal chains involved with extended family patterns create a never-ending potential stream of often unskilled non-Jewish immigrants and is the subject of continuing public discussion. The last few thousand members of the enlarged community, which we very tentatively assessed at 2,000, are still waiting in Ethiopia hoping to migrate to Israel. The government of Israel decided to stop any further migration after the current contingent have been transferred, but it is hard to predict whether this will really be the last word in the saga of Ethiopian Jewry. Since 3,589 Falash Mura went to Israel in 2007, the flow decreased to 1,582 in 2008 and only 239 in 2009. It increased again to 1,655 in 2010, 2,666 in 2011, and 2,432 in 2012. In 2013 we allocate a nominal value of 100 to the remaining core Jewish presence in Ethiopia—as distinguished from Falash Mura.

## *Oceania*

Immigration continued to produce some increase in Jewish population in Oceania. **Australia's** 2011 Census reported a Jewish population of 97,336, versus 88,831 in 2006 and 83,993 in 2001 (Australian Bureau of Statistics 2002, 2007, 2012; Eckstein 2003; Graham 2012) (Table 6.14). In view of general non-response to the question about religion, but also in view of indications of a lower non-response in more densely Jewish residential areas, adjusted figures suggest totals of 100,800 in 2001 and 112,000 in 2011, a 10 year increase of 11.2 % (Graham 2012). Accounting for such factors as continuing immigration from South Africa, the FSU, and Israel, moderate but rising rates of intermarriage, and the community's rather old age composition (Eckstein 2009; Markus et al. 2009, 2011), we increased the *core* Jewish population estimate to 112,500 in 2013. Australia

**Table 6.14** Jewish population in Australia, 2001–2011

Area	Census figures		Adjusted figures <sup>a</sup>		Percent of total		Difference	Percentage change
	2001	2011	2001	2011	2001	2011	2001–2011	2001–2011
<b>Total</b>	<b>83,993</b>	<b>97,336</b>	<b>100,792</b>	<b>112,034</b>	<b>100.0</b>	<b>100.0</b>	<b>11,242</b>	<b>11.2</b>
Victoria	39,190	44,540	47,028	51,266	46.7	45.8	4,238	9.0
New South Wales	34,597	38,002	41,516	43,740	41.2	39.0	2,224	5.4
Rest of Australia <sup>b</sup>	10,206	14,794	12,247	17,028	12.2	15.2	4,781	39.0

Source: Australian Bureau of Statistics (2012), Graham (2012)

<sup>a</sup>Estimates based on proportionally adjusted results of the 2001 and 2011 Australian censuses

<sup>b</sup>In 2011, includes portions of Victoria and New South Wales outside the main metropolitan areas of Melbourne and Sydney

has the world's ninth largest Jewish population. The Jewish population is highly concentrated in the two major metropolitan areas of Melbourne and Sydney which in 2011 comprised 85 % of the total.

The 2006 Census of **New Zealand** suggested a Jewish population increase to 6,858, mostly following immigration from South Africa, the US, and the UK (Statistics New Zealand 2007; Morris 2011). We assessed the total at 7,500 in 2013. The 2011 population Census was canceled after a severe earthquake damaged the city of Christchurch.

## Dispersion and Concentration

In 2013, 95 countries had at least 100 Jews (Table 6.15). Two countries had Jewish populations of over five million each (Israel and the US), another seven had more than 100,000 Jews, three had 50,000–99,999, five had 25,000–49,999, nine had 10,000–24,999, eight had 5,000–9,999, 23 had 1,000–4,999, and 38 had less than 1,000. The 69 country communities each with less than 10,000 Jews together accounted for less than 1 % of world Jewry.

In only five Diaspora countries did Jews constitute at least 5 per 1,000 (0.5 %) of the total population. In descending order by the relative share (not size) of their Jewish population, they were Gibraltar (19.4 Jews per 1,000 inhabitants), the US (17.3), Canada (10.9), France (7.5), Australia (5.1), and Uruguay (5.1). The case of Israel is evidently different, with a *core* Jewish population that represents 75.6 % of the total population, and an *enlarged* Jewish population that represents 79.6 % of the total population (Table 6.14). In both Israel and the Diaspora, the percentage of Jews out of the total population is decreasing.

By combining the two criteria of Jewish population size and percentage of Jews, we obtain the following taxonomy of the 26 countries with Jewish populations over 10,000 (excluding Israel). Four countries have over 100,000 Jews and at least 5 Jews per 1,000 total population: the US, France, Canada, and Australia. Four more

**Table 6.15** World Jewish population distribution, by number and proportion (per 1,000 total population), 1/1/2013

Number of Jews in country	Jews per 1,000 total population					
	Total	0.0–0.9	1.0–4.9	5.0–9.9	10.0–19.9	20.0+
<b>Number of countries</b>						
<b>Total<sup>a</sup></b>	<b>95</b>	<b>66</b>	<b>22</b>	<b>3</b>	<b>3</b>	<b>1</b>
100–999	38	35	2	—	1	—
1,000–4,999	23	21	2	—	—	—
5,000–9,999	8	4	4	—	—	—
10,000–24,999	9	3	5	1	—	—
25,000–49,999	5	2	3	—	—	—
50,000–99,999	3	1	2	—	—	—
100,000–999,999	7	—	4	2	1	—
1,000,000 or more	2	—	—	—	1	1
<b>Jewish population distribution (number of core Jews)</b>						
<b>Total<sup>a</sup></b>	<b>13,854,800</b>	<b>296,200</b>	<b>1,130,500</b>	<b>607,700</b>	<b>5,805,600</b>	<b>6,014,300</b>
100–999	11,700	10,000	1,100	—	600	—
1,000–4,999	56,700	51,300	5,400	—	—	—
5,000–9,999	61,400	32,200	29,200	—	—	—
10,000–24,999	129,000	39,400	72,400	17,200	—	—
25,000–49,999	176,000	68,100	107,900	—	—	—
50,000–99,999	230,200	95,200	135,000	—	—	—
100,000–999,999	1,750,000	—	779,500	590,500	380,000	—
1,000,000 or more	11,439,300	—	—	—	5,425,000	6,014,300
<b>Jewish population distribution (percentage of world's Jews)</b>						
<b>Total<sup>a</sup></b>	<b>100.0</b>	<b>2.1</b>	<b>8.2</b>	<b>4.4</b>	<b>41.9</b>	<b>43.4</b>
100–999	0.1	0.1	0.0	—	0.0	—
1,000–4,999	0.4	0.4	0.0	—	—	—
5,000–9,999	0.4	0.2	0.2	—	—	—
10,000–24,999	0.9	0.3	0.5	0.1	—	—
25,000–49,999	1.3	0.5	0.8	—	—	—
50,000–99,999	1.7	0.7	1.0	—	—	—
100,000–999,999	12.6	—	5.6	4.3	2.7	—
1,000,000 or more	82.6	—	—	—	39.2	43.4

<sup>a</sup>Grand total includes countries with fewer than 100 Jews, for a total of 500 Jews. Minor discrepancies due to rounding. Israel includes Jewish residents in East Jerusalem, the West Bank, and the Golan Heights

countries have over 100,000 Jews and at least 1 Jew per 1,000 total population: the United Kingdom, the Russian Federation, Argentina, and Germany. One country has 10,000–99,999 Jews and at least 5 Jews per 1,000 total population: Uruguay. Ten more countries have 10,000–99,999 Jews and at least 1 Jew per 1,000 total population: Ukraine, South Africa, Hungary, Belgium, the Netherlands, Chile, Switzerland, Sweden, Belarus, and Panama. Six countries have 10,000–99,999 Jews and less than 1 Jew per 1,000 total population: Brazil, Mexico, Italy, Turkey, Spain, and Iran.



## Outlook

Beyond the many and arguable problems related to Jewish population definitions, and beyond imperfect data availability and accuracy, it is important to recognize that powerful and consistent trends constantly shape and reshape the demographic profile of world Jewry. It is important that we read current data in historical and comparative context and we detect the underlying drivers of Jewish population change within the broader context of global society. The recent momentum of Jewish population change in the US and in most other countries of the world—at best tending to zero growth—contrasts with that of Israel—characterized by the continuation of significant natural increase. While the transition of Israel to the status of largest Jewish population in the world is grounded on solid empirical foundations, the US remains a very large Jewish population—culturally and socioeconomically a powerful, creative, resilient, and influential center of Jewish life.

The US also constitutes a powerful source of new modes of Jewish population attachment—whether exclusive or shared with alternative identifications, whether through direct genealogical linkage or by voluntary association with others who are Jewish. These definition and identification patterns operate along with, and to some extent compete with, the more conservative and mutually exclusive Jewish family and identification patterns that prevail in Israel. Both modes, however, generate widespread echoes across all other Jewish communities worldwide, including powerful mutual influences among the two major ones. The aggregate demographic weight of other Jewish communities globally—aside from their continuing cultural relevance—is gradually decreasing. The cultural and institutional projection and influence of the two major centers, Israel and the US, tends to become increasingly significant in other geographical areas of Jewish presence in a Jewish world that has become demographically more bi-polar, but also more individualistic and transnational in accordance with the globalization trends of the contemporary world.

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### The Appendix: Jewish Population by Country, Core Definition and Expanded Definitions, 1/1/2013

Country	Total population <sup>a</sup>	Core Jewish population <sup>b</sup>	Jews per total 1,000 population	Accuracy rating <sup>c</sup>	Population with Jewish parents <sup>d</sup>	Enlarged Jewish population <sup>e</sup>	Law of return population <sup>f</sup>
<b>World</b>	<b>7,056,611,000</b>	<b>13,854,800</b>	<b>1.96</b>		<b>15,772,800</b>	<b>18,197,400</b>	<b>21,649,500</b>
<b>America total</b>	<b>947,950,000</b>	<b>6,189,900</b>	<b>6.53</b>		<b>7,723,600</b>	<b>9,399,100</b>	<b>12,256,900</b>
Canada	34,900,000	380,000	10.89	B 2011	425,000	500,000	600,000
US	313,900,000	5,425,000	17.28	B 2011	6,800,000	8,300,000	11,000,000
<i>Total North America<sup>g</sup></i>	<b>348,950,000</b>	<b>5,805,000</b>	<b>16.64</b>		<b>7,225,000</b>	<b>8,800,000</b>	<b>11,600,000</b>
Bahamas	400,000	300	0.75	D 1995	350	400	500
Costa Rica	4,500,000	2,500	0.56	C 1993	2,750	3,000	3,200
Cuba	11,200,000	500	0.04	C 2000	1,000	1,500	1,800
Dominican Republic	10,100,000	100	0.01	D 2000	150	200	300
El Salvador	6,300,000	100	0.02	C 1993	150	200	300
Guatemala	15,000,000	900	0.06	B 1999	1,000	1,200	1,400
Jamaica	2,700,000	200	0.07	C 2010	300	400	500
Mexico	116,100,000	40,000	0.34	B 2010	45,000	50,000	65,000
Netherlands Antilles	310,000	200	0.65	C 1998	300	400	600
Panama	3,600,000	10,000	2.78	C 2012	10,500	11,000	12,000
Puerto Rico	3,700,000	1,500	0.41	C 2000	1,700	2,000	2,500
Virgin Islands	110,000	500	4.55	C 2006	600	700	800
Other	27,980,000	100	0.00	D	200	300	500
<i>Total Central Amer., Caribbean</i>	<b>202,000,000</b>	<b>56,900</b>	<b>0.28</b>		<b>64,000</b>	<b>71,300</b>	<b>89,400</b>
Argentina	40,800,000	181,500	4.45	B 2003	270,000	330,000	350,000
Bolivia	10,800,000	500	0.05	C 1999	700	900	1,000

(continued)

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Country	Total population <sup>a</sup>	Core Jewish population <sup>b</sup>	Jews per total 1,000 population	Accuracy rating <sup>c</sup>	Population with Jewish parents <sup>d</sup>	Enlarged Jewish population <sup>e</sup>	Law of return population <sup>f</sup>
Brazil	194,300,000	95,200	0.49	B 2001	105,000	125,000	135,000
Chile	17,400,000	18,500	1.06	B 2002	21,000	26,000	30,000
Colombia	47,400,000	2,500	0.05	C 1996	2,800	3,000	3,500
Ecuador	14,900,000	600	0.04	B 2011	800	1,000	1,200
Paraguay	6,700,000	900	0.13	B 1997	1,200	1,500	1,800
Peru	30,100,000	1,900	0.06	C 1993	2,300	3,000	3,500
Suriname	500,000	200	0.40	D 2000	300	400	500
Uruguay	3,400,000	17,200	5.06	B 2006	20,000	25,000	27,500
Venezuela	29,700,000	9,000	0.30	C 2012	10,500	12,000	13,500
<i>Total South America<sup>g</sup></i>	<b>397,000,000</b>	<b>328,000</b>	<b>0.83</b>		<b>434,600</b>	<b>527,800</b>	<b>567,500</b>
<b>Europe total</b>	<b>815,761,000</b>	<b>1,416,400</b>	<b>1.74</b>		<b>1,743,300</b>	<b>2,170,800</b>	<b>2,722,300</b>
Austria	8,500,000	9,000	1.06	B 2001	12,000	15,000	18,000
Belgium	11,100,000	30,000	2.70	C 2002	35,000	40,000	45,000
Bulgaria	7,200,000	2,000	0.28	C 2001	4,000	6,000	7,500
Cyprus	1,200,000	100	0.08	D 2012	150	200	250
Czech Republic	10,500,000	3,900	0.37	C 2001	5,000	6,500	8,000
Denmark	5,600,000	6,400	1.14	C 2001	7,500	8,500	9,500
Estonia	1,300,000	2,000	1.54	B 2012	2,600	3,400	5,000
Finland	5,400,000	1,300	0.24	B 2010	1,500	1,800	2,500
France <sup>b</sup>	63,640,000	478,000	7.51	B 2002	528,000	600,000	700,000
Germany	81,800,000	118,000	1.44	B 2017	150,000	250,000	270,000
Greece	10,800,000	4,500	0.42	B 2000	5,700	6,000	7,000
Hungary	9,900,000	48,000	4.85	C 2001	75,000	95,000	150,000
Ireland	4,700,000	1,200	0.26	B 2001	1,400	1,600	1,800
Italy	60,900,000	28,100	0.46	B 2011	33,000	37,000	40,000
Latvia	2,000,000	6,300	3.15	B 2012	8,500	12,500	18,000
Lithuania	3,200,000	3,400	1.06	B 2012	4,700	6,500	10,000

Luxembourg	500,000	600	1.20	B 2000	750	900	1,000
Malta	400,000	100	0.25	D 2012	150	200	250
Netherlands	16,700,000	29,900	1.79	B 2000	43,000	50,000	55,000
Poland	38,200,000	3,200	0.08	C 2001	5,000	7,500	10,000
Portugal	10,600,000	600	0.06	C 2001	800	1,000	1,200
Romania	21,400,000	9,400	0.44	B 2001	13,500	17,000	20,000
Slovakia	5,400,000	2,600	0.48	C 2001	3,600	4,500	6,000
Slovenia	2,100,000	100	0.05	C 2003	150	200	300
Spain	46,200,000	12,000	0.26	D 2007	15,000	18,000	20,000
Sweden	9,500,000	15,000	1.58	C 2007	20,000	25,000	27,000
United Kingdom <sup>i</sup>	63,220,000	290,000	4.59	B 2011	320,000	360,000	400,000
<i>Total European Union 27</i>	<b>501,960,000</b>	<b>1,105,700</b>	<b>2.20</b>		<b>1,296,000</b>	<b>1,574,300</b>	<b>1,833,300</b>
Belarus	9,500,000	11,500	1.21	B 2009	17,500	23,000	36,000
Moldova	4,100,000	3,800	0.93	B 2004	5,700	7,500	11,400
Russian Federation <sup>j</sup>	143,200,000	190,000	1.33	C 2010	280,000	380,000	570,000
Ukraine	45,600,000	65,000	1.43	B 2011	97,000	130,000	210,000
<i>Total FSU Republics</i>	<b>202,400,000</b>	<b>270,300</b>	<b>1.34</b>		<b>400,200</b>	<b>540,500</b>	<b>827,400</b>
<i>[Total FSU in Europe]<sup>k</sup></i>	<b>208,900,000</b>	<b>282,000</b>	<b>1.35</b>		<b>416,000</b>	<b>562,900</b>	<b>860,400</b>
Gibraltar	31,000	600	19.35	B 2001	700	800	900
Norway	5,000,000	1,300	0.26	B 2010	1,500	2,000	2,500
Switzerland	8,000,000	17,400	2.18	B 2000	20,000	25,000	27,000
<i>Total other West Europe<sup>s</sup></i>	<b>13,501,000</b>	<b>19,300</b>	<b>1.43</b>		<b>22,200</b>	<b>27,800</b>	<b>30,400</b>
Bosnia-Herzegovina	3,800,000	500	0.13	C 2001	800	1,000	1,200
Croatia	4,300,000	1,700	0.40	C 2001	2,400	3,000	3,500
Macedonia	2,100,000	100	0.05	C 1996	150	200	250
Serbia	7,100,000	1,400	0.20	C 2001	2,100	2,800	3,000

(continued)

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Country	Total population <sup>a</sup>	Core Jewish population <sup>b</sup>	Jews per total 1,000 population	Accuracy rating <sup>c</sup>	Population with Jewish parents <sup>d</sup>	Enlarged Jewish population <sup>e</sup>	Law of return population <sup>f</sup>
Turkey <sup>j</sup>	74,900,000	17,300	0.23	B 2002	19,300	21,000	23,000
Other	5,700,000	100	0.02	D	150	200	250
<i>Total Balkans</i>	<b>97,900,000</b>	<b>21,100</b>	<b>0.22</b>		<b>24,900</b>	<b>28,200</b>	<b>31,200</b>
<b>Asia total</b>	<b>4,183,900,000</b>	<b>6,053,700</b>	<b>1.45</b>		<b>6,096,900</b>	<b>6,396,000</b>	<b>6,415,800</b>
Israel <sup>l</sup>	7,640,600	5,680,400	743.45	A 2012	5,710,500	5,992,000	5,992,000
West Bank <sup>m</sup>	2,631,800	333,900	126.87	B 2012	337,000	340,900	340,900
Gaza	1,637,400	0	0.00	A 2012	0	0	0
<i>Total Israel and Palestine<sup>n</sup></i>	<b>11,909,800</b>	<b>6,014,300</b>	<b>504.99</b>		<b>6,047,500</b>	<b>6,332,900</b>	<b>6,332,900</b>
Azerbaijan	9,300,000	8,800	0.95	B 2009	10,500	16,000	24,000
Georgia	4,500,000	2,900	0.64	B 2002	4,500	5,800	8,700
Kazakhstan	16,800,000	3,200	0.19	B 2009	4,800	6,400	9,600
Kyrgyzstan	5,700,000	500	0.09	B 2009	750	1,000	1,500
Turkmenistan	5,200,000	200	0.04	D 1989	250	300	500
Uzbekistan	29,800,000	4,000	0.13	D 1989	6,000	8,000	10,000
<i>Total FSU in Asia<sup>g</sup></i>	<b>81,700,000</b>	<b>19,600</b>	<b>0.24</b>		<b>26,800</b>	<b>37,500</b>	<b>54,300</b>
China <sup>o</sup>	1,350,400,000	2,500	0.00	D 2010	2,700	3,000	3,300
India	1,259,700,000	5,000	0.00	B 1996	6,000	7,000	8,000
Iran	78,900,000	10,100	0.13	D 1986	11,000	12,000	13,000
Japan	127,600,000	1,000	0.01	D 1993	1,200	1,400	1,600
Korea, South	48,900,000	100	0.00	C 1998	150	200	250
Philippines	96,200,000	100	0.00	D 2000	150	200	250
Singapore	5,300,000	300	0.06	C 1990	400	500	600
Syria	22,500,000	100	0.00	C 1995	150	200	250
Taiwan	23,300,000	100	0.00	D 2000	150	200	250
Thailand	69,900,000	200	0.00	D 1998	250	300	350
Yemen	25,600,000	200	0.01	C 1995	250	300	350

Other	981,990,200	100	0.00	D	200	300	400
<i>Total other Asia</i>	<b>4,090,290,200</b>	<b>19,800</b>	<b>0.00</b>		<b>22,600</b>	<b>25,600</b>	<b>28,600</b>
<b>Africa total</b>	<b>1,072,000,000</b>	<b>74,700</b>	<b>0.07</b>		<b>80,900</b>	<b>87,300</b>	<b>94,200</b>
Egypt	82,300,000	100	0.00	C 2008	150	200	300
Ethiopia	87,000,000	100	0.00	C 2008	500	1,000	2,000
Morocco	32,600,000	2,400	0.07	C 2006	2,500	2,700	2,900
Tunisia	10,800,000	900	0.08	C 2008	950	1,000	1,100
<i>Total Northern Africa<sup>a</sup></i>	<b>300,100,000</b>	<b>3,500</b>	<b>0.01</b>		<b>4,100</b>	<b>4,900</b>	<b>6,300</b>
Botswana	1,900,000	100	0.05	C 1993	150	200	250
Congo D.R.	69,100,000	100	0.00	C 1993	150	200	250
Kenya	43,000,000	300	0.01	C 1990	500	700	800
Namibia	2,400,000	100	0.04	C 1993	150	200	250
Nigeria	170,100,000	100	0.00	D 2000	150	200	250
South Africa	51,100,000	70,000	1.37	B 2001	75,000	80,000	85,000
Zimbabwe	12,600,000	400	0.03	B 2001	500	600	700
Other	421,700,000	100	0.00	D	X	300	400
<i>Total Sub-Saharan Africa<sup>a</sup></i>	<b>771,900,000</b>	<b>71,200</b>	<b>0.09</b>		<b>76,800</b>	<b>82,400</b>	<b>87,900</b>
<b>Oceania total</b>	<b>37,000,000</b>	<b>120,100</b>	<b>3.25</b>		<b>128,100</b>	<b>144,200</b>	<b>160,300</b>
Australia	22,000,000	112,500	5.11	B 2011	120,000	135,000	150,000
New Zealand	4,400,000	7,500	1.70	B 2006	8,000	9,000	10,000
Other	10,600,000	100	0.01	D	100	200	300

<sup>a</sup>Source, with minor adjustments: Population Reference Bureau (2013). Mid-year 2012 estimates

<sup>b</sup>Includes 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 Jewish parents who claim no current religious or ethnic identity

<sup>c</sup>(A) Base estimate derived from a national census or reliable Jewish population survey; updated on the basis of full or partial information on Jewish population movements in the respective country during the intervening period. (B) Base estimate derived from less accurate but recent national Jewish population data; updated on the basis of partial information on Jewish population movements during the intervening period. (C) Base estimate derived from less recent sources

(continued)

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. In categories (A), (B), and (C), the year in which the country's base estimate or important partial updates were obtained is also stated. This is not the current estimate's date but the basis for its attainment. An X is appended to the accuracy rating for several countries, whose Jewish population estimate for 2013 was not only updated but also revised in light of improved information

<sup>a</sup>Sum of (a) core Jewish population and (b) all other not currently Jewish persons with a Jewish parent

<sup>e</sup>Sum of (a) core Jewish population, (b) all other not currently Jewish persons with a Jewish parent, and (c) all other non-Jewish household members (spouses, children, etc.)

<sup>f</sup>Sum of Jews, children, and grandchildren of Jews, and the respective spouses, regardless of Jewish identity

<sup>g</sup>Including countries not listed separately

<sup>h</sup>Including Monaco

<sup>i</sup>Including Channel Islands and Isle of Man

<sup>j</sup>Including Asian regions

<sup>k</sup>Including Baltic countries already included above in EU

<sup>l</sup>The total legal population of the State of Israel on 1/1/2013, including Jews (enlarged definition) in East Jerusalem, the Golan Heights, and the West Bank, and Arabs and other non-Jews in East Jerusalem and the Golan Heights, but not in the West Bank and Gaza, and excluding foreign workers and refugees, was 7,981,500. Jews constituted 753.5 per 1,000 of this total

<sup>m</sup>Total Palestinian population on 1/1/2013 in the West Bank (without East Jerusalem): 2,290,900; Gaza: 1,637,400; Total: 3,928,300 (our revised estimate). For the West Bank, 333,900 Jews and 7,000 non-Jewish members of Jewish households were added, for a total of 340,900 Jews and others. The reported West Bank total of 2,631,800 includes Palestinian, Jewish and other residents

<sup>n</sup>The total legal population on 1/1/2013 of the State of Israel plus the total population of the Palestinian Territory, excluding foreign workers and refugees, was 11,909,800. Jews constituted 504.99 per 1,000 of this total

<sup>o</sup>Including Hong Kong and Macao

<sup>p</sup>Excluding Sudan and Ethiopia included in Northern Africa



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**Part II**  
**Jewish Institutions**

## Chapter 7

# Jewish Federations

Ira Sheskin and Arnold Dashefsky

### Central Coordinating Body for North American Jewish Federations

The Jewish Federations of North America  
25 Broadway  
New York, NY 10004  
(212) 284-6500  
[www.jewishfederations.org](http://www.jewishfederations.org)

### *United States*

#### **Alabama**

Birmingham  
The Birmingham Jewish Federation  
3966 Montclair Road  
Mountain Brook, AL 35213  
(205) 879-0416  
[www.bjf.org](http://www.bjf.org)

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**Huntsville**

Jewish Federation of Huntsville and North Alabama

PO Box 12491

Huntsville, AL 35815

[www.jfhna.org](http://www.jfhna.org)

**Mobile**

Mobile Area Jewish Federation

273 Azalea Road, Suite 1-219

Mobile, AL 36609

(251) 343-7197

[www.mobilejewishfederation.org](http://www.mobilejewishfederation.org)

**Montgomery**

The Jewish Federation of Central Alabama

PO Box 20058

Montgomery, AL 36120

(334) 277-5820

[www.jewishmontgomery.org](http://www.jewishmontgomery.org)

**Arizona****Phoenix**

Jewish Community Association of Greater Phoenix

12701 North Scottsdale Road, Suite 201

Scottsdale, AZ 85254

(480) 634-4900

[www.jewishphoenix.org](http://www.jewishphoenix.org)

**Southern Arizona (Tucson)**

Jewish Federation of Southern Arizona

3822 East River Road, Suite 100

Tucson, AZ 85718

(520) 577-9393

[www.jewishtucson.org](http://www.jewishtucson.org)

**Arkansas****Little Rock**

Jewish Federation of Arkansas

1501 North Pierce Street, Suite 101

Little Rock, AR 72207

(501) 663-3571

[www.jewisharkansas.org](http://www.jewisharkansas.org)

**California**

East Bay (Oakland)  
The Jewish Federation of the East Bay  
300 Grand Ave  
Oakland, CA 94610  
(510) 839-2900  
[www.jfed.org](http://www.jfed.org)

Fresno  
Jewish Federation of Central California  
406 West Shields Avenue  
Fresno, CA 93705  
(559) 432-2162  
[www.jewishfederationcentralcalifornia.com](http://www.jewishfederationcentralcalifornia.com)

Long Beach  
Jewish Federation of Greater Long Beach & West Orange County  
3801 E Willow Street  
Long Beach, CA 90815  
(562) 426-7601  
[www.jewishlongbeach.org](http://www.jewishlongbeach.org)

Los Angeles  
Jewish Federation of Greater Los Angeles  
6505 Wilshire Boulevard  
Los Angeles, CA 90048  
(323) 761-8000  
[www.jewishla.org](http://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](http://www.jewishorangecounty.org)

Palm Springs  
Jewish Federation of Palm Springs and Desert Area  
69-710 Highway 111  
Rancho Mirage, CA 92270  
(760) 324-4737  
[www.jfedps.org](http://www.jfedps.org)

Sacramento  
The Jewish Federation of the Sacramento Region  
2014 Capital Avenue, Suite 109  
Sacramento, CA 95011  
(916) 486-0906  
[www.jewishsacramento.org](http://www.jewishsacramento.org)

**San Diego**

Jewish Federation of San Diego County

4950 Murphy Canyon Road

San Diego, CA 92123

(858) 571-3444

[www.jewishinsandiego.org](http://www.jewishinsandiego.org)

**San Francisco**

Jewish Community Federation of San Francisco, the Peninsula, Marin  
and Sonoma Counties

121 Steuart Street

San Francisco, CA 94105

(415) 777-0411

[www.jewishfed.org](http://www.jewishfed.org)

**San Gabriel/Pomona Valley**

Jewish Federation of the Greater San Gabriel & Pomona Valley

550 South Second Avenue

Arcadia, CA 91006

(626) 445-0810

[www.jewishsgpv.org](http://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](http://www.jvalley.org)

**Santa Barbara**

Jewish Federation of Greater Santa Barbara

524 Chapala Street

Santa Barbara, CA 93101

(805) 957-1115

[www.jewishsantabarbara.org](http://www.jewishsantabarbara.org)

**Ventura**

Jewish Federation of Ventura County

7620 Foothill Road

Ventura, CA 93004

(805) 647-7800

[www.jewishventuracounty.org](http://www.jewishventuracounty.org)

**Colorado****Denver**

Allied Jewish Federation of Colorado

300S Dahlia Street, Suite 300

Denver, CO 80246

(303) 321-3399

[www.jewishcolorado.org](http://www.jewishcolorado.org)

**Connecticut**

Danbury

Note: During 2013, the Jewish Federation of Greater Danbury, CT & Putnam County, NY ceased to be a federation and is now a “network community.”

Eastern Connecticut

Jewish Federation of Eastern Connecticut

28 Channing Street

New London, CT 06320

(860) 442-8062

[www.jfec.com](http://www.jfec.com)

Fairfield/Bridgeport

UJA/Federation of Eastern Fairfield County

4200 Park Avenue

Bridgeport, CT 06604

(203) 372-6567

[www.jccs.org](http://www.jccs.org)

Greenwich

UJA/Federation of Greenwich

1 Holly Hill Lane

Greenwich, CT 06830

(203) 552-1818

[www.ujafedgreenwich.org](http://www.ujafedgreenwich.org)

Hartford

Jewish Federation of Greater Hartford

333 Bloomfield Avenue

West Hartford, CT 06117

(860) 232-4483

[www.jewishhartford.org](http://www.jewishhartford.org)

New Haven

Jewish Federation of Greater New Haven

360 Amity Road

Woodbridge, CT 06525

(203) 387-2424

[www.jewishnewhaven.org](http://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](http://www.ujf.org)



Western Connecticut  
Jewish Federation of Western Connecticut  
444 Main Street North  
Southbury, CT 06488  
(203) 267-3177  
[www.jfed.net](http://www.jfed.net)

Westport-Weston-Wilton-Norwalk  
UJA/Federation of Westport-Weston-Wilton-Norwalk  
431 Post Road East, Suite 17  
Westport, CT 06880  
(203) 226-8197  
[www.ujafederation.org](http://www.ujafederation.org)

### **Delaware**

Wilmington  
Jewish Federation of Delaware  
100W 10th Street, Suite 301  
Wilmington, DE 19801  
(302) 427-2100  
[www.shalomdelaware.org](http://www.shalomdelaware.org)

### **District of Columbia**

Washington, DC  
The Jewish Federation of Greater Washington  
6101 Montrose Road  
Rockville, MD 20852  
(301) 230-7200  
[www.shalomdc.org](http://www.shalomdc.org)

### **Florida**

Brevard County  
Jewish Federation of Brevard County  
210 East Hibiscus Boulevard  
Melbourne, FL 32901  
(321) 951-1836  
[www.jewishfederationbrevard.com](http://www.jewishfederationbrevard.com)

Broward County  
Jewish Federation of Broward County  
5890 South Pine Island Road  
Davie, FL 33328  
(954) 252-6900  
[www.jewishbroward.org](http://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](http://www.jewishnaples.org)

Gainesville  
Jewish Council of North Central Florida  
PO Box 14937  
Gainesville, FL 32604  
(352) 371-3846  
[www.jcncf.org](http://www.jcncf.org)

Jacksonville  
Jewish Federation of Jacksonville  
8505 San Jose Boulevard  
Jacksonville, FL 32217  
(904) 448-5000  
[www.jewishjacksonville.org](http://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](http://www.jewishfederationlcc.org)

Miami  
Greater Miami Jewish Federation  
4200 Biscayne Boulevard  
Miami, FL 33137  
(305) 576-4000  
[www.jewishmiami.org](http://www.jewishmiami.org)

Orlando  
Jewish Federation of Greater Orlando  
851 North Maitland Avenue  
Maitland, FL 32751  
(407) 645-5933  
[www.orlandojewishfed.org](http://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](http://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](http://www.jewishpinellas.org)

Sarasota-Manatee  
The Jewish Federation of Sarasota-Manatee  
580 McIntosh Road  
Sarasota, FL 34232  
(941) 371-4546  
[www.jfedsrq.org](http://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](http://www.jewishboca.org)

Tallahassee  
Tallahassee Jewish Federation  
PO Box 14825  
Tallahassee, FL 32317  
(850) 877-7989  
[www.jewishtallahassee.org](http://www.jewishtallahassee.org)

Tampa  
Tampa Jewish Community Center & Federation  
13009 Community Campus Drive  
Tampa, FL 33625  
(813) 264-9000  
[www.jewishtampa.com](http://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](http://www.jewishdaytona.org)

## **Georgia**

Atlanta  
Jewish Federation of Greater Atlanta  
1440 Spring Street NW  
Atlanta, GA 30309  
(404) 873-1661  
[www.shalomatlanta.org](http://www.shalomatlanta.org)

Augusta  
Augusta Jewish Federation  
898 Weinberger Way  
Evans, GA 30809  
(706) 228-3636  
[www.augustajcc.org/id1.html](http://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

Savannah  
Savannah Jewish Federation  
5111 Albercorn Street  
Savannah, GA 31405  
(912) 355-8111  
[www.savj.org](http://www.savj.org)

### **Illinois**

Champaign-Urbana  
Champaign-Urbana Jewish Federation  
503 East John Street  
Champaign, IL 61820  
(217) 367-9872  
[www.shalomcu.org](http://www.shalomcu.org)

Chicago  
Jewish United Fund/Jewish Federation of Metropolitan Chicago  
30 South Wells Street  
Chicago, IL 60606  
(312) 346-6700  
[www.juf.org](http://www.juf.org)

Peoria  
Jewish Federation of Peoria  
2000 Pioneer Parkway, Suite 10B  
Peoria, IL 61614  
(309) 689-0063  
[www.jewishpeoria.org](http://www.jewishpeoria.org)

Quad Cities  
Jewish Federation of the Quad Cities  
2715 30th Street  
Rock Island, IL 61201  
(309) 793-1300  
[www.jfqc.org](http://www.jfqc.org)

Rockford  
Jewish Federation of Greater Rockford  
3730 Guilford Road  
Rockford, IL 61107  
(815) 399-5497  
[www.jewishrockford.org](http://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](http://www.simokyfed.com)

Springfield  
Jewish Federation of Springfield, Illinois  
1045 Outer Park Drive, Suite 320  
Springfield, IL 62704  
(217) 787-7223  
[www.shalomspringfield.org](http://www.shalomspringfield.org)

## **Indiana**

Fort Wayne  
Fort Wayne Jewish Federation  
227 East Washington Boulevard  
Fort Wayne, IN 46802  
(260) 422-8566  
[www.jewishfortwayne.org](http://www.jewishfortwayne.org)

Indianapolis  
Jewish Federation of Greater Indianapolis  
6705 Hoover Road  
Indianapolis, IN 46260  
(317) 726-5450  
[www.jfgi.org](http://www.jfgi.org)

Northwest Indiana  
The Jewish Federation of Northwest Indiana  
585 Progress Avenue  
Munster, IN 46321  
(219) 922-4024  
[www.federationonline.org](http://www.federationonline.org)

South Bend  
Jewish Federation of St. Joseph Valley  
3202 Shalom Way  
South Bend, IN 46615  
(574) 233-1164  
[www.thejewishfed.org](http://www.thejewishfed.org)

**Iowa**

Des Moines

Jewish Federation of Greater Des Moines

33158 Ute Avenue

Waukee, IA 50263

(515) 987-0899

[www.jewishdesmoines.org](http://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](http://www.jewishkansascity.org)

Mid-Kansas

Mid-Kansas Jewish Federation

400 North Woodlawn, Suite 8

Wichita, KS 67208

(316) 686-4741

[www.mkjf.org](http://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](http://www.jewishlexington.org)

Louisville

Jewish Community of Louisville

3630 Dutchmans Lane

Louisville, KY 40205

(502) 451-8840

[www.jewishlouisville.org](http://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](http://www.jewishbr.org)

New Orleans

Jewish Federation of Greater New Orleans

3747 West Esplanade Avenue

Metairie, LA 70002

(504) 780-5600

[www.jewishnola.com](http://www.jewishnola.com)

North Louisiana

North Louisiana Jewish Federation

245-A Southfield Road

Shreveport, LA 71105

(318) 868-1200

[www.jewishnla.org](http://www.jewishnla.org)

**Maine**

Southern Maine

Jewish Community Alliance of Southern Maine

57 Ashmont Street

Portland, ME 04103

(207) 772-1959

[www.mainejewish.org](http://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](http://www.associated.org)

Howard County

Jewish Federation of Howard County

8950 Route 108, Suite 115

Columbia, MD 21045

(410) 730-4976

[www.jewishhowardcounty.org](http://www.jewishhowardcounty.org)

**Massachusetts**

Berkshire County

Jewish Federation of the Berkshires

196 South Street

Pittsfield, MA 01201

(413) 442-4360

[www.jewishberkshires.org](http://www.jewishberkshires.org)

Boston

Combined Jewish Philanthropies of Greater Boston

126 High Street

Boston, MA 02110

(617) 457-8500

[www.cjp.org](http://www.cjp.org)

Cape Cod

Jewish Federation of Cape Cod

PO Box 2568

396 Main Street, Suite 11

Hyannis, MA 02601

(508) 778-5588

[www.jewishfederationofcapecod.com](http://www.jewishfederationofcapecod.com)

Central Massachusetts

Jewish Federation of Central Massachusetts

633 Salisbury Street

Worcester, MA 01609

(508) 756-1543

[www.jewishcentralmass.org](http://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](http://www.mvjf.org)

New Bedford

Jewish Federation of Greater New Bedford

467 Hawthorn Street

Dartmouth, MA 02747

(508) 997-7471

[www.jewishnewbedford.org](http://www.jewishnewbedford.org)



**North Shore**

Jewish Federation of the North Shore

39 Norman Street, Suite 302

Salem, MA 01970

(978) 224-4900

[www.jfns.org](http://www.jfns.org)

(The Jewish Federation of the North Shore merged with Combined Jewish Philanthropies of Greater Boston as of July 2013.)

**Western Massachusetts**

The Jewish Federation of Western Massachusetts

1160 Dickinson Street

Springfield, MA 01108

(413) 737-4313

[www.jewishwesternmass.org](http://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](http://www.jewishannarbor.org)

**Detroit**

Jewish Federation of Metropolitan Detroit

6735 Telegraph Road

Bloomfield Hills, MI 48301

(248) 642-4260

[www.thisisfederation.org](http://www.thisisfederation.org)

**Flint**

Flint Jewish Federation

619 Wallenberg Street

Flint, MI 48502

(810) 767-5922

[www.users.tm.net/flint](http://www.users.tm.net/flint)

**Grand Rapids**

Jewish Federation of Grand Rapids

2727 Michigan NE

Grand Rapids, MI 49506

(616) 942.5553

[www.jewishgrandrapids.org](http://www.jewishgrandrapids.org)

Lansing

Greater Lansing Jewish Welfare Federation

360 Charles Street

East Lansing, MI 48824

(517) 332-1916

[www.jewishlansing.org](http://www.jewishlansing.org)

**Minnesota**

Minneapolis

Minneapolis Jewish Federation

13100 Wayzata Boulevard, Suite 200

Minnetonka, MN 55305

(952) 593-2600

[www.jewishminneapolis.org](http://www.jewishminneapolis.org)

St. Paul

United Jewish Fund and Council, The Jewish Federation of Greater St. Paul

790 South Cleveland Avenue, Suite 227

St. Paul, MN 55116

(651) 690-1707

[www.jewishstpaul.org](http://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](http://www.jewishinstlouis.org)

**Nebraska**

Lincoln

Jewish Federation of Lincoln

PO Box 67218

Lincoln, NE, 68506

(402) 420-0602

[www.jewishlincoln.org](http://www.jewishlincoln.org)

Omaha

The Jewish Federation of Omaha

333 South 132nd Street

Omaha, NE 68154

(402) 334-8200

[www.jewishomaha.org](http://www.jewishomaha.org)

**Nevada**

Las Vegas  
Jewish Federation of Las Vegas  
2317 Renaissance Drive  
Las Vegas, NV 89119  
(702) 732-0556  
[www.jewishlasvegas.com](http://www.jewishlasvegas.com)

**New Hampshire**

Manchester  
Jewish Federation of New Hampshire  
698 Beech Street  
Manchester, NH 03104  
(603) 627-7679  
[www.jewishnh.org](http://www.jewishnh.org)

**New Jersey**

Atlantic and Cape May Counties  
Jewish Federation of Atlantic & Cape May Counties  
501 North Jerome Avenue  
Margate, NJ 08402  
(609) 822-4404  
[www.jewishbytheshore.com](http://www.jewishbytheshore.com)

Bayonne  
UJA Federation of Bayonne  
1050 Kennedy Boulevard  
Bayonne, NJ 07002  
(201) 436-6900  
[www.jccbayonne.org](http://www.jccbayonne.org)

Clifton-Passaic  
Jewish Federation of Greater Clifton-Passaic  
199 Scoles Avenue  
Clifton, NJ 07012  
(973) 777-7031

Cumberland County  
Jewish Federation of Cumberland, Gloucester & Salem Counties  
1015 East Park Avenue, Suite B  
Vineland, NJ 08360  
(856) 696-4445  
[www.jewishcumberland.org](http://www.jewishcumberland.org)

Greater MetroWest  
Jewish Federation of Greater MetroWest NJ  
901 Route 10  
Whippany, NJ 07981  
(973) 929-3000  
[www.jfedgmw.org](http://www.jfedgmw.org)

Middlesex County  
Jewish Federation of Greater Middlesex County  
230 Old Bridge Turnpike  
South River, NJ 08882  
(732) 588-1800  
[www.jewishmiddlesex.org](http://www.jewishmiddlesex.org)

Monmouth County  
Jewish Federation of Monmouth County  
100 US Highway 9, Suite 7  
Manalapan, NJ 07726  
(732) 866-4300  
[www.jewishmonmouth.org](http://www.jewishmonmouth.org)

Northern New Jersey  
Jewish Federation of Northern New Jersey  
50 Eisenhower Drive  
Paramus, NJ 07652  
(201) 820-3900  
[www.jfnnj.org](http://www.jfnnj.org)

Ocean County  
Jewish Federation of Ocean County  
301 Madison Avenue  
Lakewood, NJ 08701  
(732) 363-0530  
[www.jewishoceancounty.org](http://www.jewishoceancounty.org)

Princeton/Mercer-Bucks County  
The Jewish Federation of Princeton/Mercer-Bucks  
4 Princess Road, Suite 206  
Lawrenceville, NJ 08648  
(609) 219-0555  
[www.jewishpmb.org](http://www.jewishpmb.org)

Somerset, Hunterdon, and Warren Counties  
Jewish Federation of Somerset, Hunterdon & Warren Counties  
775 Talamini Road  
Bridgewater, NJ 08807  
(908) 725-6994  
[www.jfedshaw.org](http://www.jfedshaw.org)

Southern New Jersey  
Jewish Federation of Southern New Jersey  
1301 Springdale Road  
Cherry Hill, NJ 08003  
(856) 751-9500  
[www.jewishsouthjersey.org](http://www.jewishsouthjersey.org)

**New Mexico**  
Albuquerque  
Jewish Federation of New Mexico  
5520 Wyoming Boulevard NE  
Albuquerque, NM 87109  
(505) 821-3214  
[www.jewishnewmexico.org](http://www.jewishnewmexico.org)

**New York**  
Broome County  
Jewish Federation of Greater Binghamton  
500 Clubhouse Road  
Vestal, NY 13850  
(607) 724-2332  
[www.jfbcweb.org](http://www.jfbcweb.org)

Buffalo  
Jewish Federation of Greater Buffalo  
2640 North Forest Road, Suite 300  
Getzville, NY 14068  
(716) 204-2241  
[www.jfedbflo.com](http://www.jfedbflo.com)

Dutchess County  
The Jewish Federation of Dutchess County  
110 South Grand Avenue  
Poughkeepsie, NY 12603  
(845) 471-9811  
[www.jewishdutchess.org](http://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](http://www.twintiersjewishcommunity.com)

**Ithaca**

Ithaca Area United Jewish Community

PO Box 4124

Ithaca, NY 14852

(607) 257-5181

[www.iaujs.org](http://www.iaujs.org)

**Mohawk Valley**

The Jewish Community Federation of the Mohawk Valley

2310 Oneida Street

Utica, NY 13501

(315) 733-2343

[www.jccutica.net](http://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](http://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](http://www.jewishfedny.org)

**Orange County**

The Jewish Federation of Greater Orange County

68 Stewart Avenue

Newburgh, NY 12550

(845) 562-7860

[www.jewishorangenyc.org](http://www.jewishorangenyc.org)

**Putnam County**

Note: During 2013, the Jewish Federation of Greater Danbury, CT & Putnam County, NY ceased to be a federation and is now a “network community.”

**Rochester**

Jewish Community Federation of Greater Rochester

441 East Avenue

Rochester, NY 14607

(585) 461-0490

[www.jewishrochester.org](http://www.jewishrochester.org)

Rockland County  
Jewish Federation of Rockland County  
450 West Nyack Road  
West Nyack, NY 10994  
(845) 362-4200  
[www.jewishrockland.org](http://www.jewishrockland.org)

Syracuse  
Jewish Federation of Central New York  
5655 Thompson Road  
De Witt, NY 13214  
(315) 445-2040  
[www.sjfed.org](http://www.sjfed.org)

Ulster County  
Jewish Federation of Ulster County  
1 Albany Avenue, Suite G-8  
Kingston, NY 12401  
(845) 338-8131  
[www.ucjf.org](http://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](http://www.jewishcharlotte.org)

Durham-Chapel Hill  
Durham-Chapel Hill Jewish Federation  
1937 West Cornwallis Road  
Durham, NC 27705  
(919) 354-4955  
[www.shalomdch.org](http://www.shalomdch.org)

Greensboro  
Greensboro Jewish Federation  
5509-C West Friendly Avenue  
Greensboro, NC 27410  
(336) 852-5433  
[www.shalomgreensboro.org](http://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](http://www.shalomraleigh.org)

Western North Carolina  
Western North Carolina Jewish Federation  
PO Box 7126  
Asheville, NC 28801  
(828) 545-4648  
[www.jewishasheville.org](http://www.jewishasheville.org)

**Ohio**

Akron  
Jewish Community Board of Akron  
750 White Pond Drive  
Akron, OH 44320  
(330) 869-2424  
[www.jewishakron.org](http://www.jewishakron.org)

Canton  
Canton Jewish Community Federation  
432 30th Street NW  
Canton, OH 44709  
(330) 452-6444  
[www.jewishcanton.org](http://www.jewishcanton.org)

Cincinnati  
Jewish Federation of Cincinnati  
8499 Ridge Road  
Cincinnati, OH 45236  
(513) 985-1500  
[www.jewishcincinnati.org](http://www.jewishcincinnati.org)

Cleveland  
Jewish Federation of Cleveland  
Mandel Building  
25701 Science Park Drive  
Cleveland, OH 44122  
(216) 593-2900  
[www.jewishcleveland.org](http://www.jewishcleveland.org)

Columbus  
Columbus Jewish Federation  
1175 College Avenue  
Columbus, OH 43209  
(614) 237-7686  
[www.columbusjewishfederation.org](http://www.columbusjewishfederation.org)

Dayton  
Jewish Federation of Greater Dayton  
525 Versailles Drive  
Dayton, OH 45459  
(937) 610-1555  
[www.jewishdayton.org](http://www.jewishdayton.org)



**Toledo**

Jewish Federation of Greater Toledo

6465 Sylvania Avenue

Sylvania, OH 43560

(419) 885-4461

[www.jewishtoledo.org](http://www.jewishtoledo.org)

**Youngstown**

Youngstown Area Jewish Federation

505 Gypsy Lane

Youngstown, OH 44504

(330) 746-3251

[www.jewishyoungstown.org](http://www.jewishyoungstown.org)

**Oklahoma**

Oklahoma City

Jewish Federation of Greater Oklahoma City

710 West Wilshire, Suite 103

Oklahoma City, OK 73116

(405) 848-3132

[www.jfedokc.org](http://www.jfedokc.org)

**Tulsa**

Jewish Federation of Tulsa

2021 East 71st Street

Tulsa, OK 74136

(918) 495-1100

[www.jewishtulsa.org](http://www.jewishtulsa.org)

**Oregon**

Portland

Jewish Federation of Greater Portland

6680 SW Capitol Highway

Portland, OR 97219

(503) 245-6219

[www.jewishportland.org](http://www.jewishportland.org)

**Pennsylvania**

Altoona

Greater Altoona Jewish Federation

1308 17th Street

Altoona, PA 16601

(814) 515-1182

[www.greateraltoonajewishfederation.org](http://www.greateraltoonajewishfederation.org)

**Harrisburg**

Jewish Federation of Greater Harrisburg

3301 North Front Street

Harrisburg, PA 17110

(717) 236-9555

[www.jewishharrisburg.org](http://www.jewishharrisburg.org)

**Lancaster**

Jewish Community Alliance of Lancaster

2120 Oregon Pike

Lancaster, PA 17610

(717) 569-7352, ext. 2

[www.jcclancaster.org](http://www.jcclancaster.org)

**Lehigh Valley**

Jewish Federation of the Lehigh Valley

702 North 22nd Street

Allentown, PA 18104

(610) 821-5500

[www.jewishlehighvalley.org](http://www.jewishlehighvalley.org)

**Philadelphia**

Jewish Federation of Greater Philadelphia

2100 Arch Street

Philadelphia, PA 19103

(215) 832-0500

[www.jewishphilly.org](http://www.jewishphilly.org)

**Pittsburgh**

Jewish Federation of Greater Pittsburgh

234 McKee Place

Pittsburgh, PA 15213

(412) 681-8000

[www.jfedpgh.org](http://www.jfedpgh.org)

**Reading**

Jewish Federation of Reading

1100 Berkshire Boulevard

Wyomissing, PA 19610

(610) 921-0624

[www.readingjewishcommunity.org](http://www.readingjewishcommunity.org)

**Scranton**

Jewish Federation of Northeastern Pennsylvania

601 Jefferson Avenue

Scranton, PA 18510

(570) 961-2300

[www.jewishnepa.org](http://www.jewishnepa.org)

Wilkes-Barre/Wyoming Valley  
Jewish Federation of Greater Wilkes-Barre  
60 South River Street  
Wilkes-Barre, PA 18702  
(570) 824-4646  
[www.jewishwilkes-barre.org](http://www.jewishwilkes-barre.org)

York  
(United Jewish Community of York ceased operations.)

### **Rhode Island**

Providence  
Jewish Alliance of Greater Rhode Island  
401 Elmgrove Avenue  
Providence, RI 02906  
(401) 421-4111  
[www.jfri.org](http://www.jfri.org)

### **South Carolina**

Charleston  
Charleston Jewish Federation  
1645 Raoul Wallenberg Boulevard  
Charleston, SC 29407  
(843) 571-6565  
[www.jewishcharleston.org](http://www.jewishcharleston.org)

Columbia  
Columbia Jewish Federation  
Gerry-Sue and Norman Arnold Jewish Community Campus  
306 Flora Drive  
PO Box 23257  
Columbia, SC 29223  
(803) 787-2023  
[www.jewishcolumbia.org](http://www.jewishcolumbia.org)

Greenville  
Greenville Jewish Federation  
PO Box 5262  
Greenville, SC 29606  
[www.jewishgreenville.org](http://www.jewishgreenville.org)

### **Tennessee**

Chattanooga  
Jewish Federation of Greater Chattanooga  
5461 North Terrace Road  
Chattanooga, TN 37411  
(423) 493-0270  
[www.jcfcg.com](http://www.jcfcg.com)

Knoxville  
Knoxville Jewish Alliance  
6800 Deane Hill Drive  
Knoxville, TN 37919  
(865) 690-6343  
[www.jewishknoxville.org](http://www.jewishknoxville.org)

Memphis  
Memphis Jewish Federation  
6560 Poplar Avenue  
Germantown, TN 38138  
(901) 767-7100  
[www.memjfed.org](http://www.memjfed.org)

Nashville  
Jewish Federation of Nashville and Middle Tennessee  
801 Percy Warner Boulevard, Suite 102  
Nashville, TN 37205  
(615) 356-3242  
[www.jewishnashville.org](http://www.jewishnashville.org)

## **Texas**

Austin  
Jewish Federation of Greater Austin  
7300 Hart Lane  
Austin, TX 78731  
(512) 735-8010  
[www.shalomaustin.org](http://www.shalomaustin.org)

Corpus Christi  
Combined Jewish Appeal of Corpus Christi  
750 Everhart Road  
Corpus Christi, TX 78411  
(361) 855-6239  
[www.jccccorporuschristi.com](http://www.jccccorporuschristi.com)

Dallas  
Jewish Federation of Greater Dallas  
7800 Northaven Road  
Dallas, TX 75230  
(214) 369-3313  
[www.jewishdallas.org](http://www.jewishdallas.org)

El Paso  
Jewish Federation of El Paso  
5740 North Mesa Street  
El Paso, TX 79912  
(915) 842-9554  
[www.jewishelpaso.org](http://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](http://www.tarrantfederation.org)

Houston  
Jewish Federation of Greater Houston  
5603 South Braeswood Boulevard  
Houston, TX 77096  
(713) 729-7000  
[www.houstonjewish.org](http://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](http://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](http://www.shalomutah.org)

**Virginia**  
Richmond  
Jewish Community Federation of Richmond  
5403 Monument Avenue  
Richmond, VA 23226  
(804) 288-0045  
[www.jewishrichmond.org](http://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](http://www.jewishva.org)

Virginia Peninsula

United Jewish Community Center of the Virginia Peninsula  
2700 Spring Road  
Newport News, VA 23606  
(757) 930-1422  
[www.ujcvp.org](http://www.ujcvp.org)

**Washington**

Seattle

Jewish Federation of Greater Seattle  
2031 Third Avenue  
Seattle, WA 98121  
(206) 443-5400  
[www.jewishinseattle.org](http://www.jewishinseattle.org)

**West Virginia**

Charleston

Federated Jewish Charities of Charleston  
PO Box 1613  
Charleston, WV 25326  
(No website)

**Wisconsin**

Madison

Jewish Federation of Madison  
6434 Enterprise Lane  
Madison, WI 53719  
(608) 278-1808  
[www.jewishmadison.org](http://www.jewishmadison.org)

Milwaukee

Milwaukee Jewish Federation  
1360 North Prospect Avenue  
Milwaukee, WI 53202  
(414) 390-5700  
[www.milwaukeejewish.org](http://www.milwaukeejewish.org)

## **Central Coordinating Body for Canadian Jewish Federations**

Jewish Federations of Canada-UIA

4600 Bathurst Street, Suite 315

Toronto, ON M2R 3V3

(416) 636-7655

[www.jewishcanada.org](http://www.jewishcanada.org)

### ***Canada***

#### **Alberta**

Calgary

Calgary Jewish Community Council

1607 90th Avenue SW

Calgary, AB T2V 4V7

(403) 253-8600

[www.cjcc.ca](http://www.cjcc.ca)

Edmonton

Jewish Federation of Edmonton

200-10220 156th Street

Edmonton, AB T5P 2R1

(780) 487-5120

[www.jewishedmonton.org](http://www.jewishedmonton.org)

#### **British Columbia**

Vancouver

Jewish Federation of Greater Vancouver

200-950 West 41st Avenue

Vancouver, BC V5Z 2N7

(604) 257-5100

[www.jfgv.com](http://www.jfgv.com)

Victoria/Vancouver Island

Jewish Federation of Victoria & Vancouver Island Society

3636 Shelbourne Street

Victoria, BC V8P 4H2

(250) 370-9488, ext. 2

[www.jewishvancouverisland.ca](http://www.jewishvancouverisland.ca)

#### **Manitoba**

Winnipeg

Jewish Federation of Winnipeg

123 Doncaster Street, Suite C300

Winnipeg, MB R3N 2B2

(204) 477-7400

[www.jewishwinnipeg.org](http://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](http://www.theajc.ns.ca)

**Ontario**

Hamilton

UJA Jewish Federation Hamilton  
1030 Lower Lions Club Road  
Ancaster, ON L9G 4X1  
(905) 648-0605  
[www.jewishhamilton.org](http://www.jewishhamilton.org)

London

London Jewish Federation  
536 Huron Street  
London, ON N5Y 4J5  
(519) 673-3310  
[www.jewishlondon.ca](http://www.jewishlondon.ca)

Ottawa

Jewish Federation of Ottawa  
21 Nadolny Sachs Private  
Ottawa, ON K2A 1R9  
(613) 798-4696  
[www.jewishottawa.org](http://www.jewishottawa.org)

Toronto

UJA Federation of Greater Toronto  
4600 Bathurst Street, Suite 514  
Toronto, ON M2R 3V2  
(416) 635-2883  
[www.jewishtoronto.net](http://www.jewishtoronto.net)

Windsor

Windsor Jewish Federation  
1641 Ouellette Avenue  
Windsor, ON N8X 1K9  
(519) 973-1772  
[www.jewishwindsor.org](http://www.jewishwindsor.org)



**Saskatchewan**

Regina

Saskatchewan Jewish Council

4715 Mctavish Street

Regina, SK S4S 6H2

(306) 569-8166

(No website)

**Quebec**

Montreal

Federation CJA

5151 Cote St. Catherine Road

Montreal, QC H3W 1M6

(514) 735-3541

[www.federationcja.org](http://www.federationcja.org)

Montreal

Federation CJA West Island

96 Roger-Pilon Boulevard

Dollard-des-Ormeaux, QC H9B 2E1

(514) 624-5005

[www.federationcja.org/en/who/fcja\\_westisland](http://www.federationcja.org/en/who/fcja_westisland)

# Chapter 8

## Jewish Community Centers

Ira Sheskin and Arnold Dashefsky

### Central Coordinating Body for the Jewish Community Centers

Jewish Community Center Association  
520 8th Avenue  
4th Floor  
New York, NY 10018  
(212) 532-4949  
[www.jcca.org](http://www.jcca.org)

### *United States*

#### **Alabama**

Birmingham  
Levite JCC  
3960 Montclair Road  
Birmingham, AL 35213  
(205) 879-0411  
[www.bhamjcc.org](http://www.bhamjcc.org)

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University of Connecticut, Storrs, CT, USA  
e-mail: [arnold.dashefsky@uconn.edu](mailto:arnold.dashefsky@uconn.edu)

**Arizona**

Phoenix  
East Valley JCC  
908 North Alma School Road  
Chandler, AZ 85224  
(480) 897-0588  
[www.evjcc.org](http://www.evjcc.org)

Phoenix  
Valley of the Sun JCC  
12701 North Scottsdale Road  
Scottsdale, AZ 85254  
(480) 483-7121  
[www.vosjcc.org](http://www.vosjcc.org)

Tucson  
Tucson JCC  
3800 East River Road  
Tucson, AZ 85718  
(520) 299-3000  
[www.tucsonjcc.org](http://www.tucsonjcc.org)

**California**

East Bay  
JCC of the East Bay  
1414 Walnut Street  
Berkeley, CA 94709  
(510) 848-0237  
[www.jcceastbay.org](http://www.jcceastbay.org)

Long Beach  
Alpert JCC  
3801 East Willow Street  
Long Beach, CA 90815  
(562) 426-7601  
[www.alpertjcc.org](http://www.alpertjcc.org)

Los Angeles  
North Valley JCC  
17939 Chatsworth Street, Suite 217  
Granada Hills, CA 91344  
(818) 360-2211  
[www.nvjcc.org](http://www.nvjcc.org)

Los Angeles  
Silverlake Independent JCC  
1110 Bates Avenue  
Los Angeles, CA 90029  
(323) 663-2255  
[www.sljcc.net](http://www.sljcc.net)

Los Angeles  
Southern California Center for Jewish Life  
25876 The Old Road, Suite 325  
Santa Clarita, CA 91381  
(661) 373-3286  
[www.jewishlifecenter.org](http://www.jewishlifecenter.org)

Los Angeles  
Westside JCC  
5870 West Olympic Boulevard  
Los Angeles, CA 90036  
(323) 938-2531  
[www.westsidejcc.org](http://www.westsidejcc.org)

Monterey Peninsula  
Peninsula JCC  
800 Foster City Boulevard  
Foster City, CA 94404  
(650) 212-7522  
[www.pjcc.org](http://www.pjcc.org)

Orange County  
Merage JCC of Orange County  
One Federation Way, Suite 200  
Irvine, CA 92603  
(949) 435-3400  
[www.jccoc.org](http://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](http://www.lfjcc.org)

San Francisco  
JCC of San Francisco  
3200 California Street  
San Francisco, CA 94118  
(415) 292-1200  
[www.jccsf.org](http://www.jccsf.org)

San Francisco  
JCC, Sonoma County  
1301 Farmers Lane  
Santa Rosa, CA 95405  
(707) 528-4222  
[www.jccsoco.org](http://www.jccsoco.org)

San Francisco  
Osher Marin JCC  
200 North San Pedro Road  
San Rafael, CA 94903  
(415) 444-8000  
[www.marinjcc.org](http://www.marinjcc.org)

San Francisco  
Oshman Family JCC  
3921 Fabian Way  
Palo Alto, CA 94303  
(650) 223-8700  
[www.paloaltojcc.org](http://www.paloaltojcc.org)

San Jose  
Addison-Penzak JCC of Silicon Valley  
14855 Oka Road, Suite 201  
Los Gatos, CA 95032  
(408) 358-3636  
[www.svjcc.org](http://www.svjcc.org)

San Luis Obispo  
Jewish Community Center of San Luis Obispo  
875 Laureate Lane  
San Luis Obispo, CA 93405  
(805) 426-5465  
[www.jccslo.com](http://www.jccslo.com)

Santa Barbara  
Bronfman Family JCC  
524 Chapala Street  
Santa Barbara, CA 93103  
(805) 957-1115  
[www.jewishsantabarbara.org](http://www.jewishsantabarbara.org)

**Colorado**

Denver Boulder JCC  
3800 Kalmia Avenue  
Boulder, CO 80301  
(303) 998-1900  
[www.boulderjcc.org](http://www.boulderjcc.org)

Denver  
Robert E. Loup JCC  
350 South Dahlia Street  
Denver, CO 80246  
(303) 399-2660  
[www.jccdenver.org](http://www.jccdenver.org)

**Connecticut**

Bridgeport  
JCC of Eastern Fairfield County  
4200 Park Avenue  
Bridgeport, CT 06604  
(203) 372-6567  
[www.jccs.org](http://www.jccs.org)

Danbury  
JCC in Sherman  
9 Route 39 South  
Sherman, CT 06784  
(860) 355-8050  
[www.jccinsherman.org](http://www.jccinsherman.org)

Greenwich  
JCC Greenwich  
One Holly Hill Lane  
Greenwich, CT 06830  
[www.jccgreenwich.org](http://www.jccgreenwich.org)

Hartford  
Mandell JCC  
335 Bloomfield Avenue  
West Hartford, CT 06117  
(860) 236-4571  
[www.mandelljcc.org](http://www.mandelljcc.org)

New Haven  
JCC of Greater New Haven  
360 Amity Road  
Woodbridge, CT 06525  
(203) 387-2424  
[www.jccnh.org](http://www.jccnh.org)

Stamford  
Stamford JCC  
1035 Newfield Avenue  
Stamford, CT 6905  
(203) 322-7900  
[www.stamfordjcc.org](http://www.stamfordjcc.org)

Western Connecticut  
JCC of Western Connecticut  
444 Main Street North  
Southbury, CT 06488  
(203) 267-3177  
[www.jfed.net](http://www.jfed.net)

### **Delaware**

Wilmington  
Bernard and Ruth Siegel JCC  
101 Garden of Eden Road  
Wilmington, DE 19803  
(302) 478-5660  
[www.siegeljcc.org](http://www.siegeljcc.org)

### **District of Columbia**

Washington  
District of Columbia JCC  
1529 Sixteenth Street NW  
Washington, DC 20036  
(202) 777-3261  
[www.washingtondcjcc.org](http://www.washingtondcjcc.org)

Washington  
JCC of Greater Washington  
6125 Montrose Road  
Rockville, MD 20852  
(301) 881-0100  
[www.jccgw.org](http://www.jccgw.org)

Washington  
JCC of Northern Virginia  
8900 Little River Turnpike  
Fairfax, VA 22031  
(703) 323-0880  
[www.jccnv.org](http://www.jccnv.org)

**Florida**

Broward

David Posnack JCC

5850 South Pine Island Road

Davie, FL 33328

(954) 434-0499

[www.dpjcc.org](http://www.dpjcc.org)

Broward

Samuel M. & Helene Soref JCC

6501 West Sunrise Boulevard

Plantation, FL 33313

(954) 792-6700

[www.sorefjcc.org](http://www.sorefjcc.org)

Jacksonville

Jewish Community Alliance

8505 San Jose Boulevard

Jacksonville, FL 32217

(904) 730-2100

[www.jcajax.org](http://www.jcajax.org)

Miami

Dave and Mary Alper JCC

11155 SW 112th Avenue

Miami, FL 33176

(305) 271-9000

[www.alperjcc.org](http://www.alperjcc.org)

Miami

Galbut Family Miami Beach JCC

4221 Pine Tree Drive

Miami Beach, FL 33140

(305) 534-3206

[www.mbjcc.org](http://www.mbjcc.org)

Miami

Michael-Ann Russell JCC

18900 NE 25th Avenue

North Miami Beach, FL 33180

(305) 932-4200

[www.marjcc.org](http://www.marjcc.org)



Orlando  
JCC of Greater Orlando  
Jack and Lee Rosen Southwest Orlando Campus  
11184 South Apopka Vineland Road  
Orlando, FL 32836  
(407) 387-5330  
[www.jccsouthorlando.org](http://www.jccsouthorlando.org)

Orlando  
JCC of Greater Orlando  
Roth JCC  
851 North Maitland Avenue  
Maitland, FL 32751  
(407) 645-5933  
[www.orlandojcc.org](http://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](http://www.levisjcc.org)

St. Petersburg  
JCC Suncoast  
Clearwater Center  
2075 Sunnydale Boulevard  
Clearwater, FL 33765  
(727) 321-6100  
[www.jccsuncoast.org](http://www.jccsuncoast.org)

St. Petersburg  
JCC Suncoast  
JCC St. Petersburg Center  
5023 Central Avenue  
St. Petersburg, FL 33710  
(727) 321-6100  
[www.jccsuncoast.org](http://www.jccsuncoast.org)

Tampa  
Tampa JCC  
13009 Community Campus Drive  
Tampa, FL 33625  
(813) 264-9000  
[www.jewishtampa.com](http://www.jewishtampa.com)

West Palm Beach  
JCC of the Greater Palm Beaches  
JCC North  
4803 PGA Boulevard  
Palm Beach Gardens, FL 33418  
(561) 689-7700  
[www.jcconline.com](http://www.jcconline.com)

West Palm Beach  
JCC of the Greater Palm Beaches  
Lore and Eric F. Ross JCC  
8500 Jog Road  
Boynton Beach, FL 33472  
(561) 740-9000  
[www.jcconline.com](http://www.jcconline.com)

### **Georgia**

Atlanta  
Marcus JCC of Atlanta  
5342 Tilly Mill Road  
Dunwoody, GA 30338  
(678) 812-4000  
[www.atlantajcc.org](http://www.atlantajcc.org)

Augusta  
Augusta JCC  
898 Weinberger Way  
Evans, GA 30809  
(706) 228-3636  
[www.augustajcc.org](http://www.augustajcc.org)

Savannah  
Jewish Educational Alliance of Savannah  
5111 Abercorn Street  
Savannah, GA 31405  
912-355-8111  
[www.savj.org](http://www.savj.org)

### **Illinois**

Chicago  
JCC Chicago  
30 Wells  
Chicago, IL 60606  
(312) 775-1800  
[www.gojcc.org](http://www.gojcc.org)

Chicago  
JCC Chicago  
Bernard Horwich JCC  
3003 West Touhy Avenue  
Chicago, IL 60645  
(773) 761-9100  
[www.gojcc.org](http://www.gojcc.org)

Chicago  
JCC Chicago  
Bernard Weinger JCC  
300 Revere Drive  
Northbrook, IL 60062  
(224) 406-9200  
[www.gojcc.org](http://www.gojcc.org)

Chicago  
JCC Chicago  
Florence G. Heller JCC  
524 West Melrose Avenue  
Chicago, IL 60657  
(773) 871-6780  
[www.gojcc.org](http://www.gojcc.org)

Chicago  
JCC Chicago  
Garoon Gateway to Science  
23280 Old McHenry Road  
Lake Zurich, IL 60047  
(847) 726-0800  
[www.gojcc.org](http://www.gojcc.org)

Chicago  
JCC Chicago  
Hyde Park JCC  
5200 South Hyde Park Boulevard  
Chicago, IL 60615  
(773) 753-3080  
[www.gojcc.org](http://www.gojcc.org)

Chicago  
JCC Chicago  
Jacob Duman JCC  
370 Half Day Road  
Buffalo Grove, IL 60089  
(224) 543.7000  
[www.gojcc.org](http://www.gojcc.org)

Chicago  
JCC Chicago  
Mayer Kaplan JCC  
Children's Center  
5050 Church Street  
Skokie, IL 60077  
(847) 763.3500  
[www.gojcc.org](http://www.gojcc.org)

**Indiana**

Indianapolis  
Arthur M. Glick JCC  
6701 Hoover Road  
Indianapolis, IN 46260  
(317) 251-9467  
[www.JCCindy.org](http://www.JCCindy.org)

**Kansas**

Kansas City  
JCC of Greater Kansas City  
5801 West 115th Street, Suite 101  
Overland Park, KS 66211  
(913) 327-8000  
[www.jcckc.org](http://www.jcckc.org)

**Kentucky**

Louisville  
JCC of Louisville  
3600 Dutchmans Lane  
Louisville, KY 40205  
(502) 459-0660  
[www.jccoflouisville.org](http://www.jccoflouisville.org)

**Louisiana**

New Orleans  
The New Orleans JCC  
Goldring-Woldenberg JCC—Metairie  
Harry and Jeanette Weinberg Building  
3747 West Esplanade Avenue  
Metairie, LA 70002  
(504) 887-5158  
[www.nojcc.org](http://www.nojcc.org)

New Orleans  
The New Orleans JCC  
Uptown  
5342 St. Charles Avenue  
New Orleans, LA 70115  
(504) 897-0143  
[www.nojcc.org](http://www.nojcc.org)

**Maine**

Portland  
Jewish Community Alliance of Southern Maine  
57 Ashmont Street  
Portland, ME 4103  
(207) 772-1959  
[www.mainejewish.org](http://www.mainejewish.org)

**Maryland**

Baltimore  
JCC of Greater Baltimore  
Ben and Esther Rosenbloom JCC  
3506 Gwynnbrook Avenue  
Owings Mills, MD 21117  
(410) 356-5200  
[www.jcc.org](http://www.jcc.org)

Baltimore  
JCC of Greater Baltimore  
Harry and Jeanette Weinberg JCC  
5700 Park Heights Avenue  
Baltimore, MD 21215  
(410) 542-4900  
[www.jcc.org](http://www.jcc.org)

Columbia  
JCC Hoco  
10630 Little Patuxent Parkway  
Columbia, MD 21044  
(410) 730-4976  
[www.jewishhowardcounty.org](http://www.jewishhowardcounty.org)

Washington  
JCC of Greater Washington  
6125 Montrose Road  
Rockville, MD 20852  
(301) 881-0100  
[www.jccgw.org](http://www.jccgw.org)

**Massachusetts**

Boston

JCCs of Greater Boston

Leventhal-Sidman JCC

333 Nahanton Street

Newton, MA 02459

(617) 558-6522

[www.jccgb.org](http://www.jccgb.org)

Boston

JCCs of Greater Boston

Metrowest

327 Union Avenue

Framingham, MA 01702

(508) 879-3300

[www.jccgb.org/metrowest](http://www.jccgb.org/metrowest)

North Shore

JCC of the North Shore

4 Community Road

Marblehead, MA 01945

(781) 631-8330

[www.jccns.com](http://www.jccns.com)

North Shore

North Suburban JCC and Early Childhood Program

240 Lynnfield Street

Peabody, MA 01960

(978) 535-2968

[www.nsjcc.org](http://www.nsjcc.org)

Springfield

Springfield JCC

1160 Dickinson Street

Springfield, MA 01108

(413) 739-4715

[www.springfieldjcc.org](http://www.springfieldjcc.org)

Worcester

Boroughs JCC

45 Oak Street

Westborough, MA 01581

(508) 366-6121

[www.boroughsjcc.org](http://www.boroughsjcc.org)

Worcester  
Worcester JCC  
633 Salisbury Street  
Worcester, MA 01609  
(508) 756-7109  
[www.worcesterjcc.org](http://www.worcesterjcc.org)

**Michigan**

Ann Arbor  
JCC of Greater Ann Arbor  
2935 Birch Hollow Drive  
Ann Arbor, MI 48108  
(734) 971-0990  
[www.jccann Arbor.org](http://www.jccann Arbor.org)

Detroit  
JCC of Metropolitan Detroit  
Oak Park Campus  
15110 West Ten Mile Road  
Oak Park, MI 48237  
(248) 967.4030  
[www.jccdet.org](http://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](http://www.jccdet.org)

**Minnesota**

Minneapolis  
Sabes JCC  
4330 South Cedar Lake Road  
Minneapolis, MN 55416  
(952) 381-3400  
[www.sabesjcc.org](http://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](http://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](http://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](http://www.jccstl.com)

**North Carolina**

Charlotte  
Sandra and Leon Levine JCC  
5007 Providence Road  
Charlotte, NC 28226  
(704) 366-5007  
[www.charlottejcc.org](http://www.charlottejcc.org)

**Nebraska**

Omaha  
JCC of Omaha  
333 South 132nd Street  
Omaha, NE 68154  
(402) 334-8200  
[www.jccomaha.org](http://www.jccomaha.org)

**Nevada**

Las Vegas  
JCC of Southern Nevada  
East Side  
55 North Valle Verde Drive  
Henderson, NV 89074  
(702) 794-0090  
[www.jccsn.org](http://www.jccsn.org)



Las Vegas  
JCC of Southern Nevada  
West Side  
9001 Hillpointe Road  
Las Vegas, NV 89134  
(702) 794-0090  
[www.jccsn.org](http://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](http://www.jccatlantic.org)

Greater MetroWest  
JCC MetroWest  
Leon & Toby Cooperman JCC  
760 Northfield Avenue  
West Orange, NJ 07052  
(973) 530-3400  
[www.jccmetrowest.org](http://www.jccmetrowest.org)

Greater MetroWest  
JCC of Central New Jersey  
1391 Martine Avenue  
Scotch Plains, NJ 07076  
(908) 889-8800  
[www.jccnj.org](http://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](http://www.uniony.org)

Middlesex County  
JCC of Middlesex County  
1775 Oak Tree Road  
Edison, NJ 08820  
(732) 494-3232  
[www.jccmc.org](http://www.jccmc.org)

Monmouth County  
Deal Sephardic Network  
136 Brighton Avenue  
Deal, NJ 07723  
(732) 686-9595  
[www.dsnlive.org](http://www.dsnlive.org)

Monmouth County  
JCC of Greater Monmouth County  
Ruth Hyman JCC  
100 Grant Avenue  
PO Box 247  
Deal Park, NJ 07723  
(732) 531-9100  
[www.jccmonmouth.org](http://www.jccmonmouth.org)

Monmouth County  
JCC of Western Monmouth  
100 US Highway 9, Suite 7  
Manalapan, NJ 07726  
(732) 683-9300  
[www.jccwm.org](http://www.jccwm.org)

Princeton/Mercer-Bucks  
Betty & Milton Katz JCC of Princeton Mercer Bucks  
99 Clarksville Road  
West Windsor, NJ 08550  
(609) 219-9550  
[www.jccpmb.org](http://www.jccpmb.org)

Northern New Jersey  
Bergen County Y, a JCC  
605 Pascaek Road  
Township of Washington, NJ 07676  
(201) 666-6610  
[www.yjcc.org](http://www.yjcc.org)

Northern New Jersey  
Kaplan JCC on the Palisades  
411 East Clinton Avenue  
Tenafly, NJ 07670  
(201) 569-7900  
[www.jccotp.org](http://www.jccotp.org)

Somerset  
Shimon and Sara Birnbaum JCC  
775 Talamini Road  
Bridgewater, NJ 08807  
(908) 725-6994  
[www.ssbjcc.org](http://www.ssbjcc.org)

Southern New Jersey  
Betty & Milton Katz JCC of Cherry Hill  
1301 Springdale Road  
Cherry Hill, NJ 8003  
(856) 424-4444  
[www.katzjcc.org](http://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](http://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.saajcc.org](http://www.saajcc.org)

Binghamton  
Binghamton JCC  
500 Clubhouse Road  
Vestal, NY 13850  
(607) 724-2417  
[www.binghamtonjcc.org](http://www.binghamtonjcc.org)

Buffalo  
JCC of Greater Buffalo  
Benderson Building  
2640 North Forest Road  
Getzville, NY 14068  
(716) 688-4033  
[www.jccbuffalo.org](http://www.jccbuffalo.org)

Buffalo  
JCC of Greater Buffalo  
Holland Building  
787 Delaware Avenue  
Buffalo, NY 14209  
(716) 886-3145  
[www.jccbuffalo.org](http://www.jccbuffalo.org)

Dutchess County  
JCC of Dutchess County  
110 South Grand Avenue  
Poughkeepsie, NY 12603  
(845) 471-0430  
[www.jccdc.org](http://www.jccdc.org)

Orange County  
Newburgh JCC  
290 North Street  
Newburgh, NY 12550  
(845) 561-6602  
[www.newburghjcc.org](http://www.newburghjcc.org)

Rochester  
JCC of Greater Rochester  
1200 Edgewood Avenue  
Rochester, NY 14618  
(585) 461-2000  
[www.jccrochester.org](http://www.jccrochester.org)

Rockland County  
JCC of Rockland County  
450 West Nyack Road  
West Nyack, NY 10994  
(845) 362-4400  
[www.jccrockland.org](http://www.jccrockland.org)

Schenectady  
Robert and Dorothy Ludwig JCC of Schenectady  
2565 Balltown Road  
Niskayuna, NY 12309  
(518) 377-8803  
[www.schenectadyjcc.org](http://www.schenectadyjcc.org)

Syracuse  
JCC of Syracuse  
5655 Thompson Road  
DeWitt, NY 13214  
(315) 445-2360  
[www.jccsyr.org](http://www.jccsyr.org)

Utica  
JCC of the Mohawk Valley  
2310 Oneida Street  
Utica, NY 13501  
(315) 733-2343  
[www.jccutica.net](http://www.jccutica.net)

**New York Metropolitan Area**

Bronx

Bronx House

990 Pelham Parkway South

Bronx, NY 10461

(718) 792-1800

[www.bronxhouse.org](http://www.bronxhouse.org)

Bronx

Mosholu Montefiore Community Center

3450 DeKalb Avenue

Bronx, NY 10467

(718) 882-4000

[www.mmcc.org](http://www.mmcc.org)

Bronx

Riverdale YM-YWHA

5625 Arlington Avenue

Bronx, NY 10471

(718) 548-8200

[www.riverdaley.org](http://www.riverdaley.org)

Brooklyn

Boro Park Y

4912 14th Avenue

Brooklyn, NY 11219

(718) 438-5921

[www.boroparky.org](http://www.boroparky.org)

Brooklyn

Edith &amp; Carl Marks JCH of Bensonhurst

7802 Bay Pkwy

Brooklyn, NY 11214

(718) 331-6800

[www.jchb.org](http://www.jchb.org)

Brooklyn

Kings Bay YM-YWHA

3495 Nostrand Avenue

Brooklyn, NY 11229

(718) 648-7703

[www.KingsBayY.org](http://www.KingsBayY.org)

Brooklyn

Morris and Paulette Bailey Sephardic Community Center

1901 Ocean Parkway

Brooklyn, NY 11223

(718) 627-4300

[www.scclive.org](http://www.scclive.org)

## Brooklyn

Shorefront YM-YWHA of Brighton-Manhattan Beach

3300 Coney Island Avenue

Brooklyn, NY 11235

(718) 646-1444

[www.shorefronty.org](http://www.shorefronty.org)

## Manhattan

14th Street Y

344 East 14th Street

New York, NY 10003

(212) 780-0800

[www.14StreetY.org](http://www.14StreetY.org)

## Manhattan

92nd Street Y

1395 Lexington Avenue

New York, NY 10128

(212) 415-5500

[www.92y.org](http://www.92y.org)

## Manhattan

Educational Alliance

197 East Broadway

New York, NY 10002

(212) 780-2300

[www.edalliance.org](http://www.edalliance.org)

## Manhattan

JCC in Manhattan

334 Amsterdam Ave

New York, NY 10023

(646) 505-5700

[www.jccmanhattan.org](http://www.jccmanhattan.org)

## Manhattan

YM &amp; YWHA of Washington Heights &amp; Inwood

54 Nagle Avenue

New York, NY 10040

(212) 569-6200

[www.ywashhts.org](http://www.ywashhts.org)

## Nassau

Barry &amp; Florence Friedberg JCC

Long Beach

310 National Boulevard

Long Beach, NY 11561

(516) 431-2929

[www.friedbergjcc.org](http://www.friedbergjcc.org)

Nassau  
Barry & Florence Friedberg JCC  
Oceanside  
15 Neil Court  
Oceanside, NY 11572  
(516) 766-4341  
[www.friedbergjcc.org](http://www.friedbergjcc.org)

Nassau  
Mid-Island Y JCC  
45 Manetto Hill Road  
Plainview, NY 11803  
(516) 822-3535  
[www.miyjcc.org](http://www.miyjcc.org)

Nassau  
Sid Jacobson JCC  
300 Forest Drive  
East Hills, NY 11548  
(516) 484-1545  
[www.sjjcc.org](http://www.sjjcc.org)

Queens  
Bukharian Jewish Community Center  
106-16 70th Avenue  
Forest Hills, NY 11375  
(718) 261-1595

Queens  
Central Queens YM-YWHA  
67-09 108th Street  
Forest Hills, NY 11375  
(718) 268-5011  
[www.cqyjcc.org](http://www.cqyjcc.org)

Queens  
Samuel Field Y  
58-20 Little Neck Parkway  
Little Neck, NY 11362  
(718) 225-6750  
[www.sfy.org](http://www.sfy.org)

Queens  
Samuel Field Y  
Bay Terrace Center  
212-00 23rd Avenue  
Bayside, NY 11360  
(718) 423-6111  
[www.sfy.org](http://www.sfy.org)

Staten Island  
New York  
JCC of Staten Island  
Aberlin/North JCC  
485 Victory Boulevard  
Staten Island, NY 10301  
(718) 475-5291  
[www.sijcc.org](http://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](http://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](http://www.sijcc.org)

Suffolk  
JCC of the Greater Five Towns  
207 Grove Avenue  
Cedarhurst, NY 11516  
(516) 569-6733  
[www.fivetownsjcc.org](http://www.fivetownsjcc.org)

Suffolk  
Suffolk Y JCC  
74 Hauppauge Road  
Commack, NY 11725  
(631) 462-9800  
[www.suffolkjcc.org](http://www.suffolkjcc.org)

Westchester  
JCC of Mid-Westchester  
999 Wilmot Road  
Scarsdale, NY 10583  
(914) 472-3300  
[www.jccmw.org](http://www.jccmw.org)



Westchester  
JCC on the Hudson  
371 South Broadway  
Tarrytown, NY 10591  
(914) 366-7898  
[www.jcconthehudson.org](http://www.jcconthehudson.org)

Westchester  
Rosenthal JCC of Northern Westchester  
Main Branch  
600 Bear Ridge Road  
Pleasantville, NY 10570  
(914) 741-0333  
[www.rosenthaljcc.org](http://www.rosenthaljcc.org)

Westchester  
Rosenthal JCC of Northern Westchester  
Yorktown Branch  
3565 Crompond Road  
Cortlandt Manor, NY 10567  
(914) 736-3076  
[www.rosenthaljcc.org](http://www.rosenthaljcc.org)

### **North Carolina**

Asheville  
Asheville JCC  
236 Charlotte Street  
Asheville, NC 28801  
(828) 253-0701  
[www.jcc-asheville.org](http://www.jcc-asheville.org)

Durham  
Charlotte and Dick Levin JCC  
1937 West Cornwallis Road  
Durham, NC 27705  
(919) 354-4939  
[www.levinjcc.org](http://www.levinjcc.org)

Raleigh  
Raleigh-Cary JCC  
12804 Norwood Road  
Raleigh, NC 27613  
(919) 676-6170  
[www.shalomraleigh.org](http://www.shalomraleigh.org)

**Ohio**

## Akron

Jerry Shaw JCC of Akron

750 White Pond Drive

Akron, OH 44320

(330) 867-7850

[www.shawjcc.org](http://www.shawjcc.org)

## Canton

Canton JCC

432 30th Street, NW

Canton, OH 44709

(330) 452-6444

[www.jewishcanton.org](http://www.jewishcanton.org)

## Cincinnati

Mayerson JCC

8485 Ridge Road

Cincinnati, OH 45236

(513) 761-7500

[www.mayersonjcc.org](http://www.mayersonjcc.org)

## Cleveland

Mandel JCC of Cleveland

26001 South Woodland Road

Beachwood, OH 44122

(216) 831-0700

[www.mandeljcc.org](http://www.mandeljcc.org)

## Columbus

JCC of Greater Columbus

1125 College Avenue

Columbus, OH 43209

(614) 231-2731

[www.columbusjcc.org](http://www.columbusjcc.org)

## Dayton

Dayton JCC

525 Versailles Drive

Dayton, OH 45459

(937) 610-1555

[www.JewishDayton.org](http://www.JewishDayton.org)

## Toledo

JCC of Greater Toledo

1500 North Superior Street, 2nd Floor

Toledo, OH 43604

(419) 729-8135

[www.ymcatoledo.org](http://www.ymcatoledo.org)

Youngstown  
JCC of Youngstown  
505 Gypsy Lane  
Youngstown, OH 44504  
(330) 746-3251  
[www.jccyoungstown.org](http://www.jccyoungstown.org)

### **Oklahoma**

Tulsa  
Charles Schusterman JCC  
2021 East 71st Street  
Tulsa, OK 74136  
(918) 495-1111  
[www.csjcc.org](http://www.csjcc.org)

### **Oregon**

Portland  
Mittleman JCC  
6651 Southwest Capitol Highway  
Portland, OR 97219  
(503) 244-0111  
[www.oregonjcc.org](http://www.oregonjcc.org)

### **Pennsylvania**

Allentown  
JCC of Allentown  
702 North 22nd Street  
Allentown, PA 18104  
(610) 435-3571  
[www.allentownjcc.org](http://www.allentownjcc.org)

Altoona  
Jewish Memorial Center  
1308 17th Street  
Altoona, PA 16601  
(814) 944-4072  
[www.greateraltoonajewishfederation.org](http://www.greateraltoonajewishfederation.org)

Harrisburg  
JCC of Greater Harrisburg  
3301 North Front Street  
Harrisburg, PA 17110  
(717) 236-9555  
[www.jewishharrisburg.org](http://www.jewishharrisburg.org)

Lancaster  
Jewish Community Alliance of Lancaster  
2120 Oregon Pike  
Lancaster, PA 17601  
(717) 569-7352  
[www.lancasterjcc.org](http://www.lancasterjcc.org)

Philadelphia  
Betty & Milton Katz JCC of Princeton/Mercer-Bucks  
99 Clarksville Road  
West Windsor, NJ 08550  
(609) 219-9550  
[www.jccpmb.org](http://www.jccpmb.org)

Philadelphia  
Charles & Elizabeth Gershman Y  
401 South Broad Street  
Philadelphia, PA 19147  
(215) 545-4400  
[www.gershmany.org](http://www.gershmany.org)

Philadelphia  
Kevy K. And Teddy Kaiserman JCC  
45 Haverford Road  
Wynnewood, PA 19096  
(610) 896-7770  
[www.phillyjcc.com](http://www.phillyjcc.com)

Philadelphia  
Raymond and Miriam Klein JCC  
10100 Jamison Avenue  
Philadelphia, PA 19116  
(215) 698-7300  
[www.kleinjcc.org](http://www.kleinjcc.org)

Pittsburgh  
JCC of Greater Pittsburgh  
South Hills Branch  
345 Kane Boulevard  
Pittsburgh, PA 15243  
(412) 278-1975  
[www.jccpgh.org](http://www.jccpgh.org)

Pittsburgh  
JCC of Greater Pittsburgh  
Squirrel Hill Branch  
5738 Forbes Avenue  
Pittsburgh, PA 15217  
(412) 521-8010  
[www.jccpgh.org](http://www.jccpgh.org)

**Reading**

Jewish Cultural Center of Reading, PA

1100 Berkshire Boulevard

Wyomissing, PA 19610

(610) 921-0624

[www.readingjewishcommunity.org](http://www.readingjewishcommunity.org)

**Scranton**

Scranton JCC

601 Jefferson Avenue

Scranton, PA 18510

(570) 346-6595

[www.scrantonjcc.com](http://www.scrantonjcc.com)

**Wilkes-Barre**

JCC of Wyoming Valley

60 South River Street

Wilkes-Barre, PA 18702

(570) 824-4646

[www.jewishwilkes-barre.org](http://www.jewishwilkes-barre.org)

**York**

York JCC

2000 Hollywood Drive

York, PA 17403

(717) 843-0918

[www.yorkjcc.org](http://www.yorkjcc.org)

**Rhode Island**

Providence

JCC of Rhode Island

401 Elmgrove Avenue

Providence, RI 02906

(401) 421-4111

[www.jccri.org](http://www.jccri.org)

**South Carolina**

Charleston

Charleston JCC

1645 Wallenberg Boulevard

Charleston, SC 29485

(843) 571-6565

[www.charlestonjcc.org](http://www.charlestonjcc.org)

Columbia

Katie and Irwin Kahn JCC

306 Flora Drive

Columbia, SC 29224

(803) 787-2023

[www.jcccolumbia.org](http://www.jcccolumbia.org)

**Tennessee**

Chattanooga

Jewish Cultural Center

5461 North Terrace Road

Chattanooga, TN 37411

(423) 493-0270

[www.jcfcg.com](http://www.jcfcg.com)

Knoxville

Arnstein JCC

6800 Deane Hill Drive

Knoxville, TN 37919

(865) 690-6343

[www.jewishknoxville.org](http://www.jewishknoxville.org)

Memphis

Memphis JCC

6560 Poplar Avenue

Memphis, TN 38138

(901) 761-0810

[www.jccmemphis.org](http://www.jccmemphis.org)

Nashville

Gordon JCC

801 Percy Warner Boulevard

Nashville, TN 37205

(615) 356-7170

[www.nashvillejcc.org](http://www.nashvillejcc.org)

**Texas**

Austin

JCC of Austin

7300 Hart Lane

Austin, TX 78731

(512) 735-8000

[www.shalomaustin.org](http://www.shalomaustin.org)

Corpus Christi  
Jewish Community Center of Corpus Christi  
750 Everhart Road  
Corpus Christi, TX 78411  
(361) 855-6239  
[www.jcccorpuschristi.com](http://www.jcccorpuschristi.com)

Dallas  
Aaron Family JCC of Dallas  
7900 Northaven Road  
Dallas, TX 75230  
(214) 739-2737  
[www.jccdallas.org](http://www.jccdallas.org)

Houston  
Evelyn Rubenstein JCC of Houston  
5601 South Braeswood  
Houston, TX 77096  
(713) 729-3200  
[www.erjchouston.org](http://www.erjchouston.org)

Houston  
Evelyn Rubenstein JCC of Houston  
Houston West  
1120 Dairy Ashford  
Houston, TX 77079  
(281) 556-5567  
[www.erjchouston.org](http://www.erjchouston.org)

San Antonio  
Barshop JCC of San Antonio  
12500 NW Military Highway  
San Antonio, TX 78231  
(210) 302-6820  
[www.jccsanantonio.org](http://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.slcc.org](http://www.slcc.org)

## **Virginia**

Newport News

United Jewish Community Center of the Virginia Peninsula

2700 Spring Road

Newport News, VA 23606

(757) 930-1422

[www.ujcvp.org](http://www.ujcvp.org)

Northern Virginia

JCC of Northern Virginia

8900 Little River Turnpike

Fairfax, VA 22031

(703) 323-0880

[www.jccnv.org](http://www.jccnv.org)

Richmond

Carole and Marcus Weinstein JCC

5403 Monument Avenue

Richmond, VA 23226

(804) 285-6500

[www.weinsteinjcc.org](http://www.weinsteinjcc.org)

Tidewater

Simon Family JCC

5000 Corporate Woods Drive, Suite 100

Virginia Beach, VA 23462

(757) 321-2338

[www.simonfamilyj.org](http://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](http://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](http://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](http://www.jccmilwaukee.org)***Canada*****Alberta**

Calgary

Calgary JCC

1607 90th Avenue SW

Calgary, AB T2V 4V7

(403) 253-8600

[www.calgaryjcc.com](http://www.calgaryjcc.com)

Edmonton

JCC of Edmonton

200-10220 156th Street

Edmonton, AB T5P 2R1

(780) 487-0585

[www.jewishedmonton.org](http://www.jewishedmonton.org)**British Columbia**

Vancouver

JCC of Greater Vancouver

950 West 41st Avenue

Vancouver, BC V5Z 2N7

(604) 257-5111

[www.jccgv.com](http://www.jccgv.com)

Victoria

JCC of Victoria

3636 Shelbourne Street

Victoria, BC V8P 4H2

(250) 477-7185

[www.jccvictoria.ca](http://www.jccvictoria.ca)

**Manitoba**

Winnipeg  
Rose & Max Rady JCC  
123 Doncaster Street  
Winnipeg, MB R3N 2B3  
(204) 477-7510  
[www.radyjcc.com](http://www.radyjcc.com)

**Ontario**

Hamilton  
JCC of Hamilton & Area  
1030 Lower Lions Club Road  
PO Box 81203  
Ancaster, ON L9G 4X1  
(905) 648-0605  
[www.jewishhamilton.org](http://www.jewishhamilton.org)

London  
JCC of London  
536 Huron Street  
London, ON N5Y 4J5  
(519) 673-3310  
[www.jewishlondon.ca](http://www.jewishlondon.ca)

Ottawa  
Soloway JCC  
21 Nadolny Sachs Private  
Ottawa, ON K2A 1R9  
(613) 798-9818  
[www.jccottawa.com](http://www.jccottawa.com)

Toronto  
Miles Nadal JCC  
750 Spadina Avenue  
Toronto, ON M5S 2J2  
(416) 924-6211  
[www.mnjcc.org](http://www.mnjcc.org)

Toronto  
Prosserman JCC  
4588 Bathurst Street  
Toronto, ON M2R 1W6  
(416) 638-1881  
[www.prossermanjcc.com](http://www.prossermanjcc.com)

Toronto  
Schwartz/Reisman Centre  
9600 Bathurst Street  
Vaughan, ON L6A 3Z8  
(905) 303-1821  
[www.prossermanjcc.com/schwartz-reisman](http://www.prossermanjcc.com/schwartz-reisman)

Windsor  
JCC of Windsor  
1641 Ouellete Avenue  
Windsor, ON N8X 1K9  
(519) 973-1772  
[www.jewishwindsor.org](http://www.jewishwindsor.org)

**Quebec**  
Montreal  
Ben Weider JCC  
5400 Westbury Avenue  
Montreal, QC H3W 2W8  
(514) 737-6551  
[www.ymywha.com](http://www.ymywha.com)

Montreal  
West Island JCC  
13101 Gouin Boulevard  
Pierrefonds, QC H8Z 1X1  
(514) 624-6750  
[www.ymywha.com](http://www.ymywha.com)

## Chapter 9

# Jewish Family Services

Ira Sheskin and Arnold Dashefsky

### 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](http://www.ajfca.org)

### *United States*

#### **Alabama**

Birmingham  
Collat Jewish Family Services  
3940 Montclair Road, Suite 205  
Birmingham, AL 35213  
(205) 879-3438  
[www.cjfsbham.org](http://www.cjfsbham.org)

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I. Sheskin

Department of Geography and Regional Studies, The Jewish Demography Project  
at The Sue and Leonard Miller Center for Contemporary Judaic Studies,  
University of Miami, Coral Gables, FL, USA  
e-mail: [isheskin@miami.edu](mailto:isheskin@miami.edu)

A. Dashefsky (✉)

Department of Sociology, The Center for Judaic Studies and Contemporary Jewish Life,  
University of Connecticut, Storrs, CT, USA  
e-mail: [arnold.dashefsky@uconn.edu](mailto:arnold.dashefsky@uconn.edu)

**Dothan**

Blumberg Family Jewish Community Services of Dothan

2733 Ross Clark Circle

Dothan, AL 36301

(334) 793-6855, ext. 270

[www.bfjcs.org](http://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](http://www.jfcsaz.org)

**Tucson**

Jewish Family & Children's Services of Southern Arizona

4301 East Fifth Street

Tucson, AZ 85711

(520) 795-0300

[www.jfcstucson.org](http://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](http://www.jfcs-eastbay.org)

**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](http://www.jfcslongbeach.org)

**Los Angeles**

Jewish Family Service of Los Angeles

3580 Wilshire Boulevard, Seventh Floor

Los Angeles, CA 90010

(323) 761-8800

[www.jfsla.org](http://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](http://www.jewishorangecounty.org)

Palm Springs  
Jewish Family Service of the Desert  
801 East Tahquitz Canyon Way, Suite 202  
Palm Springs, CA 92262  
(760) 325-4088  
[www.jfsdesert.org](http://www.jfsdesert.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](http://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  
San Francisco, CA 94115  
(415) 449-1200  
[www.jfcs.org/san-francisco](http://www.jfcs.org/san-francisco)

Santa Barbara  
Jewish Family Service of Greater Santa Barbara  
524 Chapala Street  
Santa Barbara, CA 93101  
(805) 957-1116  
[www.jewishsantabarbara.org](http://www.jewishsantabarbara.org)

Silicon Valley/San Jose  
Jewish Family Services of Silicon Valley  
14855 Oka Road, Suite 202  
Los Gatos, CA 95032  
(408) 556-0600  
[www.jfssv.org](http://www.jfssv.org)

Ventura  
Ventura County Jewish Family Service  
857 East Main Street  
Ventura, CA 93001  
(805) 641-6565  
[www.jfsvc.org](http://www.jfsvc.org)

**Colorado**

Denver  
Jewish Family Service of Colorado  
3201 South Tamarac Drive  
Denver, CO 80231  
(303) 597-5000  
[www.jewishfamilyservice.org](http://www.jewishfamilyservice.org)

**Connecticut**

Bridgeport  
Jewish Family Service  
325 Reef Road  
Fairfield, CT 06824  
(203) 366-5438  
[www.jfsct.org/jfs](http://www.jfsct.org/jfs)

Danbury  
Jewish Family Services  
69 Kenosia Avenue  
Danbury, CT 06810  
(203) 792-6353  
[www.thejf.org](http://www.thejf.org)

Greenwich  
Jewish Family Services of Greenwich  
One Holly Hill Lane  
Greenwich, CT 06830  
(203) 622-1881  
[www.jfsgreenwich.org](http://www.jfsgreenwich.org)

Hartford  
Jewish Family Services of Greater Hartford  
Harry and Jeanette Weinberg Community Services Building  
Zachs Campus  
333 Bloomfield Avenue, Suite A  
West Hartford, CT 06117  
(860) 236-1927  
[www.jfshartford.org](http://www.jfshartford.org)

New Haven  
Jewish Family Service of New Haven  
1440 Whalley Avenue  
New Haven, CT 06515  
(203) 389-5599  
[www.jfsnh.org](http://www.jfsnh.org)

Stamford  
Jewish Family Service  
733 Summer Street, Suite 602  
Stamford, CT 06901  
(203) 921-4161  
[www.ctjfs.org](http://www.ctjfs.org)

Western Connecticut  
Brownstein Jewish Family Service  
444 Main Street North  
Southbury, CT 06488  
(203) 267-3177, ext. 310  
[www.jfed.net](http://www.jfed.net)

**Delaware**

Wilmington  
Jewish Family Services of Delaware  
99 Passmore Road  
Wilmington, DE 19803  
(302) 478-9411  
[www.jfsdelaware.org](http://www.jfsdelaware.org)

**Florida**

Broward County  
Jewish Family Service of Broward County  
100 South Pine Island Road, Suite 230  
Plantation, FL 33324  
(954) 370-2140  
[www.jfsbroward.org](http://www.jfsbroward.org)

Jacksonville  
Jewish Family & Community Services  
6261 Dupont Station Court, East  
Jacksonville, FL 32217  
(904) 448-1933  
[www.jfcsjax.org](http://www.jfcsjax.org)



## Miami

Jewish Community Services of South Florida

735 NE 125th Street

North Miami, FL 33161

(305) 576-6550

[www.jcsfl.org](http://www.jcsfl.org)

## Naples

Jewish Family &amp; Community Services of Southwest Florida

5025 Castello Drive

Naples, FL 34103

(239) 325-4444

[www.jfcswfl.org](http://www.jfcswfl.org)

## Orlando

Jewish Family Services of Greater Orlando

The George Wolly Center

2100 Lee Road

Winter Park, FL 32789

(407) 644-7593

[www.jfsorlando.org](http://www.jfsorlando.org)

## Sarasota

Jewish Family &amp; Children's Service of Sarasota-Manatee

Harry &amp; Jeanette Weinberg Campus

2688 Fruitville Road

Sarasota, FL 34237

(941) 366-2224

[www.jfcs-cares.org/web](http://www.jfcs-cares.org/web)

## South Palm Beach

Ruth Rales Jewish Family Service

21300 Ruth &amp; Baron Coleman Boulevard

Boca Raton, FL 33428

(561) 852-3333

[www.ruthralesjfs.org](http://www.ruthralesjfs.org)

## St. Petersburg

Gulf Coast Jewish Family &amp; Community Services

14041 Icot Boulevard

Clearwater, FL 33760

(727) 479-1800

[www.gulfcoastjewishfamilyandcommunityservices.org](http://www.gulfcoastjewishfamilyandcommunityservices.org)

**Tampa**

Tampa Jewish Family Services  
13009 Community Campus Drive  
Tampa, FL 33625  
(813) 960-1848  
[www.tjfs.org](http://www.tjfs.org)

**West Palm Beach**

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](http://www.jfcsonline.com)

**Georgia**

Atlanta  
Jewish Family & Career Services of Atlanta  
4549 Chamblee Dunwoody Road  
Atlanta, GA 30338  
(770) 677-9300  
[www.yourtoolsforliving.org](http://www.yourtoolsforliving.org)

**Savannah**

Jewish Family Services  
5111 Abercorn Street  
Savannah, GA 31405  
(912) 355-8111  
[www.savj.org](http://www.savj.org)

**Illinois**

Chicago  
Jewish Child & Family Services  
216 West Jackson Boulevard, Suite 800  
Chicago, IL 60606  
(855) 275-5237  
[www.jcfs.org](http://www.jcfs.org)

**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](http://www.jfskc.org)

**Kentucky**

Lexington

Jewish Family Services

1050 Chinoe Road, Suite 112

Lexington, KY 40502

(859) 268-0672

[www.jewishlexington.org](http://www.jewishlexington.org)

Louisville

Jewish Family &amp; Career Services

Louis and Lee Roth Family Center

2821 Klempner Way

Louisville, KY 40205

(502) 452-6341

[www.jfclsouthern.org](http://www.jfclsouthern.org)**Louisiana**

New Orleans

Jewish Children's Regional Service

Executive Tower

3500 North Causeway Boulevard, Suite 1120

Metairie, LA 70002

(504) 828-6334

[www.jcrs.org](http://www.jcrs.org)

New Orleans

Jewish Family Service of Greater New Orleans

3330 West Esplanade Avenue, Suite 600

Metairie, LA 70002

(504) 831-8475

[www.jfsneworleans.org](http://www.jfsneworleans.org)**Maine**

Portland

Jewish Family Services

57 Ashmont Street

Portland, ME 04103

(207) 772-1959

[www.mainejewish.org](http://www.mainejewish.org)**Maryland/District of Columbia**

Baltimore

Jewish Community Services

5750 Park Heights Avenue

Baltimore, MD 21215

(410) 466-9200

[www.jcsbaltimore.org](http://www.jcsbaltimore.org)

Rockville/Washington  
Jewish Social Service Agency  
200 Wood Hill Road  
Rockville, MD 20850  
(301) 838-4200  
[www.jssa.org](http://www.jssa.org)

**Massachusetts**

Boston  
Jewish Family & Children's Service  
1430 Main Street  
Waltham, MA 02451  
(781) 647-5327  
[www.jfcsboston.org](http://www.jfcsboston.org)

Boston  
Jewish Family Service of Metrowest  
475 Franklin Street, Suite 101  
Framingham, MA 01702  
(508) 875-3100  
[www.jfsmw.org](http://www.jfsmw.org)

Worcester  
Jewish Family Service of Worcester  
646 Salisbury Street  
Worcester, MA 01609  
(508) 755-3101  
[www.jfsworcester.org](http://www.jfsworcester.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](http://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

Flint  
Jewish Community Services  
619 Wallenberg Street  
Flint, MI 48502  
(810) 767-5922  
[www.jcsflint.org](http://www.jcsflint.org)

**Minnesota**

Minneapolis

Jewish Family and Children's Service of Minneapolis

13100 Wayzata Boulevard

Minnetonka, MN 55305

(952) 546-0616

[www.jfcsmpls.org](http://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](http://www.jfssp.org)

**Missouri**

St. Louis

Jewish Family & Children's Service

10950 Schuetz Road

St. Louis, MO 63146

(314) 993-1000

[www.jfcs-stl.org](http://www.jfcs-stl.org)

**Nebraska**

Omaha

Jewish Family Service

333 South 132nd Street

Omaha, NE 68154

(402) 330-2024

[www.jfsomaha.com](http://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](http://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](http://www.jfsatlantic.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](http://www.jfscifton.org)

Greater MetroWest

Jewish Family Service of Metro West New Jersey

256 Columbia Turnpike, Suite 105

Florham Park, NJ 07932

(973) 765-9050

[www.jfsmetrowest.org](http://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](http://www.jfvs.org)

Northern New Jersey

Jewish Family Service of Bergen and North Hudson

1485 Teaneck Road

Teaneck, NJ 07666

(201) 837-9090

[www.jfsbergen.org](http://www.jfsbergen.org)

Northern New Jersey

Jewish Family Service of North Jersey

One Pike Drive

Wayne, NJ 07470

(973) 595-0111

[www.jfsnorthjersey.org](http://www.jfsnorthjersey.org)

Ocean County

Jewish Family & Children Service of Ocean County

301 Madison Avenue

Lakewood, NJ 08701

(732) 363-8010

[www.jewishoceancounty.org](http://www.jewishoceancounty.org)

Princeton/Mercer-Bucks

Jewish Family & Children's Service of Greater Mercer County

707 Alexander Road, Suite 102

Princeton, NJ 08540

(609) 987-8100

[www.jfcsonline.org](http://www.jfcsonline.org)

Somerset, Hunterdon & Warren  
Jewish Family Services of Somerset, Hunterdon and Warren Counties  
150-A West High Street  
Somerville, NJ 08876  
(908)725-7799  
[www.jewishfamilysvc.org](http://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](http://www.jfcssnj.org)

**New York (Outside New York Metropolitan Area)**

Buffalo  
Jewish Family Service of Buffalo & Erie County  
70 Barker Street  
Buffalo, NY 14209  
(716) 883-1914  
[www.jfsbuffalo.org](http://www.jfsbuffalo.org)

Dutchess County  
Jewish Family Services of Dutchess County  
110 South Grand Avenue  
Poughkeepsie, NY 12603  
(845) 471-9817  
[www.jewishdutchess.org](http://www.jewishdutchess.org)

Northeastern New York  
Jewish Family Services of Orange County  
877 Madison Avenue  
Albany, NY 12208  
(518) 482-8856  
[www.jfsnyny.org](http://www.jfsnyny.org)

Orange County  
Jewish Family Service of Orange County  
720 Route 17M  
Middletown, NY 10940  
(845) 341-1173  
[www.jfsorange.org](http://www.jfsorange.org)

Rochester  
Jewish Family Service of Rochester  
441 East Avenue  
Rochester, NY 14607  
(585) 461-0110  
[www.jfsrochester.org](http://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](http://www.rjfs.org)

Syracuse  
Syracuse Jewish Family Service  
Hodes Way  
4101 East Genesee Street  
Syracuse, NY 13214  
(315) 446-9111  
[www.sjfs.org](http://www.sjfs.org)

Ulster County  
Jewish Family Services of Ulster County  
280 Wall Street  
Kingston, NY 12401  
(845) 338-2980  
[www.jfsulster.org](http://www.jfsulster.org)

**New York Metropolitan Area**

Brooklyn  
Jewish Child Care Association  
858 East 29th Street  
Brooklyn, NY 11210  
(917) 808-4800  
[www.jccany.org](http://www.jccany.org)

Manhattan  
Jewish Board of Family and Children's Services  
135 West 50th Street  
New York, NY 10020  
(212) 582-9100  
[www.jbfcs.org](http://www.jbfcs.org)

Nassau County  
Project Extreme  
335 Central Avenue  
Lawrence, NY 11559  
(516) 612-3922  
[www.projectextreme.org](http://www.projectextreme.org)



**North Carolina**

Charlotte

Jewish Family Services

Shalom Park

5007 Providence Road, Suite 105

Charlotte, NC 28226

(704) 364-6594

[www.jfscharlotte.org](http://www.jfscharlotte.org)

Durham

Jewish Family Services

1937 West Cornwallis Road

Durham, NC 27705

(919) 354-4955

[www.shalomdch.org](http://www.shalomdch.org)

Greensboro

Jewish Family Services

5509-C West Friendly Avenue

Greensboro, NC 27410

(336) 852-4829

[www.shalomgreensboro.org](http://www.shalomgreensboro.org)

Raleigh-Cary

Jewish Family Services

8210 Creedmoor Road, Suite 204

Raleigh, NC 27613

(919) 676-2200, ext. 120

[www.shalomraleigh.org](http://www.shalomraleigh.org)

Western North Carolina

Jewish Family Services of Western North Carolina

Asheville Jewish Community Center

236 Charlotte Street

Asheville, NC 28801

(828) 253-2900

[www.jfswnc.org](http://www.jfswnc.org)**Ohio**

Akron

Jewish Family Service

750 White Pond Drive

Akron, OH 44320

(330) 867-3388

[www.jewishakron.org](http://www.jewishakron.org)

Canton

Jewish Family Services

432 30th Street NW

Canton, OH 44709

(330) 445-2402

[www.jewishcanton.org](http://www.jewishcanton.org)

Cincinnati

Jewish Family Service of the Cincinnati Area

8487 Ridge Road

Cincinnati, OH 45236

(513) 469-1188

[www.jfscinti.org](http://www.jfscinti.org)

Cleveland

Jewish Family Service Association of Cleveland

The PDC Building

3659 South Green Road, Suites 316/322

Beachwood, OH 44122

(216) 292-3999

[www.jfsa-cleveland.org](http://www.jfsa-cleveland.org)

Columbus

Jewish Family Services

1070 College Avenue

Columbus, OH 43209

(614) 231-1890

[www.jfscolumbus.org](http://www.jfscolumbus.org)

Toledo

Jewish Family Service

6505 Sylvania Avenue, Suite A

Sylvania, OH 43560

(419) 885-4461

[www.jewishtoledo.org](http://www.jewishtoledo.org)

Youngstown

Jewish Family Services

517 Gypsy Lane

Youngstown, OH 44504

(330) 746-7929

[www.jewishyoungstown.org](http://www.jewishyoungstown.org)

**Oregon**

Portland

Jewish Family &amp; Child Service

1221 Southwest Yamhill Street, Suite 301

Portland, OR 97205

(503) 226-7079

[www.jfcs-portland.org](http://www.jfcs-portland.org)**Pennsylvania**

Allentown

Jewish Family Service of the Lehigh Valley

2004 Allen Street

Allentown, PA 18104

(610) 821-8722

[www.jewishfamilyservice-lv.org](http://www.jewishfamilyservice-lv.org)

Harrisburg

Jewish Family Service of Greater Harrisburg

333 North Front Street

Harrisburg, PA 17110

(717) 233-1681

[www.jfsofhbg.org](http://www.jfsofhbg.org)

Lackawanna County

Jewish Family Service of Lackawanna County

615 Jefferson Avenue, Suite 204

Scranton, PA 18510

(570) 344-1186

[www.jfsoflackawanna.org](http://www.jfsoflackawanna.org)

Philadelphia

Jewish Family and Children's Service of Greater Philadelphia

2100 Arch Street, 5th Floor

Philadelphia, PA 19103

(267) 256-2100

[www.jfcsphilly.org](http://www.jfcsphilly.org)

Pittsburgh

Jewish Family &amp; Children's Service of Pittsburgh

5743 Bartlett Street

Pittsburgh, PA 15217

(412) 422-7200

[www.jfcsphg.org](http://www.jfcsphg.org)

Wilkes-Barre  
Jewish Family Service of Greater Wilkes-Barre  
60 South River Street  
Wilkes-Barre, PA 18702  
(570) 824-4646  
[www.jewishwilkes-barre.org](http://www.jewishwilkes-barre.org)

York  
Jewish Family Services of York  
2000 Hollywood Drive  
York, PA 17403  
(717) 843-5011  
[www.jfsyork.org](http://www.jfsyork.org)

**Rhode Island**

**South Carolina**  
Charleston  
Charleston Jewish Social Services  
1645 Raoul Wallenberg Boulevard  
Charleston, SC 29407  
(843) 614-6494  
[www.jewishcharleston.org](http://www.jewishcharleston.org)

Columbia  
Jewish Family Service  
306 Flora Drive  
Columbia, SC 29223  
(803) 787-2023, ext. 220  
[www.jewishcolumbia.org](http://www.jewishcolumbia.org)

**Tennessee**  
Chattanooga  
Care Network  
5461 North Terrace Road  
Chattanooga, TN 37411  
(423) 493-0270  
[www.jewishchattanooga.com](http://www.jewishchattanooga.com)

Knoxville  
Knoxville Jewish Family Services  
6800 Deane Hill Drive  
Knoxville, TN 37919  
(865) 690-6343, ext. 18  
[www.jewishknoxville.org](http://www.jewishknoxville.org)

**Memphis**

Jewish Family Service

6560 Poplar Avenue

Memphis, TN 38138

(901) 767-8511

[www.jfsmemphis.org](http://www.jfsmemphis.org)**Nashville**

Jewish Family Service of Nashville and Middle Tennessee

801 Percy Warner Boulevard, Suite 103

Nashville, TN 37205

(615) 356-4234

[www.jfsnashville.org](http://www.jfsnashville.org)**Texas****Austin**

11940 Jollyville Road, Suite 110

South Austin, TX 78759

(512) 250-1043

[www.shalomaustin.org](http://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](http://www.jfsdallas.org)**El Paso**

Jewish Family and Children's Service

401 Wallenberg Drive

El Paso, TX 79912

(915) 581-3256

[www.jfcselpaso.org](http://www.jfcselpaso.org)**Fort Worth**

Jewish Family Services of Fort Worth and Tarrant County

4049 Kingsridge Road

Fort Worth, TX 76109

(817) 569-0898

[www.tarrantfederation.org/JFS.htm](http://www.tarrantfederation.org/JFS.htm)

**Houston**

Jewish Family Service  
4131 South Braeswood  
Houston, TX 77025  
(713) 667-9336  
[www.jfshouston.org](http://www.jfshouston.org)

**San Antonio**

Jewish Family Service of San Antonio, Texas  
12500 NW Military Highway, Suite 250  
San Antonio, TX 78231  
(210) 302-6920  
[www.jfs-sa.org](http://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](http://www.jfsutah.org)

**Virginia**

Tidewater/Virginia Peninsula  
Jewish Family Service of Tidewater  
260 Grayson Road  
Virginia Beach, VA 23462  
(757) 321-2222  
[www.jfshamptonroads.org](http://www.jfshamptonroads.org)

**Washington**

Seattle  
Jewish Family Service  
1601 16th Avenue  
Seattle, WA 98122  
(206) 461-3240  
[www.jfsseattle.org](http://www.jfsseattle.org)

Spokane  
Spokane Area Jewish Family Services  
1322 East 30th Avenue  
Spokane, WA 99203  
(509) 747-7394  
[www.sajfs.org](http://www.sajfs.org)

### **Wisconsin**

Madison  
Jewish Social Services of Madison  
6434 Enterprise Lane  
Madison, WI 53719  
(608) 278-1808  
[www.jssmadison.org](http://www.jssmadison.org)

Milwaukee  
Jewish Family Services  
1300 North Jackson Street  
Milwaukee, WI 53202  
(414) 390-5800  
[www.jfsmilw.org](http://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](http://www.jfsc.org)

Edmonton  
Jewish Family Services Edmonton  
10235 124th Street, Suite 200  
Edmonton, AB T5N 1P9  
(780) 454-1194  
[www.jfse.org](http://www.jfse.org)

### **British Columbia**

Vancouver  
Jewish Family Service Agency  
305-1985 West Broadway  
Vancouver, BC V6J 4Y3  
(604) 257-5151  
[www.jfsa.ca](http://www.jfsa.ca)

**Manitoba**

Winnipeg  
Jewish Child & Family Service  
123 Doncaster Street, Suite C200  
Winnipeg, MB R3N 2B2  
(204) 477-7430  
[www.jcfswinnipeg.org](http://www.jcfswinnipeg.org)

**Ontario**

Hamilton  
Hamilton Jewish Social Services  
30 King Street East  
Dundas, ON L9H 5G6  
(905) 627-9922, ext. 21  
[www.hamiltonjss.org/index.html](http://www.hamiltonjss.org/index.html)

Ottawa  
Jewish Family Services of Ottawa  
2255 Carling Avenue, Suite 300  
Ottawa, ON K2B 7Z5  
(613) 722-2225  
[www.jfsottawa.com](http://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](http://www.jfandcs.com)

Toronto  
JIAS (Jewish Immigrant Aid Services), Toronto  
4600 Bathurst Street, Suite 325  
Toronto, ON M2R 3V3  
(416) 630-6481  
[www.jiastoronto.org](http://www.jiastoronto.org)

**Quebec**

Montreal  
Agence Ometz  
1 Cummings Square  
(5151 Côte Ste-Catherine Road)  
Montreal, QC H3W 1M6  
(514) 342-0000  
[www.ometz.ca](http://www.ometz.ca)



# Chapter 10

## National Jewish Organizations

Ira Sheskin and Arnold Dashefsky

**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 Education Organizations  
Informal Jewish Education Organizations  
Jewish Outreach Organizations  
Israel-Related Humanitarian Organizations  
Israel-Related Political Organizations  
Organizations Supporting Specific Israeli Institutions  
Other Israel-Related Organizations  
Jewish Holocaust Organizations  
Jewish Community Relations Organizations  
Jewish Philanthropy-Promoting Organizations  
Jewish Philanthropic Foundations  
Overseas Aid Organizations  
Sephardic Organizations  
Russian/FSU Organizations  
Other Jewish National Origin Organizations

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I. Sheskin

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A. Dashefsky (✉)

Department of Sociology, The Center for Judaic Studies and Contemporary Jewish Life,  
University of Connecticut, Storrs, CT, USA  
e-mail: arnold.dashefsky@uconn.edu

Yiddish Organizations  
 Jewish LGBT or GLBT Organizations  
 Jewish Cultural Organizations  
 Jewish History/Heritage Organizations  
 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 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. 21.
3. The inclusion of an organization does not imply that the editors share the viewpoints espoused by that organization.

## **Jewish Denominational Organizations**

**National Council of Synagogues (NCS)** (formerly the **Synagogue Council of America** (1926) (1999). NCS is a partnership of the Reform, Conservative, and Reconstructionist movements in Judaism dealing with interreligious affairs on a national level. The NCS believes that religious bodies need to talk to one another, dialogue with each other, and share ideas, insights and values if religions are to play a role in building a better society. It collectively represents over 2,500 rabbis and 1,500 synagogues. Since its creation, the NCS has been a significant voice and increasingly a recognized address in the Jewish community for engagement in interfaith dialogue, collaborative social and public policy initiatives, and the advancement of intergroup relations through the sharing of the legacy of Jewish tradition and its contribution to the evolution of America society. ([www.nationalcouncilofsynagogues.org](http://www.nationalcouncilofsynagogues.org))

### ***Orthodox***

**Agudath Israel of America (AIA)** (1922). 42 Broadway, New York, NY 10004. (212) 797-9000. AIA mobilizes Orthodox Jews to cope with Jewish problems in the

spirit of the Torah; speaks out on contemporary issues from an Orthodox viewpoint; sponsors a broad range of projects aimed at enhancing religious living, education, children's welfare, protection of Jewish religious rights, outreach to the assimilated and to Jews from the former Soviet Union, and social services. It 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. Suborganizations: N'shei Agudath Israel (Women's Division), Pirchei Agudath Israel (Children's Division), Bnos Agudath Israel (Girls' Division), Zeirei Agudath Israel (Youth Division). ([www.facebook.com/pages/Agudath-Israel-of-America/111192192234640](http://www.facebook.com/pages/Agudath-Israel-of-America/111192192234640))

**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](http://www.jofa.org))

**National Council of Young Israel (NCYI)** (1912). 111 John Street, New York, NY 10038. (212) 929-1525. NCYI is a coordinating agency for nearly 150 Orthodox congregations. 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; seeks to instill in American youth an understanding and appreciation of the ethical and spiritual values of Judaism. 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. Suborganizations: American Friends of Young Israel in Israel, Young Israel Department of Youth and Young Adults Activities. ([www.youngisrael.org](http://www.youngisrael.org))

**Orthodox Union (OU)** (formerly the **Union of Orthodox Jewish Congregations of America**) (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. Suborganizations: national OU kashrut supervision and certification service, OU Advocacy Center, NCSY, Yachad, the National Jewish Council for the Disabled, the Israel Center in Jerusalem, the Torah Center in the Ukraine, the New Young Leadership Division, Pardes, and the Women's Branch. ([www.ou.org](http://www.ou.org))

### *Traditional*

**Union for Traditional Judaism** (1984). 668 American Legion Drive, Teaneck, NJ 07666. (201) 801-0707. Through innovative outreach programs, the Union for

Traditional Judaism seeks to bring the greatest possible number of Jews closer to an open-minded observant Jewish lifestyle. It supports and encourages traditional Jewish practice among individuals, congregations, institutions, scholars and religious leaders across the spectrum of the Jewish community. Activities include Kashrut Initiative, Operation Pesah, the Panel of Halakhic Inquiry. ([www.utj.org](http://www.utj.org))

### *Conservative*

**Federation of Jewish Men's Clubs** (1929). 475 Riverside Drive, Suite 832, New York, NY 10115. (212) 749-8100. The international umbrella organization for a confederation of more than 250 men's auxiliaries serving over 20,000 men in North America, although the influence of FJMC's programs and contributions is felt worldwide. It is affiliated with the Conservative/Masorti Movement and promotes principles of Conservative Judaism; develops family education and leadership training programs; offers the Art of Jewish Living series and Yom HaShoah Home Commemoration; sponsors Hebrew literacy adult-education program; presents awards for service to American Jewry. ([www.fjmc.org](http://www.fjmc.org))

**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](http://www.masorti.org))

**The United Synagogue of Conservative Judaism** (USCJ) (1913). 820 Second Avenue, 10th Floor, New York, NY 10017. (212) 533-7800. USCJ is an international organization and the primary organization of over 600 congregations practicing Conservative Judaism in North America. 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. Suborganizations: Commission on Jewish Education, Commission on Social Action and Public Policy, Kadima, North American Association of Synagogue Executives, The Schechter Day School Network, United Synagogue Youth. ([www.uscj.org](http://www.uscj.org))

**Women's League for Conservative Judaism** (1918). 475 Riverside Drive, Suite 820, New York, NY 10115. (212) 870-1260. Parent body of Conservative (Masorti) women's synagogue groups and sisterhoods in US, Canada, Puerto Rico, Mexico, and Israel; provides programs and resources in Jewish education, social action, Israel affairs, American and Canadian public affairs, leadership training, community service programs for persons with disabilities, conferences on world affairs,

study institutes, publicity techniques; publishes books of Jewish interest; contributes to support of Jewish Theological Seminary of America. ([www.wlcj.org](http://www.wlcj.org))

**World Council of Conservative/Masorti Synagogues** (1957). 3080 Broadway, New York, NY 10027. (212) 280-6039. Builds, renews, and strengthens Jewish life throughout the world. ([www.masortiworld.org](http://www.masortiworld.org))

### *Jewish Renewal*

**ALEPH: Alliance for Jewish Renewal** (1962, 1993). 7000 Lincoln Drive, #B2, Philadelphia, PA 19119. (215) 247-9700. 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 our hearts. 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](http://www.aleph.org))

### *Reform*

**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](http://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. A network of congregations, lay leaders, clergy and professionals 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 that include the Conference of Presidents of Major American Jewish Organizations and the Jewish Council for Public Affairs. Provides religious, educational, cultural, and administrative programs, and camping, Birthright, travel, and youth group experiences. Suborganizations: American Conference of Cantors, Commission on Synagogue Management, Department of Jewish Education, National Association for Temple Administration,

National Association of Temple Educators, Men of Reform Judaism, Women of Reform Judaism, Youth Division, Keshet, and North American Federation of Temple Youth Camp. ([www.urj.org](http://www.urj.org))

**World Union for Progressive Judaism** (1926). 633 Third Avenue New York, NY 10017. (212) 452-6530. International umbrella organization of the Reform, Liberal, Progressive and Reconstructionist movements, serving more than 1,200 congregations with 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, organizes international conferences of Liberal Jews. ([www.wupj.org](http://www.wupj.org))

### *Havurah*

**National Havurah Committee** (1979). 7135 Germantown Avenue, Philadelphia, PA 19119. (215) 248-1335. 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. Maintains a directory of North American havurot and sponsors a week-long summer institute, regional weekend retreats. ([www.havurah.org](http://www.havurah.org))

### *Secular/Humanist*

**Congress of Secular Jewish Organizations** (1970). 320 Claymore Boulevard, Cleveland, OH 44143. (866) 874-8608. An international organization focused 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 our people's past and enriching our present Jewish lives. These programs include study of our tradition, history, literature, music, art, languages (Yiddish as a vital instrument of expression of a significant period of our history; Hebrew as it relates to modern Israel; and other Jewish languages created in the Diaspora). Creative approaches to holiday celebrations provide an opportunity to reflect upon our cultural and historic heritage and to relate their significance to present-day life. ([www.csjo.org](http://www.csjo.org))

**International Federation of Secular & Humanistic Judaism** (1986). 1777 T Street, Washington, DC 20009. (202) 248-8085. Humanistic and Secular Jews understand Judaism as the human-centered history, culture, civilization, ethical values, and

shared experience of the Jewish people. For us, the message of Jewish history is that we have the power and the responsibility to take control of our own lives. This organization serves as a collective voice which links national organizations in Israel, the US, Canada, Mexico, Argentina, Uruguay, Australia, Belgium, France, Italy, Sweden and the countries of the former Soviet Union. Its goals are to reach out to secular and humanistic Jews and offer communities where they can affirm Judaism, celebrate Jewish identity, educate children about their rich and vibrant heritage, and fully participate in Jewish life. IFSHJ develops awareness of Secular and Humanistic Judaism by serving as a resource and for general information, and developing literature, conferences, and communications that promote philosophy of Secular and Humanistic Judaism in the world community. ([www.ifshj.net](http://www.ifshj.net))

**International Institute for Secular Humanistic Judaism** (1985). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. Its two primary purposes are to commission and publish educational materials and to train rabbis, leaders, teachers, and spokespersons for the movement. The Institute has an office in Israel and one in Detroit and offers educational and training programs in Israel, the US, and the countries of the former Soviet Union. The Detroit office offers the Rabbinic Program, the Leadership Program, and the Adult Education Program. The IISHJ includes faculty members of major universities throughout the world who serve as part-time lecturers and instructors. Distinguished writers, intellectuals, and ordained Secular Humanistic Rabbis also serve as faculty. ([www.iishj.org](http://www.iishj.org))

**Society for Humanistic Judaism** (1969). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478-7610. Its mission is to mobilize people to celebrate Jewish identity and culture consistent with a humanistic philosophy of life, independent of supernatural authority. Humanistic Judaism embraces a human-centered philosophy that combines the celebration of Jewish culture and identity with an adherence to humanistic values and ideas, and offers a non-theistic alternative in contemporary Jewish life. As the central body for the Humanistic Jewish Movement in North America, the Society assists in organizing new communities, supporting its member communities, and in providing a voice for Humanistic Jews. It gathers and creates educational and programmatic materials, including holiday and life cycle celebrations. It sponsors training programs and conferences for its members. HuJews, the Humanistic Youth Group, offers programs for teens and young adults, including an annual conclave. ([www.shj.org](http://www.shj.org))

### *Applied Judaism*

**Society of Jewish Science: The Center for Applied Judaism** (1922). 109 East 39th Street; New York, NY 10016. (212) 682-2626. Jewish Science is a religious movement within Judaism, institutionalized by Rabbi Morris Lichtenstein, that aims to intensify the spiritual consciousness of the Jew, to reveal to him or her the resources for health, serenity, success and peace of mind that are to be found within

his or her own faith. It is an interpretation of Jewish philosophy that was originally conceived by Rabbi Alfred G. Moses in the early 1900s in response to the growing influence of Christian Science and the New Thought Movement. Jewish Science's theological concepts, principles of daily living, worship, and ritual are all grounded in Jewish thought. Every aspect of Jewish Science has its roots in Jewish tradition, whether Biblical or Rabbinic. Jewish Science is compatible and in harmony with all branches of Judaism. Jewish Science uses the concepts, tenets, and principles of Judaism to raise the religious and spiritual consciousness of the Jewish people. When applied to daily living, these practices help to eliminate and conquer the mysteries and problems of everyday life. Jewish Science helps to obtain a secure, joyous, peaceful, pragmatic yet spiritual life. Jewish Science also focuses on the healing traditions that are found within Judaism. ([www.appliedjudaism.org](http://www.appliedjudaism.org))

### *Trans-denominational*

**Synagogue 3000** (formerly **Synagogue 2000**) (1994). 7120 Hayvenhurst Avenue, Suite 206, Van Nuys, CA 91406. (646) 783-1978. 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. ([www.synagogue3000.org](http://www.synagogue3000.org))

## **Jewish Clergy-Related Organizations**

### *Orthodox*

**Cantorial Council of America** (1960). Philip and Sarah Belz School of Jewish Music, 500 West 185th Street, New York, NY 10033. (212) 960-5353. The Cantorial Council of America (CCA) was originally formed as an affiliate organization of the then Cantorial Training Institute-CTI (now the Philip and Sarah Belz School of Jewish Music) at Yeshiva University. The CCA began as a way of providing professional and social resources to Orthodox cantors around the country. Today it has grown into a worldwide organization. The members of the CCA 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, and have featured distinguished scholars in every realm of Jewish and secular education. In conjunction with Yeshiva University's Philip and Sarah Belz School of Jewish Music, the CCA publishes the annual *Journal of Jewish Music and Liturgy*, which sets a standard of scholarship in its field. In addition, CCA sponsors cantor-in-residence and outreach programs around the country in order 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](http://www.yu.edu/belz/cantorial-council))



**Central Rabbinical Congress of the USA and Canada** (1952). 85 Division Avenue, Brooklyn, NY 11211. (718) 384-6765. The Central Rabbinical Congress of the USA and Canada (CRC; in Hebrew: Hisachdus HaRabbonim DeArtzos HaBris VeCanada), founded by Rabbi Joel Teitelbaum, is a rabbinical organization that is a consortium of various Orthodox Jewish groups including the Satmar Hasidic group. The CRC has consistently opposed Zionism and the actions of the Zionists, issuing statements, advertisements and organizing protests. It is identified with the most conservative wings of Haredi Judaism in America. It is centered in New York's Kiryas Joel, Williamsburg, and Boro Park. The CRC has close relations with the Edah HaChareidis of Jerusalem, and can be closely compared to it, representing the same conservative wings of the Haredi world that the Edah represents in Jerusalem. The CRC also provides kosher food certification and serves as a religious court whose typical cases deal with marital and business disputes in the Satmar, Pupa, and Satmar affiliated Hasidic communities. (No website)

**International Rabbinic Fellowship** (2008). Rabbi Jason Herman, IRF Executive Director, New York, NY 10001. (917) 751-5265. The International Rabbinic Fellowship (IRF), founded by Rabbis Avi Weiss and Marc D. Angel, is a group of Orthodox rabbis who come together for serious study of Torah and halacha, for open and respectful discussion, and to advocate policies and implement actions on behalf of world Jewry and humankind. One of its major concerns is the professional and spiritual well being of its members. As such the IRF is dedicated to providing advice, programming ideas and general support to IRF members. The IRF is committed to: (1) the creation of "safe space" where every participant feels comfortable voicing his opinion; (2) bringing together Orthodox rabbis from the Jewish diaspora and from Israel to put a wide range of opinions on the table in terms of halacha, hashkafa, and public policy; (3) the right, responsibility and autonomy of individual rabbis to decide matters of halacha for their communities; (4) religious Zionism, recognizing the centrality of the land of Israel and the State of Israel to world Jewry; and (5) affirming the shared divine image (tzelem Elokim) of all people, a responsibility to improve the world, and a capacity to be enriched by it. The IRF is a Modern Orthodox rabbinic association. ([www.internationalrabbinicfellowship.org](http://www.internationalrabbinicfellowship.org))

**Rabbinical Alliance of America (Igud Harabonim)** (1942). 305 Church Avenue, Brooklyn, NY 11218. (718) 871-4543. A national rabbinic organization with over 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 to defend the welfare of Jews the world over. Also has Beth Din Rabbinical Court for Jewish divorces, litigation, marriage counseling, and family problems. ([www.rabbinicalalliance.org](http://www.rabbinicalalliance.org))

**Rabbinical Council of America** (1923). 305 Seventh Avenue, 12th Floor, New York, NY 10001. (212) 807-9000. Advances the cause and the voice of Torah and the rabbinic tradition by promoting the welfare, interests, and professionalism of

Orthodox rabbis all 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, provides placement services, counseling and mentoring services for rabbis, continuing rabbinic education courses, multiple listservs and group email communications, extensive on-line resources (under development), special convention learning sessions, weekly homiletic materials mailings, members' pension plans, Beth Din-related services, cemetery purchases in Israel, and a variety of rabbinic texts and resources used by rabbis in the course of their work. ([www.rabbis.org](http://www.rabbis.org))

**Union of Orthodox Rabbis of the United States and Canada—Agudath Harabonim** (UOR) (1902). 235 East Broadway, New York, NY 10002. (212) 964-6337. Rabbis belonging to the Union are more conservative than those belonging to the much larger Rabbinical Council of America, many of whose members represent the “Modern Orthodox” movement that attempts to reconcile Orthodox Judaism with contemporary social and cultural life. Union members consist almost exclusively of European-trained, Yiddish-speaking rabbis, with what could be described as having a Haredi world view (often referred to by outsiders as ultra-Orthodox). The organization has not shied away from controversy. On June 12, 1945, at Hotel McAlpin in New York City, the Union formally assembled to excommunicate from Judaism what it deemed to be the community's most heretical voice: Rabbi Mordecai Kaplan, the man who eventually would become the founder of Reconstructionist Judaism. Kaplan, a critic of both Orthodox and Reform Judaism, believed that Jewish practice should be reconciled with modern thought, a philosophy reflected in his “Sabbath Prayer Book.” Kaplan's prayer book was burned, according to a *New York Times* article that publicized the event. In June 2012, Rabbi Yehuda Levin, an Orthodox Jewish leader who often functions as a spokesman for the Rabbinical Alliance of America and the Union of Orthodox Rabbis of the US and Canada, reportedly told LifeSiteNews that he is ashamed of the “depravity” and “total cravenness” of the adoption by the Conservative Movement's Rabbinical Assembly's Committee on Jewish Law and Standards of guidelines for performing same-sex “marriages.” The UOR seeks to foster and promote Torah-true Judaism in the US and Canada, assists in the establishment and maintenance of yeshivot in the US, maintains a committee on marriage and divorce and aids individuals with marital difficulties, disseminates knowledge of traditional Jewish rites and practices, publishes regulations on synagogue structure, and maintains rabbinical court for resolving individual and communal conflicts. (No website)

**Vaad HaRabbonim of America/American Board of Rabbis**. 292 5th Avenue, 4th Floor, New York, NY 10001. (212) 714-3598. The Vaad HaRabbonim of America promotes Jewish unity through advocacy of religious and human rights for the Jewish people throughout the world. It is an Orthodox rabbinical organization dedicated to the dissemination of authentic (halachic) 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 has the zealous fortitude to tackle. Rabbis are invited to join for professional membership, placement, and support services. The Vaad HaRabbonim of America 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, kashrut certification/kosher supervision, international lecture bureau/scholar-in-residence speakers, pulpit and yeshiva principal placement, and pastoral counseling. ([www.vaadharabbonim.com](http://www.vaadharabbonim.com))

### *Conservative*

**The Cantors Assembly** (1947). 3080 Broadway, Suite 613, New York, NY 10027. (212) 678-8834. The largest body of Hazzanim in the world, it is the professional organization of Cantors which serves the Jewish world. The office is located at the Jewish Theological Seminary and affiliated with the United Synagogue of Conservative Judaism, and is the official placement agency for Hazzanim in the Conservative Movement. It strives to serve congregations and hazzanim fairly and diligently with equal concern for the needs of both.

Its principles are to help its members serve the spiritual and religious needs of their congregants, 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. ([www.cantors.org](http://www.cantors.org))

**The Rabbinical Assembly** (1901). 3080 Broadway, New York, NY 10027. (212) 280-6000. The international association of Conservative/Masorti rabbis, which includes rabbis ordained at the seminaries of the Conservative/Masorti movement as well as rabbis of other accredited rabbinical schools who accept the tenets of Conservative Judaism. Its mandate is to kindle the passion of the Jewish People in the service of God, Torah and Klal Yisrael, to strengthen the Conservative/Masorti movement, and to support the Conservative/Masorti rabbi. Its nearly 1,600 members serve as congregational rabbis, educators, military and hospital chaplains, professors of Judaica, and officers of communal service organizations throughout the world. While the majority of the men and women of the Assembly serve in the US and Canada, more than 10 % of its rabbis serve in Israel and many of its rabbis serve in Latin America, in the countries of Europe, Australia and South Africa. It publishes learned texts, prayer books, and 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 movement's Joint Placement Commission. ([www.rabbinicalassembly.org](http://www.rabbinicalassembly.org))

## ***Reconstructionist***

**Reconstructionist Rabbinical Association** (1974). 1299 Church Road, Wyncote, PA 19095. (215) 576-5210. The professional association of nearly 300 Reconstructionist rabbis, the RRA 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, helping to define Reconstructionist positions on Jewish issues for our time, and represents the Reconstructionist rabbinate to the larger Jewish and general communities, through participation in programs, commissions, and other activities. ([www.therra.org](http://www.therra.org))

## ***Reform***

**American Conference of Cantors** (1953). 1305 Remington Road, Suite D, Schaumburg, IL 60173. (847) 781-7800. The American Conference of Cantors (ACC), an affiliate of the Union for Reform Judaism, is the professional organization of the Reform movement's invested and/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. The ACC inspires its members to embrace a shared dynamic vision of the cantorate. This vision is realized through programs and initiatives that will ensure a strong and successful organization. Responsible for raising the professional standards of synagogue musicians, the ACC offers continuing education programs in conjunction with HUC-JIR Debbie Friedman School of Sacred Music and professional development opportunities for its members. The ACC sponsors an annual convention and publishes *Koleinu*, a regular newsletter. It also offers placement services to its members and Union for Reform Judaism congregations through the Joint Cantorial Placement Commission. ([www.accantors.org](http://www.accantors.org))

**Central Conference of American Rabbis** (1889). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. Seeks to conserve and promote Judaism and to disseminate its teachings in a liberal spirit. It is the oldest and largest rabbinic organization in North America. It projects a powerful voice in the religious life of the American and international Jewish communities. 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. The CCAR Press provides liturgy and prayer books to the worldwide Reform Jewish community. ([www.ccarnet.org](http://www.ccarnet.org))

**Women's Rabbinic Network** (1975). 355 Lexington Avenue, New York, NY 10017. (212) 972-3636. Provides the support and advocacy needed in the early years of women in the Reform rabbinate. The organization has grown to include the more than 600 women who have been ordained since 1972 at the Hebrew Union College-Jewish Institute of Religion. The WRN has consistently worked to promote the personal and professional growth of female rabbis and rabbinic students within the Reform Movement. ([www.womensrabbinicnetwork.wordpress.com](http://www.womensrabbinicnetwork.wordpress.com))

### *Secular/Humanist*

**Association of Humanistic Rabbis** (1967). 28611 West 12 Mile Road, Farmington, MI 48334. The Association of Humanistic Rabbis (AHR) is a professional rabbinic organization that meets annually for fellowship, development of ethical positions, study and sharing of ideas in order to strengthen the movement and enhance collegial support. The AHR was established by Rabbi Sherwin T. Wine, the founder of Humanistic Judaism. The purpose of the AHR is to support the values of the movement of Secular Humanistic Judaism, a human-centered approach to Jewish life and culture. AHR members are dedicated to promoting the on-going learning, fellowship and welfare of its members. The AHR went through a period of inactivity and was revived in the spring of 2001 and has remained active since that time. Members of the AHR serve in all walks of Jewish life. Many of them are available for life cycle events, counseling, speaking, teaching or advocacy work. The services of AHR members are distinctive in their creativity and uniquely humanistic approach to Jewish practice. ([www.humanisticrabbis.org](http://www.humanisticrabbis.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 is a trans-denominational association of rabbis, cantors and students of these professions. There is also a branch of OHALAH known as the Rabbinic Pastors Association (RPA), which includes rabbinic pastors, chaplains and students of these professions. This pan-denominational rabbinical association provides continuing education, professional support, ethical guidance and supervision, and collegial fellowship for qualifying rabbis, cantors and rabbinic pastors. ([www.ohalah.org](http://www.ohalah.org))

### *Non-Denominational*

**Cantors World** (2003). Planetarium Station, PO Box 349, New York, NY 10024. (718) 851-3226. Cantors World was founded by Cantor Benny Rogosnitzky and

Charlie Bernhaut with the goal of helping to revive interest in traditional chazzanut through quality and creative programs. Its concerts have drawn sold-out crowds with a varied audience, from the most religious or Chassidic 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. 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](http://www.cantorsworld.com))

**Jewish Ministers Cantors Association of America & Canada** (Der Chazonim Farband) (1897). 244 Fifth Avenue, Suite G 274, New York, NY 10001. (800) 977-5622. The Jewish Ministers Cantors Association was formed to organize an association of traditional cantors in North America and is the oldest cantorial organization in America. ([www.thejmca.org](http://www.thejmca.org))

**National Association of Jewish Chaplains** (1988). 901 Route 10, Whippany, NJ 07981. (973) 929-3168. The NAJC is the professional organization of Jewish chaplains worldwide for people functioning as Jewish chaplains in hospitals, nursing homes, geriatric, psychiatric, correctional, and military facilities. It provides collegial support, continuing education, professional certification, and resources for the Jewish community on issues of pastoral and spiritual care, and helps student members to attend NAJC-sponsored conferences and other events. ([www.najc.org](http://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 is still the only national or international organization that 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](http://www.rcrconline.org))

**T'ruah: The Rabbinic Call for Human Rights** (formerly **Rabbis for Human Rights-North America**) (2002). 333 Seventh Avenue, 13th Floor, New York, NY 10001. (212) 845-5201. T'ruah is an organization of rabbis from all streams of Judaism that acts on the Jewish imperative to respect and protect the human rights of all people. It advocates for human rights in North America and Israel and is guided by the Universal Declaration of Human Rights. ([www.rhr-na.org](http://www.rhr-na.org))

**Women Cantors' Network** (1982). Robin Sparr-Rothman, Treasurer, PO Box 609, Natick, MA 01760. (508) 650-8894. The Women Cantors' Network (WCN) was founded by Cantor Deborah Katchko Gray. 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 on-line 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](http://www.womencantors.net))

## **Rabbinical/Cantorial Schools**

**Association of Advanced Rabbinical and Talmudic Schools** (1974). 11 Broadway, Suite 405, New York, NY 10004. (212) 363-1991. The Association of Advanced Rabbinical and Talmudic Schools (AARTS) is a national accreditation association for Rabbinical and Talmudic schools within the US. AARTS is an independently run, nonprofit organization, made up of experts in the field of Rabbinical and Talmudic training, which sets educational standards in the field throughout the country. Both undergraduate and graduate programs are evaluated by the association. All of these programs must meet set standards in education, finance and graduate requirements in order to be considered for accreditation. (No website)

## ***Orthodox***

**Beth Medrash Govoho (Lakewood Yeshiva)** (1943). 617 6th Street, Lakewood Township, NJ 08701. (732) 367-1060. The Lakewood Yeshiva was founded by Rabbi Aharon Kotler and Rabbi Nosson Meir Wachtfogel. It is one of the largest yeshivas in the world. The yeshiva is licensed by the New Jersey Commission on Higher Education and accredited by the Association of Advanced Rabbinical and Talmudic Schools. (No website)

**Chaim Yakov Shlomo College of Jewish Studies** (2004). 9540 Collins Avenue, Surfside, FL 33154. (305) 868-1411, ext. 7343. Chaim Yakov Shlomo College of Jewish Studies (CYS-CJS) is a subsidiary of The Shul of Bal Harbour in Surfside, Florida. Chaim Yakov Shlomo College of Jewish Studies is an intensive academic institution that will grant 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 very substantial traditional Judaica background. 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. ([www.cys-college.org](http://www.cys-college.org))

**Hebrew Theological College** (1922). 7135 North Carpenter Road, Skokie, IL 60077. (847) 982-2500. A fully accredited institution, committed to the advancement of scholarship in accordance with the principles of Orthodox Judaism, providing academic programs to produce Torah Scholars, who will provide Rabbinic and lay leadership, serving the Jewish community in their professional and personal vocations. Includes the Beis Midrash for Men, Blitstein Institute for Women, Kanter School of Liberal Arts and Sciences, Fasman Yeshiva High School, Community Service Division, Saul Silber Memorial Library, Bellows Kollel, Israel Experience Program, and Yeshivas Hakayitz. ([www.htc.edu](http://www.htc.edu))

**Institute of Traditional Judaism—The Metivta** (1990). 811 Palisade Avenue, Teaneck, NJ 07666. (201) 801-0707. An young institution combining intensive Torah study, a profound love of the entire Jewish people, and a deep regard for the world in which we live. A nondenominational halakhic rabbinical school dedicated to genuine faith combined with intellectual honesty and the love of Israel. Graduates receive “yoreh yoreh” smikhah. ([www.themetivta.org](http://www.themetivta.org))

**Jewish Educational Leadership Institute/Miami Semicha Program** (2002). 3401 Prairie Avenue, Miami Beach, FL 33140. (305) 975-2666. The Miami Semicha Program is a not for profit post secondary institute that trains students to become chaplains and rabbis. Located in the heart of the Jewish neighborhood of Miami Beach, the Miami Semicha Program offers rabbinic ordination for young men over the age of 20 who are comfortable with the chavrusa style of learning. The purpose of the Miami Semicha Program is to offer 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. Students at the Miami Semicha Program also study Jewish philosophy and mysticism. Every week and during Jewish holidays, the students visit jails and hospitals, offer classes to the community, lead Shabbat services at various locations throughout the state and further. ([www.jelimiami.com](http://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. (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 kiruv rechokim, 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. Ohr Somayach Monsey is accredited by the Association of Advanced Rabbinical and Talmudic Schools. ([www.os.edu](http://www.os.edu))

**Philip and Sarah Belz School of Jewish Music of the Rabbi Isaac Elchanan Theological Seminary** (Yeshiva University) (1954). 500 West 185th Street, New York, NY 10033. (212) 960-5353. The Philip and Sarah Belz School of Jewish Music (BSJM), the foremost center in the US for the preservation of Jewish music, is dedicated to preparing aspiring professional Cantors, Ba'alei Tefillah, Music Educators and synagogue laymen as well, to serve the Jewish community throughout the world. A division of the Yeshiva University-affiliated Rabbi Isaac Elchanan Theological Seminary (RIETS), the student body of the BSJM consists primarily of undergraduate men who hail from North America and around the world. The philosophy of the Belz School emphasizes synagogue service and community activities as a whole. Its curriculum includes preparation for leadership in synagogue prayer, music education, and other educational endeavors that help meet vital Jewish communal needs. The Belz program serves to counter the serious shortage of professionally educated cantors, ba'alei tefillah, and music teachers. Courses are offered in Nusach (prayer-chants), Hazzanut; Biblical cantillation; shofar blowing; choral & instrumental ensemble; congregational singing; and group leading. Students receive intensive work in theory and harmony, voice, piano, and history of Jewish music. Study takes place in the Schottenstein Center on Yeshiva University's Wilf Campus in Washington Heights. The professional facility includes classrooms, soundproof practice rooms, pianos and a library of cantorial, liturgical, educational, Israeli, Hasidic and general music. ([www.yu.edu/belz](http://www.yu.edu/belz))

**Rabbi Isaac Elchanan Theological Seminary (Yeshiva University)** (1896). 2540 Amsterdam Avenue, New York, NY 10033. (212) 568-7300. Vital in its approach and vibrant in its tradition, the Rabbi Isaac Elchanan Theological Seminary (RIETS) is the Western Hemisphere's leading center for Torah learning and training for the rabbinate. RIETS was the first Orthodox rabbinical seminary in the US. For over a century, RIETS has provided an unsurpassed 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 deep fount of Jewish knowledge and a preeminent source of rabbinic leadership for the next generation and beyond. RIETS has trained some 2,700 of the world's most distinguished Orthodox rabbis, scholars and teachers. With their rich grounding in the full spectrum of the hallowed Jewish tradition, graduates assume a broad range of leadership roles in the community while ensuring the perpetuation of Jewish scholarship. Firmly set in the emphasis on Talmud, codes and halacha, RIETS has developed programs to meet today's communal and personal needs-for example, in business ethics, bioethics and technology-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](http://www.yu.edu/riets))

**Rabbinical College of America** (1956). 226 Sussex Avenue, PO Box 1996, Morristown, NJ 07962. (973) 656-1477. The Rabbinical College of America is an internationally known institution of higher education. The Rabbinical College seeks to develop scholars thoroughly trained in higher Jewish learning. It prepares its students for positions as rabbis, teachers, communal leaders, as well as responsible, conscientious and intelligent lay membership in the community. By means of small classes, seminars and individual consultation, the student is guided towards the realization of his full potential as a scholar. The Rabbinical College provides opportunities for original research and intensive advanced study and encourages the publication of such research. The Rabbinical College is concerned with transmitting the ethical, philosophical and spiritual teachings and values of Judaism. It is at the same time committed to the unique philosophy of Chabad-Lubavitch Chassidism. Students of the Rabbinical College's Ordination Program are granted ordination by some of the leading rabbinical authorities in the world. Headed by Rabbi Chaim Schapiro, this program has quickly become among the most lauded of its kind, both nationally and worldwide, attracting students with the highest levels of academic achievement. ([www.rca.edu](http://www.rca.edu))

**Rabbinical Seminary of America (Yeshiva Chofetz Chaim of Queens/Yeshivas Rabbeinu Yisrael Meir HaKohen)** (1933). 76-01 147th Street, Flushing, NY 11367. (718) 268-4700. Rabbinical Seminary of America (RSA) is a major Orthodox yeshiva and rabbinical school that grants ordination, 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 on this continent 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](http://www.duvys.com/simple/rsa?aff=JDonations))

**Talmudic University** (1974). 4000 Alton Road, Miami Beach, FL 33140. (305) 534-7050. Talmudic University's Semicha Program trains young scholars to analyze and decide questions of Jewish Law. Additionally, the Yeshiva 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 Semicha graduate is skilled in all areas of Jewish communal life. The Program provides a well-rounded curriculum while emphasizing the specific area in which the Rabbinic student is planning to devote himself. ([www.talmudicu.edu](http://www.talmudicu.edu))

**West Coast Talmudical Seminary (Yeshiva Ohr Elchonon Chabad)** (1953). 7215 Waring Avenue, Los Angeles, CA 90046. (323) 937-3763. An affiliate of the worldwide Chabad-Lubavitch Chassidic Movement, it provides facilities for intensive Torah education as well as Orthodox rabbinical training on the West Coast. It seeks to develop scholars thoroughly trained in all aspects of advanced Jewish scholarship. It prepares its students for positions as rabbis, teachers and communal leaders, as well as for responsible, conscientious, and intelligent lay membership of the community. Small classes, seminars, and individual consultations guide the student

towards the realization of his full potential as a scholar. The college provides opportunities for original research and intensive advanced study and encourages the publication of the results of such research. It is concerned as well with transmitting the ethical, philosophical, and spiritual teachings and values of Judaism, particularly the unique philosophy of Chabad-Lubavitch Chassidism. In addition to molding students into conscientious Torah observing Jews and Torah scholars, the Yeshiva also has the goal of concerning itself with serving the spiritual needs of world Jewry, supplying even the most remote communities with their needs for religious functionaries and communal workers, and bringing the entire Jewish world the warmth of Chassidism. Thus, both while students are still at Yeshiva and especially when they leave its walls to go out into the world, Yeshiva Ohr Elchonon Chabad students devote a portion of their spare time (outside of school hours) to various outreach programs. It conducts an accredited college preparatory high school combined with a full program of Torah-talmudic training and a graduate talmudical division on the college level. ([www.yoec.edu](http://www.yoec.edu))

**Yeshiva Gedolah of Greater Miami Rabbinical College** (1972). 1140 Alton Road, Miami Beach, FL 33139. (305) 653-8770. The Yeshiva Gedolah of Greater Miami is a post-secondary institution that incorporates undergraduate and graduate level programs leading to rabbinical ordination. It is part of the Lubavitch Education Center. [www.lecfl.com/templates/articlecco\\_cdo/aid/243685/jewish/Yeshiva-Gedolah-Rabbinical-College.htm](http://www.lecfl.com/templates/articlecco_cdo/aid/243685/jewish/Yeshiva-Gedolah-Rabbinical-College.htm)

**Yeshiva Pirchei Shoshanim (Semicha Program)** (1995). 360 Valley Avenue, Apartment 23, Hammonton, NJ 08037. (732) 719-4955/(800) 747-2434. Yeshiva Pirchei Shoshanim offers a semicha program to Torah observant Jewish males. A written recommendation from a recognized Orthodox rabbi is required for applicants to the program. Students must complete a minimum of 15 months of study. ([www.shulchanaruch.com/admissions/rabbinical-program](http://www.shulchanaruch.com/admissions/rabbinical-program))

**Yeshivas Bais Torah Menachem** (2008). 832 North Cherokee Avenue, Los Angeles, CA 90038. (323) 936-5226/(323) 495-3010. Yeshivas Bais Toras Menachem was established in response to an obvious void in the greater Chabad community in terms of quality programs catering to post-mesivta students who are looking for something different and innovative. By balancing a well-rounded curriculum of Smicha studies, Chassidus, halacha and hashkafa with various occupational and vocational training opportunities, the program has enjoyed phenomenal success in keeping its students engaged on all levels. The smicha program is a 2-year program. The material is taught in a less pressured yet very thorough manner. The yeshiva is geared for mature young men who are serious about obtaining their Smicha in a warm chassideshe environment. 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—each according to the student's individual skills and inclinations. ([www.sites.google.com/site/smichacom/Home](http://www.sites.google.com/site/smichacom/Home))

**Yeshivat Chovevei Torah** (1999). 3700 Henry Hudson Parkway, 2nd Floor, Riverdale, NY 10463. (212) 666-0036. YCT is 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. It emphasizes the encounter with classical Jewish texts not just as an intellectual exercise but as a form of divine service. It accepts only students who meet high academic and character standards and show overall ability to perform and excel as leaders of the Jewish community. The Modern Orthodox rabbinical school cultivates a love of Torah, a philosophy of inclusiveness, and a passion for leadership. The entire curriculum is taught at the highest levels of academic excellence by leading scholars and talmidei chakhamim. Upon ordination, each graduate commits to serving in the rabbinate. At YCT Rabbinical School, tuition is waived for all students and their fellowship program provides a generous stipend for those who are not receiving outside funding, to help them meet their living expenses, thus ensuring that they can focus on their studies uninterrupted. Furthermore, in offering free education, the ordinarily long-lasting burden of the repayment of student loans is eliminated. ([www.yctorah.org](http://www.yctorah.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. H. L. Miller Cantorial School and College of Jewish Music are two schools devoted to Jewish musical studies. They train select advanced students as hazzanim (cantors) for congregational service or as teachers of Jewish music, choral directors, composers, or research scholars. The H. L. Miller Cantorial School awards the diploma of hazzan, and the College of Jewish Music awards the master's degree in sacred music. Students are enrolled in both schools full-time and are expected to complete the diploma program and the master of sacred music degree simultaneously, preferably within a 5-year period, leading to a career of service, through the joys of music, to the Jewish community. ([www.jtsa.edu/H\\_L\\_Miller\\_Cantorial\\_School.xml](http://www.jtsa.edu/H_L_Miller_Cantorial_School.xml))

**The Jewish Theological Seminary, Louis Finkelstein Institute for Religious and Social Studies** (1886). 3080 Broadway, New York, NY 10027. (212) 678-8000. One of the world's leading centers of Jewish learning, it integrates rigorous academic scholarship and teaching with a commitment to strengthening Jewish tradition, Jewish lives, and Jewish communities. 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. The leaders trained by JTS—rabbis, cantors, scholars, educators, communal professionals, and lay activists imbued with this vision and prepared to meet the challenges of the twenty-first century—serve

Conservative Judaism, the vital religious center for North American Jewry, and our society as a whole. JTS maintains an innovative interfaith and intergroup relations program, pioneering new approaches to dialogue across religious lines. Through scholarly and practical fellowship, it highlights the relevance of Judaism and other contemporary religions to current theological, ethical, and scientific issues, including the emerging challenge of bioethics. Cantorial Seminary, Melton Research Center for Jewish Education, Milstein Center for Interreligious Dialogue, National Ramah Commission, Project Judaica. ([www.jtsa.edu](http://www.jtsa.edu))

**Ziegler School of Rabbinic Studies (American Jewish University)** (1996). 15600 Mulholland Drive, Bel-Air, CA 90077. (310) 476 9777/(888) 853-6763. The Ziegler School of Rabbinic Studies made history when it opened the first independent rabbinical school on the West Coast. While taking pride in being history-makers and serving as pioneers in the Conservative Jewish community, the Ziegler School is first and foremost a full-fledged 5-year rabbinical school that values rigorous scholarship, embraces the splendors of spirituality, and provides its students with vast opportunities to grow intellectually and spiritually. The Ziegler School was conceived to train a new generation of Conservative rabbis to address the spiritual needs of a changing North American Jewry. On the idyllic campus of American Jewish University, in Los Angeles, and in an atmosphere that places great emphasis on personalized teaching, its students open their minds and hearts to the texts and traditions of the Jewish religion, feel the presence of God in their lives, and assume the ever-expanding roles and responsibilities offered to those entering the Conservative rabbinate of the twenty-first century. 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. Offering an academically and spiritually rigorous program of text study and religious practice, students are encouraged to ask questions and challenge themselves. 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.ajula.edu](http://www.ziegler.ajula.edu))

### ***Reconstructionist***

**Reconstructionist Rabbinical College** (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. Coeducational, with a curriculum grounded in lively seminar-style courses and hevruta (partnered) study, it 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 graduated rabbis and cantors 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. It confers the titles of rabbi and cantor and grants degrees of Master and Doctor of Hebrew Letters and Master of Arts in Jewish Studies. Note that in 2012, the Jewish Reconstructionist Federation was dissolved and its functions were assumed by the Reconstructionist Rabbinical College. ([www.jewishrecon.org](http://www.jewishrecon.org), [www.rrc.edu](http://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) 824-2225. Created at a time when the Holocaust threatened the continuity of Jewish heritage, the School of Sacred Music 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. In January 2011, the School of Sacred Music was renamed the Debbie Friedman School of Sacred Music in memory of its beloved faculty member, Debbie Friedman. The School's faculty teaches the full range of cantorial styles, from traditional through contemporary music. As the cantorial profession has evolved, cantors have taken on the full range of clergy responsibilities with their rabbinic partners, and in turn, the curriculum is adapting to ready students for this changing cantorate of the twenty-first century. Students in the Cantorial Program gain a strong musical background including vocal training, musicianship, and sight singing, and acquire a deep attachment to the Jewish community. The Cantorial Program is a time of tremendous growth and development as a singer, committed Jew, and future member of the clergy. Students emerge from this program with the knowledge and skills to engage and inspire others in the act of worship, forming a link in a chain of tradition. The cantor's role is diverse and also includes pastoral care; officiating at lifecycle events; teaching adults and children; developing interpersonal skills; and creating and presenting cultural programs appropriate to Jewish life. ([www.huc.edu/academics/cantorial](http://www.huc.edu/academics/cantorial))

**Hebrew Union College-Jewish Institute of Religion** (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. Hebrew Union College-Jewish Institute of Religion 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. 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. The Rabbinical School offers a 5-year program of full-time graduate study leading to the Master of Arts in Hebrew Letters degree and ordination. Since 1875, over 2,500 men and women have been ordained by Hebrew Union College-Jewish Institute of Religion 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. ([www.huc.edu](http://www.huc.edu))

### *Secular Humanist*

**Rabbinic Program of International Institute for Secular Humanistic Judaism** (1992). 175 Olde Half Day Road, Suite 124, Lincolnshire, IL 60069. (847) 383-6330. The International Institute for Secular Humanistic Judaism (IISHJ) Rabbinic Program trains and ordains Secular Humanistic rabbis, which 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 IISHJ 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](http://www.iishj.org/programs-rabbinic.html))

### *Other*

**Academy for Jewish Religion** (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, the Academy 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 our students to truly meet the spiritual needs of twenty-first century Jews. Emphasis on integrating learning, practice, and spirit through traditional and contemporary approaches. ([www.ajrsem.org](http://www.ajrsem.org))

**Academy for Jewish Religion, California (Cantorial School)** (2000). The Yitzhak Rabin Hillel Center for Jewish Life at UCLA, 574 Hilgard Avenue, Los Angeles, CA 90024. (310) 824-1586. Academy for Jewish Religion, California (AJRCA) is a transdenominational, pluralistic institution. 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. They should have mastery of the melodies and chants for Jewish prayer as well as the contemporary modes and sounds that resonate with today's Jewish community. They must also have the ability to successfully impart the vital spiritual/musical connection to worship and inspire those they serve. Cantors are expected to be proficient in all aspects of clergy life. A combination of the traditional and the innovative is the reason why AJRCA is producing cantors who are uniquely qualified to meet the needs of the twenty-first century American Jewish community. As a transdenominational school, honoring the wisdom of all the denominations provides AJRCA's students with the invaluable opportunity to study the full range of approaches to Jewish learning, values, and practices. The school also focuses on the contemporary world's Jewish music scene and its application to its graduates' professional responsibilities. There is a substantial emphasis on pastoral counseling and other professional skills so that graduates will be well-equipped to help those they serve. Graduates of the Cantorial School are ordained as "Hazzan and Teacher in Israel," and receive a Master's Degree in Jewish Sacred Music. Successful completion generally requires 5 years of full-time study, with part-time study options available. A Master's thesis is required for ordination. ([www.ajrca.org/cantorial-school](http://www.ajrca.org/cantorial-school))

**Academy for Jewish Religion, California (Rabbinical School)** (2000). The Yitzhak Rabin Hillel Center for Jewish Life at UCLA, 574 Hilgard Avenue, Los Angeles, CA 90024. (310) 824-1586. Academy for Jewish Religion, California (AJRCA) is a transdenominational, pluralistic institution. The goal of the Rabbinical School is to train 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, at the same time, bring a sense of spirituality and holiness to the lives of Jews today. A combination of the traditional and the innovative is the reason why AJRCA is producing 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. There is also a significant emphasis on spirituality throughout the curriculum in order to enable graduates to convey a very real sense of spirituality and have the ability to foster spiritual growth among their fellow Jews. In addition, there is a substantial focus on pastoral counseling and other professional skills so that graduates are well-equipped to help those they serve. As a transdenominational school, honoring the wisdom of all the denominations provides AJRCA's students with the invaluable opportunity to study the full range of approaches to Jewish learning, values, and practices. Graduates of the Rabbinical School are ordained as "Rabbi and Teacher in Israel," and receive a Master's Degree in Rabbinic Studies. Successful completion generally requires 5 years of full-time study, with part-time options available. ([www.ajrca.org/rabbinical-school](http://www.ajrca.org/rabbinical-school))

**ALEPH Ordination Programs-Cantorial Path.** 228 West Hortter Street, Philadelphia, PA 19119. (215) 247-9700. In the ALEPH Cantorial Program, instructors 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. The ability to comfortably read music and accurately sight-sing is essential. The ALEPH Cantorial program assumes students will have had and will continue vocal coaching. The curriculum for the ALEPH Cantorial Program includes skills in liturgy and the leadership of prayer, pastoral skills, life-cycle officiation, Jewish literacy, and personal spiritual/emotional development. The ALEPH Cantorial Program also values courses and practica in counseling, counseling education, relationship and family therapy, group work, Clinical Pastoral Education (CPE), Social Work, etc. ([www.aleph.org/cantorial.htm](http://www.aleph.org/cantorial.htm))

**ALEPH Ordination Programs-Rabbinic Path.** 228 West Hottter Street, Philadelphia PA 19119. (215) 247-9700. The ALEPH Rabbinic Program is built upon the pioneering work of the visionary catalyst of Jewish renewal, and ALEPH founder, Reb Zalman Schachter-Shalomi. Growing out of the process whereby he trained and ordained a close circle of talmidim in the late 1970s and 1980s, the ALEPH Rabbinic Program has emerged as a substantial and well regarded seminary. The ALEPH Rabbinic Program is a non-denominational, highly decentralized program of learning which offers structured guidance and mentorship in pursuing the rigorous studies and practica which can culminate in rabbinic ordination. The program of study in the Aleph Rabbinic Program is simultaneously structured and highly individualized. The ALEPH Rabbinic Program's 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 ALEPH Rabbinic Program is open to students of diverse backgrounds and from every denomination, either as a supplement to their current or completed studies in another rabbinical seminary, or as their primary location for preparation for an active rabbinate. The ALEPH Rabbinic Program blends a variety of modalities of learning, including its own retreats, seminars and tele-/video-conference courses, along with other distance learning programs and courses and course work undertaken in universities, colleges, synagogues and seminaries to which a student has access, supervised by each student's Director of Studies. The ALEPH Rabbinic Program is open to students of diverse backgrounds and from every denomination, either as a supplement to their current or completed studies in another rabbinical seminary, or as their primary location for preparation for an active rabbinate. ([www.aleph.org/rabbinic.htm](http://www.aleph.org/rabbinic.htm))

**Ner Israel Rabbinical College** (1933). 400 Mount Wilson Lane, Baltimore, MD 21208. (410) 484-7200. Trains rabbis and educators for Jewish communities in America and worldwide. Offers bachelor's, master's, and doctoral degrees in talmudic law, as well as teacher's diplomas. It has articulation agreements with Johns Hopkins University, University of Maryland, Baltimore County, Towson University, and the University of Baltimore. (No website)

**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 of the rabbinical school 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. Having successfully placed nearly all of its graduates, Hebrew College is a thriving enterprise in rabbinic education. ([www.hebrewcollege.edu/rabbinical.html](http://www.hebrewcollege.edu/rabbinical.html))

**Rabbinical Seminary International** (1955). 230 Riverside Drive, #4D, New York, NY 10025. (212) 864-0261. Founded by Rabbi Joseph H. Gelberman, the Seminary offers a unique individualized program for the training of the Modern Rabbi. This program helps the student cultivate practical skills and knowledge that can enable him or her to serve as a teacher, counselor, worship facilitator, spiritual healer and teacher of faith. The program prepares men and women of the Jewish faith to serve the Jewish and larger communities as spiritual leaders within the context of the Jewish perspective. The program includes instruction in the practical aspects of rabbinical service as well as extensive education in the Bible, Jewish history, philosophy, theology, and varieties of Jewish spiritual experience. Students work privately with experienced rabbis and tutors providing as many opportunities as possible to practice their skills in actual situations. The most important qualification for the Modern Rabbi is his or her own spiritual and ethical value system. Candidates for the Seminary should be committed to a life of personal spiritual development and service to God and humanity. Ongoing spiritual work is seen as an integral part of the program of study. The Modern Rabbi is distinguished from the traditional rabbi in two important ways. First, the main emphasis of the learning experience of the Modern rabbi is on personal and practical spiritual ministry, not Jewish law. The curriculum of the Seminary does not call for intricate technical studies of Jewish law that no longer guides the lives of the majority of Jews today. Second, the traditional rabbi has the authority to act as a judge in matters of Jewish ritual and civil law. The Modern Rabbi is not a judge or an interpreter of law. Instead, he or she serves as a spiritual guide for people searching for a greater spiritual consciousness in Judaism. ([www.rabbinicalseminaryint.org](http://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 that combines either a Master of Jewish Education or a 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. In their final year of the program, students become eligible for membership into the Cantors Assembly, the world's largest professional cantorial association. To meet the growing demand for cantors who can fill additional professional roles, the School of Jewish Music prepares men and women in a pluralistic setting to become 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. Cantorial students spend their first year under the supervision of the Rabbinical School of Hebrew College, joining with beginning rabbinical students to immerse in the study of Jewish life and practice, Hebrew language and texts, both classical and modern. Cantorial course work includes classes in the history of Jewish music, choral conducting, musicianship, liturgy and the prayer book, vocal performance, nusach (prayer-song), cantillation (vocalization of sacred texts), song-leading, contemporary liturgical music and composition, as well as professional training in religious leadership and pastoral counseling. The program includes voice lessons and coaching by Boston’s finest teachers, as well as an opportunity to participate in Koleinu, Boston’s Jewish community choir, and the renowned Zamir Chorale of Boston, artists-in-residence at Hebrew College. ([www.hebrewcollege.edu/sjm.html](http://www.hebrewcollege.edu/sjm.html))

### *On-line Schools*

**American Institute of Rabbinical Studies.** 587 Bay Road, Sharon, MA 02067. ([www.airsrabbinicalinstitute.com](http://www.airsrabbinicalinstitute.com))

**American Seminary for Contemporary Judaism** (2004). 15014 South 9th Street, Phoenix, AZ 85048. (877) 223-0375. ([www.americanseminary.org/rabbinic-studies.html](http://www.americanseminary.org/rabbinic-studies.html), [www.americanseminary.org/cantorial-arts.html](http://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](http://www.jsli.net/rabbinical-school), [www.jsli.net/cantorial-school](http://www.jsli.net/cantorial-school))

**On-Line Smicha** (2010). 1022 South Fairview Avenue, St. Paul, MN 55116. (651) 642-9122/(651) 621-5454. ([www.onlinesmicha.com](http://www.onlinesmicha.com))

### **Jewish Community Coordinating Organizations**

**Association of Jewish Family & Children’s Agencies** (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. Ranging in size from small departments of local Jewish federations to some of the largest human services agencies in North America, its members provide vital services to clients of all ages, faiths and economic backgrounds. They counsel families, feed the hungry, assist the elderly and protect the vulnerable. Members are united by the values of their Jewish tradition and work together toward a common goal of tikkun olam, repairing the world. The AJFCA fosters the work of its member agencies’ professional and volunteer leadership in serving their clients and

communities. Through advocacy, consultation, education and networking, the Association 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. It offers consultations, discounts on long term care insurance, geriatric care management, and partners with Repair the World, the service arm of the American Jewish community. ([www.ajfca.org](http://www.ajfca.org))

**Conference of Presidents of Major American Jewish Organizations** (1955). 633 Third Avenue, New York, NY 10017. (212) 318-6111. Seeks to strengthen the US-Israel alliance and to protect and enhance the security and dignity of Jews abroad. Toward this end, the Conference of Presidents speaks and acts on the basis of consensus of its more than 50 member agencies on issues of national and international Jewish concern. ([www.conferenceofpresidents.org](http://www.conferenceofpresidents.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, it 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. Hillel is working to provoke a renaissance of Jewish life. Its mission is to enrich the lives of Jewish undergraduate and graduate students so that they may enrich the Jewish people and the world. Hillel student leaders, professionals and lay leaders are dedicated to creating a pluralistic, welcoming and inclusive environment for Jewish college students, where they are encouraged to grow intellectually, spiritually and socially. Hillel helps students find a balance in being distinctively Jewish and universally human by encouraging them to pursue tzedek (social justice), tikkun olam (repairing the world) and Jewish learning, and to support Israel and global Jewish peoplehood. Hillel is committed to excellence, innovation, accountability and results. ([www.hillel.org](http://www.hillel.org))

**International Association of Jewish Vocational Services** (1939). 1845 Walnut Street, Suite 640, Philadelphia, PA 19103. (215) 854-0233. Not-for-profit membership association of Jewish-sponsored health and social service agencies in the US, Canada, and Israel. Originally, Jewish vocational services were opened throughout the US to help immigrants find employment during the Great Depression. The association now provides member agencies with technical, informational, and communications support, researches funding opportunities, develops collaborative program models, and represents Jewish vocational network nationally and internationally. It researches private, corporate, and government funding opportunities for its affiliates, 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.” IAJVS serves as the collective voice, representing the network nationally and internationally and promoting the important work of its local agencies here and abroad. Through its member agencies, individuals seeking to improve their lives gain access

to a vast array of services, such as career management, skills training, rehabilitation, mental health, and health services. The network serves more than 500,000 individuals from across the social strata, including persons with disabilities, dislocated workers, welfare recipients, refugees and the elderly. IAJVS agencies work with over 40,000 employers throughout their service areas with a combined budget of \$690 million. It continues to carry out the original mission set forth by the medieval Jewish philosopher Moses Maimonides—the greatest charity lies in helping people to become self-sufficient. Since its founding, the IAJVS network has assisted over 18 million individuals from both the Jewish and non-Jewish communities. ([www.iajvs.org](http://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. It offers a wide range of services and resources to help its affiliates to 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. Additionally, the movement fosters and strengthens connections between North American Jews and Israel, as well as with world Jewry. JCC Association is also the only US government-accredited agency for serving the religious and social needs of Jewish military personnel, their families, and patients in VA hospitals through JWB Jewish Chaplains Council. ([www.jcca.org](http://www.jcca.org))

**The Jewish Federations of North America** (formerly **Council of Jewish Federations and United Jewish Communities**) (1999). Wall Street Station, PO Box 157, New York, NY 10268. (212) 284-6500. Formed from the merger of the United Jewish Appeal, the Council of Jewish Federations and United Israel Appeal, it is the dominant fundraising arm for North American Jewry, and represents 155 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 & 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 reflects the values and traditions of education, leadership, advocacy, and continuity of community that define the Jewish people. ([www.jewishfederations.org](http://www.jewishfederations.org))

## **Jewish Community Professional Organizations**

**Advancing Women Professionals and the Jewish Community** (2001). 520 Eighth Avenue, 4th Floor, New York, NY 10018. (212) 542-4280. Advancing Women Professionals and the Jewish Community (AWP) is a national nonprofit 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 exists because women represent a majority of the Jewish professional workforce yet few rise to top positions of influence. 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](http://www.advancingwomen.org))

**Alliance for Continuing Rabbinic Education** (2009). 1212 Melrose Avenue, Melrose Park, PA 19027. (646) 425-4789. The goal of the Alliance for Continuing Rabbinic Education (ACRE) is to advance the field of continuing rabbinic education in order 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](http://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 bris milah in accordance with sound principles, based on the finest current scientific and medical knowledge. (No website)

**Association of Directors of Central Agencies.** The Association of Directors of Central Agencies for Jewish Education (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 60-person 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](http://www.bigtent.com/groups/adca))

**Association of Jewish Community Organization Personnel** (1969). 14619 Horseshoe Trace, Wellington, FL 33414. (561) 795-4853. The professional association for the advancement of standards of community organization practice affiliated with the Jewish Communal Service Association. Members are professionals engaged in areas of fundraising, endowments, budgeting, social planning, financing, administration, and coordination of services, as practiced through local federations, national agencies, other organizations, settings, and private practitioners. AJCOP is dedicated to the development, enhancement and strengthening of the professional practice of Jewish community service, seeking to improve standards, practices, scope and public understanding of the professional practice of Jewish community organization. It recognizes the importance of supporting these efforts toward creative Jewish survival. It sponsors trips to Israel, professional development opportunities, mentoring, grants and awards. ([www.ajcop.org](http://www.ajcop.org))

**Jewish Alliance for Women in Science** (2009). Jewish Alliance for Women in Science (JAWS) is a national organization that seeks to promote the entrance of

Jewish women into careers related to math and science. JAWS 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. At the heart of the JAWS mission is 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. To that end, JAWS fosters discussion and the spread of information among Jewish women interested in science careers. Although JAWS focuses on Jewish women, it also aims to assist women from all cultural backgrounds. JAWS functions 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](http://www.jawscience.webs.com))

**Jewish Communal Service Association of North America** (formerly **Conference of Jewish Communal Service, National Conference of Jewish Communal Service, Conference of Jewish Social Welfare, Conference of Jewish Social Service, and National Conference of Jewish Charities**) (1899; current name 1992). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-6945. The Jewish Communal Service Association of North America (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 13 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](http://www.jcsana.org))

**Jewish Youth Directors Association** (1971). 7100 West Camino Real, Suite 216, Boca Raton, FL 33433. (561) 372-0420. Jewish Youth Directors Association (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 and provides conventions and workshops which 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's objectives are: (1) to encourage young people to enter the field of Jewish education and youth work; (2) to promote and encourage the proper training of personnel in the fields of informal Jewish education and youth work; (3) to offer a forum for the presentation of new concepts and trends in informal Jewish

education; (4) to define the relationship between the congregation and the Youth Staff; (5) to aid in the recruitment and selection of personnel, enabling the synagogue to obtain the most qualified and able staff; (6) to promote and encourage continuing Jewish and secular education among its membership; (7) to facilitate the exchange of creative and imaginative new program concepts; and (8) to develop stability in the field of professional Jewish youth work. ([www.jyda.org](http://www.jyda.org))

**National Organization of American Mohalim** (1988). c/o HUC-JIR, 3077 University Avenue, Los Angeles, CA 90007. (213) 765-2191/(800) 899-0925, ext. 4291. The National Organization of American Mohalim (NOAM) was founded to serve 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. ([www.beritmila.org/AboutTheProgram/aboutNOAM.htm](http://www.beritmila.org/AboutTheProgram/aboutNOAM.htm))

## Jewish Education Organizations

(For Jewish education organizations for special needs children, see Jewish Organizations for People with Disabilities or Special Needs.)

**Alexander Muss High School in Israel** (1972). 78 Randall Avenue, Rockville Centre, NY 11570. (212) 472-9300 or (800) 327-5980. Alexander Muss High School in Israel, known to most as AMHSI or just HSI, is a study abroad program in Israel for high school students. It is a non-denominational, 8-week, English language academic experience for high school students that offers college credits. This is a high school unlike any other, where 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, they also learn about Israel through first-hand experience. In Israel, the “classroom” is the land itself, with travel to the places where history was made. ([www.amhsi.org](http://www.amhsi.org))

**Areyvut** (2002). 147 South Washington Avenue, Bergenfield, NJ 07621. (201) 244-6702. Areyvut is a nonprofit organization that 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.areyvut.org](http://www.areyvut.org))

**Association for Hebraic Studies Institute** (2000). 259 Grandview Avenue, Suffern, NY 10901. (888) 259-4374. The Association for Hebraic Studies (AHS) was founded to provide 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. Theoretical and practical applications are stressed and emphasis is placed on using the traditional and contemporary texts and original sources. ([www.ahsinstitute.org](http://www.ahsinstitute.org))



**Avoda Arts** (1999). PO Box 611, Northampton, MA 01061. (781) 789-3850. Avoda Arts is a nonprofit organization that 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](http://www.avodaarts.org))

**Brandeis National Committee** (1948). Goldfarb, MS 132, 415 South Street, Waltham, MA 02453. (781) 736-7588 or (888) 862-8692. Provides support for Brandeis University and its Libraries through philanthropy, learning and community. It connects Brandeis, a non-sectarian 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 Brandeis National Committee offers its members opportunity for intellectual pursuit, continuing education, community service, social interaction, personal enrichment and leadership development. Open to all, regardless of race, religion, nationality or gender. ([www.brandeis.edu/bnc](http://www.brandeis.edu/bnc))

**Center for Israel Education** (2008). PO Box 15129, Atlanta, GA 30333. (404) 395-6851. The mission of the Center for Israel Education (CIE) 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. The CIE 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, the life of Jews everywhere, and its central importance to the American national interest. Awakening and spreading a paradigm change in learning about Israel are the CIE's objectives. The CIE inherited the outreach work of the Emory Institute for the Study of Modern Israel. ([www.israeled.org](http://www.israeled.org))

**Center for Modern Torah Leadership** (1997). 121 Billings Street, Sharon, MA 02067. The Center for Modern Torah Leadership was founded to produce leaders who share the positive moral vision of the Modern Orthodox community, including commitment to (1) the full religious development of women, (2) the ultimate significance of every human being as being created in the image of G-d; (3) the religious significance of Jewish sovereignty in Eretz Yisroel; (4) un intimidated intellectual openness, and (5) profound cultural responsibility. These leaders will test their learning and decisions against that vision—but they must also be unafraid to subject the practices of the Modern Orthodox community to strict Torah scrutiny. ([www.torahleadership.org](http://www.torahleadership.org))

**Chofetz Chaim Heritage Foundation** (1989). 361 Spook Rock Road, Suffern, NY 10901. (845) 352-3505. The Chofetz Chaim Heritage Foundation is a nonprofit 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 successfully launched innovative methods of promoting the Torah’s wisdom on human relations and personal development. ([www.chofetzchaimusa.org](http://www.chofetzchaimusa.org))

**Clal-National Jewish Center for Learning and Leadership** (1974). 440 Park Avenue South, 4th Floor, New York, NY 10016. (212) 779-3300. Provides leadership training for lay leaders, rabbis, educators, and communal professionals. A faculty of rabbis and scholars representing all the denominations of Judaism make Judaism come alive, applying the wisdom of the Jewish heritage to help shape tomorrow’s Jewish communities. ([www.clal.org](http://www.clal.org))

**The Consortium for Applied Studies in Jewish Education** (2011). (510) 848-2502. 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. ([www.casje.com](http://www.casje.com))

**Drisha Institute for Jewish Education** (1979). 37 West 65th Street, 5th Floor, New York, NY 10023. (212) 595-0307. Drisha Institute for Jewish Education was founded by Rabbi David Silber 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](http://www.drisha.org))

**The Florence Melton School of Adult Jewish Learning** (1986). 95 Revere Drive, Suite F Northbrook, IL 60062. (847) 714-9843. The Melton School, a social franchise, 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. Driven by her vision, there are now 47 Melton Schools in 47 cities throughout the US, Canada, and elsewhere attended weekly by some 5,500 students. ([www.meltonschool.org](http://www.meltonschool.org))

**Hebrew Charter School Center** (2009). 6 East 39th Street, 10th Floor, New York, NY 10016. (212) 792-6234. Hebrew Charter School Center (HCSC) is a nonprofit organization created by the Areivim 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](http://www.hebrewcharters.org))

**Imagination Productions** (2007). 105 East 34th Street, #117, New York, NY 10016. Imagination Productions, founded by film maker Raphael Shore, is a nonprofit organization that creates educational, inspirational films and film courses on

Jewish subjects meant to arouse and enlighten its audience. Imagination Productions is dedicated to inspiring viewers through its array of online courses and films which combine world class film production, powerful and entertaining content and the world's finest educators. The interactive and innovative educational materials cover a wide range of topics from history to psychology. Imagination Productions' flexible educational platform allows it to reach thousands of people ranging from college students to those interested in continuing education. All films feature leading experts in their respective fields. Imagination Productions' projects include courses such as Israel Inside/Out, Positive Psychology & Judaism, and Judaism 101 as well as films such as Relentless, Crossing the Line, and Blueprint. ([www.imaginationproductions.com](http://www.imaginationproductions.com))

**Institute for Computers in Jewish Life** (1981). 2750 West Pratt Boulevard, Chicago, IL 60645. (312) 533-4240. Explores, develops, and disseminates applications of computer technology to appropriate areas of Jewish life, with special emphasis on Jewish education; creates educational software for use in Jewish schools; provides consulting service and assistance for national Jewish organizations, seminaries, and synagogues. ([www.icjl.net](http://www.icjl.net))

**Institute for Jewish Ideas and Ideals** (2007). 8 West 70th Street, New York, NY 10023. (212) 724-4145. Founded by Rabbi Dr. Marc D. Angel, 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](http://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](http://www.jewishspirituality.org))

**Jewish Chautauqua Society** (1893). 633 Third Avenue, New York, NY 10017. (212) 650-4100 or (800) 765-6200. Affiliated with the Reform movement. Works to promote interfaith understanding by providing knowledge and education about Jews and Judaism, to bring about an appreciation of the Jewish people, their history, religion, and culture, and to build bridges of understanding between peoples of all faiths and cultures. It sponsors accredited college courses and 1-day lectures on Judaic topics, provides book grants to educational institutions, produces educational videotapes on interfaith topics, and convenes interfaith institutes. ([www.menrj.org/JCS](http://www.menrj.org/JCS))

**Jewish Early Childhood Education Leadership Institute** (2012). 3080 Broadway, Box 55, New York, NY 10027. (212) 280-6005. The Jewish Early Childhood Education Leadership Institute (JECLEI) engages select new and aspiring directors in intensive Jewish learning, reflective practice, leadership development, and

community building. Jewish learning provides the foundation for all of the areas that are studied. Participants work on discovering meaning in texts and ritual; understanding leadership and relationships through Jewish perspectives; fostering spiritual development; integrating Israel into the life of the early childhood program; and facilitating the development of identity. JECELI is a collaboration between The Jewish Theological Seminary and Hebrew Union College-Jewish Institute of Religion (HUC), in consultation with Bank Street College of Education and with the generous support of the Jim Joseph Foundation. ([www.jeceli.org](http://www.jeceli.org))

**Jewish Education Change Network** (2010). 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.jedchange.net](http://www.jedchange.net))

**Jewish Education in Media** (1978). PO Box 180, Riverdale Station, New York, NY 10471. (212) 362-7633. 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](http://www.lchayim.com))

**Jewish Education Leadership Institute** (2000). Contact: Julie Lennon, Executive Director (847) 877-8000. The Jewish Education Leadership Institute (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](http://www.jeli.org))

**Jewish Education Service of North America** (formerly **American Association for Jewish Education**) (1939). 247 West 37th Street, 5th Floor, New York, NY 10018. (212) 284-6950. This organization ceased operations as of July 1, 2013.

**Jewish Educators Assembly** (1951). PO Box 413, 46 Locust Avenue, Cedarhurst, NY 15516. (516) 569-2537. The mission of the Jewish Educators Assembly (JEA) 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. The JEA is the leading advocate for the welfare of the Jewish educator and for best practices in Jewish education. ([www.jewisheducators.org](http://www.jewisheducators.org))

**The Jewish Lens** (2006). 330 Seventh Avenue, 21st Floor, New York, NY 10001. (212) 517-4303. The Jewish Lens (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](http://www.jewishlens.org))

**Jewish Student Connection** (formerly **Jewish Student Union**) (2002). 149 Westchester Avenue, #32, Port Chester, NY 10573. (914) 481-5505. Jewish Student Connection (JSC) is a national nonprofit organization dedicated to establishing non-denominational Jewish clubs in public and secular private high schools. JSC provides teens with the opportunity to explore what "Jewish" means to them personally, and aims to help teens foster proud connections with Jewish culture, with the Jewish people, with Israel and with each other. ([www.myjsc.org](http://www.myjsc.org))

**The Kabbalah Centre/Kabbalah Centre International** (formerly **The National Research Institute of Kabbalah**) (1965). 1100 South Robertson Boulevard, Los Angeles, CA 90035. (310) 657-5404. The Kabbalah Centre is a nonprofit organization that makes the principles of Kabbalah understandable and relevant to everyday life. The Kabbalah Centre teachers provide students with spiritual tools based on kabbalistic principles that students can then apply as they see fit to improve their own lives and by doing so, 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](http://www.kabbalah.com/about/kabbalah-centre))

**My Jewish Learning** (2004). 377 Fifth Avenue, 2nd Floor, New York, NY 10016. (212) 695-9010. A nonprofit organization that 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. My Jewish Learning sponsors MyJewishLearning.com, the leading transdenominational 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](http://www.myjewishlearning.com))

**National Committee for the Furtherance of Jewish Education** (1940). 824 Eastern Parkway, Brooklyn, NY 11213. (718) 735-0200. A multi-faceted charity that protects, feeds and educates thousands throughout the NY metro area and around the nation. The NCFJE, founded by Rabbi Yosef Yitzchok Schneerson, is one of the first Chabad-Lubavitch charities established in the US. Initially it provided Jewish public school students with a free Jewish education but expanded its functions to

address the range of economic and social hardships of the students' families. It also rescued nearly 1,000 Jewish children from Iran, founded the Colony of Hope in Israel and implemented counseling and hotline services in the wake of the Crown Heights Riots and the Brooklyn Bridge Shootings. The NCFJE runs the array programs spearheaded by Rabbi J. J. Hecht with the objective of providing fast, discreet and dignified service to all sectors of the Jewish community. It disseminates the ideals of Torah-true education among the youth of America; provides education and compassionate care for the poor, sick, and needy in US and Israel; sponsors camps, family and vocational counseling services, family and early intervention, after-school and preschool programs, drug and alcohol education and prevention; maintains schools in Brooklyn and Queens. Every year distributes 25,000 toys/gifts through Toys for Hospitalized children. ([www.ncfje.org](http://www.ncfje.org))

**National Jewish Early Childhood Network** (1977). c/o Helaine Groeger, 11 Wonder View Court, North Potomac, MD 20878. (301) 354-3203. The National Jewish Early Childhood Network (NJEEN) is allied with the National Association for the Education of Young Children. The membership is comprised of individuals who are interested in the unique needs of young Jewish children in an early childhood educational setting. The network includes (1) 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; (2) 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 (3) advocates for Jewish early childhood education, aware of and concerned with meeting the needs of young families raising Jewish children. ([www.njecn.org](http://www.njecn.org))

**NewCaje** (formerly **CAJE, the Coalition for the Advancement of Jewish Education**) (2010). 354 Kenrick Street, Newton, MA 02458. (857) 288-8765. NewCaje is a new beginning for Jewish Education. It bought the intellectual property of CAJE, but will not be the same. In this new century there are different demands on Jewish educators. There are new technologies, new approaches, new students and a new generation of educators. NEWCaje will ask new questions and find new solutions to the problems old and new facing Jewish education. ([www.newcaje.org](http://www.newcaje.org))

**North American Association of Community & Congregational Hebrew High Schools** (2006). The North American Association of Community & Congregational Hebrew High Schools (NAACCHHS) was established to serve as the umbrella organization for the field of community-based supplementary Jewish secondary education. Its mission is to advocate for member schools while creating, supporting, exchanging and disseminating innovative programs, curricula, best practices and resources to enrich Jewish education in community Hebrew high schools across North America. ([www.naacchhs.org](http://www.naacchhs.org))

**Orot** (1990). PO Box 155, Spring Valley, NY 10977. Orot is a nonprofit organization founded by Rabbi Bezalel Naor to disseminate the teachings of Rabbi Abraham Isaac Hakohen Kook (1865–1935), first Ashkenazic Chief Rabbi of Israel, who is considered one of the greatest Jewish thinkers and mystics of all time. ([www.orot.com](http://www.orot.com))

**Ozar Hatorah** (1945). 1412 Broadway, Floor 3, New York, NY 10018. (212) 253-7245. An international educational network organization for Sephardic Orthodox Jewish education, which originally operated in Mandate Palestine, it later focused on religious Jewish education in Muslim countries in the Middle East and North Africa, as well as on the Sephardi communities in France. It establishes schools, teaching both religious and secular subjects. The organization is financed by the American Jewish Joint Distribution Committee, local communities, and private individuals. ([www.shemayisrael.com/ozarhatorah](http://www.shemayisrael.com/ozarhatorah))

**Partnership for Effective Learning and Innovative Education** (2006). 200 East 66th Street, Suite A1503, New York, NY 10065. (646) 481-2281. The Partnership for Effective Learning and Innovative Education (PELIE) is a partnership of visionary funders, whose mission is to impact complementary Jewish education in America and to thereby transform the reality, perception and funding of the field. ([www.pelie.org](http://www.pelie.org))

**Partnership for Excellence in Jewish Education** (1997). 88 Broad Street, 6th Floor, Boston, MA 02110. (617) 367-0001. Dedicated to positively impacting the day school field through initiatives that will help day schools tackle affordability issues, achieve financial sustainability, and implement effective advocacy campaigns. ([www.peje.org](http://www.peje.org))

**Progressive Association of Reform Day Schools (Pardes)** (1990). c/o BHC, 7401 Park Heights Avenue, Baltimore, MD 21208. (410) 764-1587. An affiliate of the Union for Reform Judaism: brings together Jewish day schools and professional and lay leaders committed to advancing the cause of full-time Reform Jewish education; advocates for the continuing development of day schools within the Reform movement as a means to foster Jewish identity, literacy, and continuity; promotes cooperation among our member schools and with other Jewish organizations that share similar goals. ([www.pardesdayschools.org](http://www.pardesdayschools.org))

**RAVSAK: The Jewish Community Day School Network** (1987). 120 West 97th Street, New York, NY 10025. (212) 665-1320. A nonprofit organization that promotes pluralistic non-denominational Jewish education, working with over 100 member schools from across North America, spanning elementary to high school level day school education. RAVSAK's mission is to strengthen and sustain the life, leadership, and learning of Jewish community day schools, ensuring a vibrant Jewish future. ([www.ravsak.org](http://www.ravsak.org))

**The Rohr Jewish Learning Institute** (1998). 822 Eastern Parkway, Brooklyn, NY 11213. (718) 221-6900. The Rohr Jewish Learning Institute (JLI) is currently the largest provider of adult Jewish learning. JLI's mission is to inspire Jewish learning worldwide and to transform Jewish life and the greater community through Torah study. Its goal is to create 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. JLI is associated with Merkos L'Inyanei Chinuch, the educational arm of Chabad Lubavitch. ([www.myjli.com](http://www.myjli.com))

**Shalom Hartman Institute of North America** (2010). One Pennsylvania Plaza, Suite 1606, New York, NY 10119. (212) 268-0300. Shalom Hartman Institute of North America (SHI-NA) guides, oversees, and implements Hartman 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. Through text study, peer learning, and interdenominational dialogue, SHI-NA is shaping a future for North American Jewry of intellectual renaissance and renewed inspiration. SHI-NA publishes educational bulletins and treatises, conducts community and rabbinic leadership programs, and organizes lectures and seminars on the study of Jewish thought and philosophy. ([www.hartman.org.il/NA\\_Index.asp?Cat\\_Id=197&Cat\\_Type=Centers](http://www.hartman.org.il/NA_Index.asp?Cat_Id=197&Cat_Type=Centers))

**SHEVET: Jewish Family Education Exchange** (formerly **The Consortium for the Jewish Family** and **Whizin Institute for Jewish Life**) (1989). c/o The Kripke Institute, 16060 Ventura Boulevard, Suite 245, Encino, CA 91436. (888) 505-1676. 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](http://www.shevet-jfee.org))

**Storahtelling** (1999). 125 Maiden Lane, Suite 8B, New York, NY 10038. (212) 908-2523. Storahtelling is a pioneer in Jewish education via the arts and new media. Through innovative leadership training programs and theatrical performances, Storahtelling makes ancient stories and traditions accessible for new generations, advancing Judaic literacy and raising social consciousness. ([www.storahtelling.org](http://www.storahtelling.org))

**Testing & Training International** (1996). 5120 19th Avenue, #3D, Brooklyn, NY 11204. (877) 746-4884/(718) 376-0974. Testing & Training International (TTI), founded by Mrs. Raizel Reit, provides quality higher education for Orthodox Jewish students from around the globe, all while steadfastly conforming to the needs and standards of halacha. TTI is the premier provider of alternative college instruction and career advancement in the Orthodox Jewish world. ([www.testingandtraining.com](http://www.testingandtraining.com))

**Teva Learning Alliance** (formerly **Teva Learning Center**) (1994). 307 Seventh Avenue, Suite 900, New York, NY 10001. (212) 807-6376. A non-denominational educational service for students who attend Jewish Day schools, Hebrew schools, camps and community centers. Teva is sponsored by Shomrei Adamah at Surprise Lake Camp, an agency of UJA-Federation of New York. It exists to renew the ecological wisdom inherent in Judaism and to fundamentally transform Jewish education through experiential learning that fosters Jewish and ecological sustainability. Runs Jewish environmental education programs for Jewish day schools, synagogues, community centers, camps, university groups and other organized



groups. Trains teachers, builds alliances, and offers consultancy and thought-leadership. ([www.tevalearningcenter.org](http://www.tevalearningcenter.org))

**Torah Umesorah—The National Society for Hebrew Day Schools** (1944). 1090 Coney Island Avenue, Brooklyn, NY 11230. (212) 227-1000. Establishes Hebrew day schools and Yeshivas in US and Canada and provides a full gamut of services, including placement, curriculum guidance, and teacher training. It has a membership of over 675 day schools and yeshivos, with a total student enrollment of over 190,000. Parent Enrichment Program provides enhanced educational experience for students from less Jewishly educated and marginally affiliated homes through parent-education programs and Partners in Torah, a one-on-one learning program. Publishes textbooks: runs shabbatonim, extracurricular activities; national PTA groups; national and regional teacher conventions. National Association of Hebrew Day School Parent-Teacher Associations, National Conference of Yeshiva Principals, National Yeshiva Teachers Board of License. ([www.torah-umesorah.com](http://www.torah-umesorah.com))

**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. Heritage's 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. Programs include Heritage Retreats, Heritage Exchange, Heritage Scholars and more. ([www.universityheritagesociety.com](http://www.universityheritagesociety.com))

**Walking Stick Foundation** (1997). 1336 North Moorpark Road, Suite 289, Thousand Oaks, CA 91360. Walking Stick Foundation is a nonprofit 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](http://www.walkingstick.org))

**Yeshivat Maharat** (2009). 3700 Henry Hudson Parkway, Bronx, NY 10463. (718) 796-0590. Yeshivat Maharat is the first institution to train Orthodox women as spiritual leaders and halachic 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, halachic decision-making, pastoral counseling, leadership development, and internship experiences, Yeshivat Maharat's graduates will be prepared to assume the responsibility and authority to be legal arbiters for the community. ([www.yeshivatmaharat.org](http://www.yeshivatmaharat.org))

## Informal Jewish Education Organizations

**Arachim** (1979). 1521 51st Street, Brooklyn, NY 11204. (716) 633-1410. Dedicated to renewing authentic Jewish values using 3–5 day retreats with lectures, workshops, and discussion groups that examine basic questions of Jewish outlook. ([www.arachimusa.org](http://www.arachimusa.org))

**B'nai B'rith Youth Organization** (1924, became independent in 2002). 2020 K Street, NW, 7th Floor, Washington, DC 20006. (202) 857-6633. BBYO is a youth-led international organization offering leadership opportunities and Jewish programming which helps Jewish youth and teenagers, from the sixth grade and older, to achieve self-fulfillment, character development, and to contribute to the community. Assists members acquire a greater knowledge and appreciation for the Jewish religion, culture and Israel. Sponsors trips to Israel, camping, community involvement and college campus experiences for teens. ([www.bbyo.org](http://www.bbyo.org))

**Birthright Israel Foundation** (2000). PO Box 1784, New York, NY 10156. (888) 994-7723. Offers the gift of a free, 10-day educational trip to Israel for Jewish adults ages-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](http://www.birthrightisrael.com))

**The Foundation for Jewish Camp** (formerly **Foundation for Jewish Camping**) (1998). 15 West 36th Street, 13th Floor, New York, NY 10018. (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. 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](http://www.jewishcamp.org))

**Hashomer Hatzair, Socialist Zionist Youth Movement** (1923). 114 West 26th Street, Suite 1001, New York, NY 10001. (212) 627-2830. 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. It seeks to educate Jewish youth to an understanding of Zionism as the national liberation movement of the Jewish people. Promotes aliyah to kibbutzim. Affiliated with Kibbutz Artzi Federation. Espouses socialist-Zionist ideals of peace, justice, democracy, and intergroup harmony. ([www.campshomria.com](http://www.campshomria.com))

**Masa Israel Journey** (2004). (866) 864-3279. Masa Israel Journey offers young adults between the ages of 18 and 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. Masa Israel is a joint project of the Government of Israel and the Jewish Agency for Israel that is made possible by the generous contributions of the Jewish Federations of North America and Keren Hayesod-UIA. Masa Israel was established with the vision that all Jewish young adults would have the opportunity to spend a semester to a year in Israel. Masa Israel 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. Masa Israel's staff and representatives work in partnership with program operators, community organizations, participants and alumni to help make it easy for thousands of young adults to have immersive Israel experiences. Approximately 80 % of Masa Israel's budget goes toward providing universal grants and needs-based scholarships to participants of affiliated programs to help alleviate the tuition burden. ([www.masaisrael.org](http://www.masaisrael.org))

**Moishe House** (2006). 1330 Broadway, Suite 801, Oakland, CA 94612. (510) 452-3800. 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](http://www.moishehouse.org))

**Moving Traditions** (2005). 261 Old York Road, Suite 734, Jenkintown, PA 19046. (215) 887-4511. 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. ([www.movingtraditions.org](http://www.movingtraditions.org))

**National Jewish Committee on Scouting (Boy Scouts of America)** (1926). 1325 West Walnut Hill Lane, PO Box 152079, Irving, TX 75015. (972) 580-2171. Promotes Boy Scouting among Jewish youth, helps Jewish institutions and local council Jewish committees to provide Scouting opportunities for Jewish youth, and promotes Jewish values in Scouting through program helps and the religious emblems program. ([www.jewishscouting.org](http://www.jewishscouting.org))

**National Jewish Girl Scout Committee** (1972). 33 Central Drive, Bronxville, NY 10708. (914) 738-3986. Serves to further Jewish education by promoting Jewish award programs, encouraging religious services, promoting cultural exchanges with the Israel Boy and Girl Scouts Federation, and extending membership in the Jewish community by assisting councils in organizing Girl Scout troops and local Jewish Girl Scout committees. ([www.njgsc.org](http://www.njgsc.org))

**North American Alliance for Jewish Youth** (1996). 295 Main Street, Metuchen, NJ 08840. (732) 494-1023. Serves the cause of informal Jewish and Zionist education in America: provides a forum for the professional leaders of the major North American youth movements, camps, Israel programs, and university programs to

address common issues and concerns, and to represent those issues with a single voice to the wider Jewish and Zionist community. Sponsors annual Conference on Informal Jewish Education for Jewish youth professionals from across the continent. Offers Jewish clip art. ([www.naajewishyouth.org](http://www.naajewishyouth.org))

**PANIM: the Institute for Jewish Leadership and Values** (1988). 2020 K Street, NW, 7th Floor, Washington, DC 20001. (202) 857-6594. A division of BBYO, it is a non-profit educational organization dedicated to the renewal of American Jewish life through the integration of Jewish learning, values and social responsibility. By providing relevant educational resources and curriculum, in depth immersive teen experiences and professional training for Jewish educators across North America the BBYO Panim Institute is creating a movement of young activists ready to take on the challenges facing the Jewish people, America and the world. The flagship program, Panim el Panim: High School in Washington, each year brings over 1,000 Jewish teens from across the country to Washington, DC to learn about political and social activism in the context of Jewish learning and values. It also sponsors the Jewish Civics Initiative, the largest national Jewish service/learning program for teens. The Institute also sponsors a Synagogue Transformation Project, and conducts leadership training. ([www.bbyo.org/pep](http://www.bbyo.org/pep))

**Pearlstone Center.** 5425 Mount Gilead Road, Reisterstown, MD 21136. (410) 429-4400. Offers ideal setting for both overnight and daytime events. Meets the lodging, dining and programmatic requirements of non-profit groups as they engage in all types of programming. Promotes environmental awareness by modeling bio-sustainable business practices and facilities management. Promotes inter-group and interfaith exchange and strives to further the missions of other non-profit organizations. Tries to accommodate all levels of Jewish observance. Jewish groups establish the standard of work and observance during their stay. ([www.pearlstonecenter.org](http://www.pearlstonecenter.org))

**Shorashim** (1983). 1440 North Dayton Street, #301, Chicago, IL 60642. (312) 267-0677. Shorashim (roots, in Hebrew) is a nonprofit organization devoted to building bridges between Israeli and North American Jews. Shorashim is the Taglit-Birthright Israel program where groups travel for 10 days with Israelis, rather than for only part of the trip. Bicultural programs are the foundation of Shorashim. Americans and Israelis travel, live and learn side by side as they explore Israel. By the end of the program participants are forever changed. North American participants have a deeper understanding of Judaism and Israel—not only because of what they did, but as a result of the people they met. Israeli participants are dynamic, warm, enthusiastic students and young adults. They are excited and ready to show the Americans the beauty and complexity of their country. In addition, they look forward to learning about Jewish life in America. Shorashim is committed to a pluralistic Jewish experience. Shorashim reaches out to American youth from all the major denominations and to Israelis from the religious and non-religious sectors. ([www.shorashim.org](http://www.shorashim.org))

**Young Judaea** (1909). 575 8th Avenue, New York, NY 10018. (907) 595-2100. Religiously pluralistic, politically nonpartisan Zionist youth movement that seeks

to educate Jewish youth aged 8–25 toward Jewish and Zionist values, active commitment to and participation in the American and Israeli Jewish communities; maintains five summer camps in the US; runs both summer and year programs in Israel, and a junior year program in connection with both The Hebrew University of Jerusalem and Ben Gurion University of the Negev. ([www.youngjudaea.org](http://www.youngjudaea.org))

## Jewish Outreach Organizations

**Aish Hatorah** (1974). 313 West 83rd Street, New York, NY 10024 (212) 579-1388. Goal is 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. Regarded as a world leader in creative Jewish educational programs and leadership training. ([www.aish.com](http://www.aish.com))

**Association for Jewish Outreach Programs** (formerly **Association for Jewish Outreach Professionals**) (1987). 5906 Park Heights Avenue, Suite 10, Baltimore, MD 21215. (410) 367-2567. The Association for Jewish Outreach Programs is an Orthodox Jewish network which was established to unite and enhance the Jewish educational work of rabbis, lay people, and volunteers who work in a variety of settings and seek to improve and promote Jewish Orthodox outreach work with ba'alei teshuvah (“returnees” [to Orthodox Judaism]), guiding Jews to live according to Orthodox Jewish values. AJOP was the first major Jewish Orthodox organization of its kind that was not affiliated with the Chabad Hasidic movement. ([www.ajop.org](http://www.ajop.org))

**Conversion to Judaism Resource Center** (1997). 74 Hauppauge Road, Room 53, Commack, NY 11725. (631) 462-5826. Provides information and advice for people who wish to convert to Judaism or who have converted. Puts potential converts in touch with rabbis from all branches of Judaism. ([www.convert.org](http://www.convert.org))

**Footsteps** (2003). 217 Thompson Street, Suite 367, New York, NY 10012. (212) 253-0890. Footsteps is a nonprofit organization that provides educational, vocational, and social support to people who have left or want to leave the ultra-Orthodox and Orthodox Jewish community. Footsteps aims to assist individuals who choose to make this difficult transition. ([www.footstepsorg.org](http://www.footstepsorg.org))

**Gateways** (1998). 11 Wallenberg Circle, Monsey, NY 10952. (800) 722-3191/(845) 352-0393. The Gateways mission is to nurture and sustain Jewish identity, strengthen a connection to Israel and empower its participants to make informed decisions about their Jewish future. This is accomplished through a wide array of meaningful immersion based educational and social programs led by a robust leadership team of renowned scholars and talented educational innovators. Programs include 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. Gateways Classic Retreats is the organization's flagship program. Throughout the year, on secular public holidays and on the Jewish holidays, Gateways hosts retreats and seminars for the whole family. Every year, thousands of men, women and children from all backgrounds and Jewish education levels are provided with an intellectually engaging and spiritually uplifting, fun experience in hotels across the US. ([www.gatewaysonline.com](http://www.gatewaysonline.com))

**Hineni** (1973). 232 West End Avenue, New York, NY 10023. (212) 496-1660. Founded by Esther Jungreis as a result of a speech she gave at Madison Square Garden, Hineni is a Jewish outreach organization that was one of the first ba'al teshuva (return to Judaism) movements, encouraging Jews to return to their roots. Hineni has since become a worldwide movement with centers all over the world. Hineni's goal is to help Jews infuse their lives with more meaning through their Jewish heritage. The organization aims through education to reconnect Jews with their creator, identity, and obligations. In 1989, the Hineni Heritage Center opened in Manhattan. It 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](http://www.hineni.org))

**InterfaithFamily** (2001). 90 Oak Street, PO Box 428, Newton, MA 02464. (617) 581-6860. InterfaithFamily is a nonprofit organization that 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, 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. InterfaithFamily delivers helpful, non-judgmental information and a warm welcome that can be accessed privately, at any time convenient to the user. InterfaithFamily makes connections among people in interfaith relationships, and between them and local Jewish organizations, professionals, and events, in a variety of ways. InterfaithFamily advocates for attitudes, policies and practices that Jewish organizations and leaders can use to engage and include interfaith families within Jewish communities. InterfaithFamily works closely with other Jewish organizations. ([www.interfaithfamily.com](http://www.interfaithfamily.com))

**Jewish Outreach Institute** (1987). 1270 Broadway, Suite 609, New York, NY 10001. (212) 760-1440. An independent, national, trans-denominational organization that conducts programs and services to empower and assist the Jewish community in welcoming into Jewish life and fully embracing unaffiliated and intermarried families and anyone else looking to explore connections to the Jewish heritage. ([www.joi.org](http://www.joi.org))

**Jews for Judaism** (1983). 3506 Gwynnbrook Avenue, Owings Mills, MD 21117. (410) 602-0276. Mission is to strengthen and preserve Jewish identity through education and counseling that counteracts deceptive proselytizing targeting Jews for conversion. ([www.jewsforjudaism.org](http://www.jewsforjudaism.org))

**JOY for Our Youth** (2000). 1805 Swarthmore Avenue, Lakewood, NJ 08701. (866) 448-3569. JOY for Our Youth (JOY) is a national nonprofit organization that provides for the spiritual, emotional, and practical needs of Jewish children from impoverished or dysfunctional families. 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 from the ages of 6 to 18. ([www.givejoy.org](http://www.givejoy.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](http://www.kedisrael.weebly.com))

**March of the Living International** (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 of the Living itself, a 3-km walk from Auschwitz to Birkenau on Holocaust Remembrance Day, is a silent tribute to all victims of the Holocaust. The March is designed to contrast with the death marches, which began towards the end of World War II, and continued virtually up until the Third Reich's last days. The March of the Living serves as a hopeful counterpoint to the experience of hundreds of thousands of Jews and others forced by the Nazis to cross vast expanses of European terrain under the harshest of conditions where many of them perished. ([www.motl.org](http://www.motl.org))

**National Center to Encourage Judaism** (1995). Attn: Ash Gerecht, 1109 Ruppert Road, Silver Spring, MD 20903. (301) 593-2319. The National Center to Encourage Judaism (NCEJ) is a private nonprofit 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. Since 1995 NCEJ has published The Jewish Proclaimer, an occasional newsletter sent to synagogues and other Jewish entities, detailing its current programs and recent grants and advertisements about courses. It has also supported advertising in general secular (non-Jewish) media about pro-conversion programs. ([www.ncejudaism.org](http://www.ncejudaism.org))

**National Jewish Outreach Program** (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. It has become one of the largest and most successful Jewish outreach organizations in the world. Offers positive, joyous Jewish experiences and meaningful educational opportunities. ([www.njop.org](http://www.njop.org))

**Oorah** (1980). 1805 Swarthmore Avenue, Lakewood, NJ 08701. (732) 730-1000. An Orthodox Jewish outreach organization founded by Rabbi Chaim Mintz with the goal of awakening Jewish children and their families to their heritage. ([www.oorah.org](http://www.oorah.org))

**P'eylim Lev L'Achim** (1951). 1034 East 12th Street, Brooklyn, NY 11230. (718) 258-7760. An Orthodox Jewish organization operating in Israel. It follows Orthodox Judaism, and works to move students from secular Israeli schools to schools based on the Torah and religious teachings. It sends out senior yeshiva and kollel students to recruit Israeli children for religious elementary schools. Like all kiruv organizations, its goal is to teach those who have grown up in a non-Orthodox Jewish environment how to practice Judaism. Seeks to bring irreligious Jews in Israel back to their heritage. Conducts outreach through 12 major divisions consisting of thousands of volunteers and hundreds of professionals across the country; conducts anti-missionary, cult, assimilation and intermarriage programs; operates shelters for abused women and children; recruits children for Torah schools; rescues Jewish women trapped in Arab villages; provides many sorts of Torah centers, assists immigrants, and has big brother, kiruv, and dropout prevention programs. ([www.duvys.com/simple/levlachim&](http://www.duvys.com/simple/levlachim&))

**PunkTorah** (2010). 3530 Piedmont Road NE, #2B, Atlanta, GA 30305. PunkTorah, a Jewish nonprofit organization, 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, managed a successful social network, and touched the hearts of Jews around the world. PunkTorah offers a variety of educational resources for children and adults on its website. ([www.punktorah.org](http://www.punktorah.org))

**This World: The Values Network** (1999). 394 East Palisade Avenue, Unit 1, Englewood, NJ 07631. (201) 221-3333. This World: The Values Network seeks to bring Jewish values to the mainstream culture via the mass media. It is the belief of This World: The Values Network that Judaism, with its unique emphasis on perfecting the world and celebrating life, can help heal America from some of its greatest challenges including its high rates of divorce, teen alienation, depression, and growing ignorance and materialism. ([www.thisworld.us](http://www.thisworld.us))



## Israel-Related Humanitarian Organizations

See also “*Jewish Medical Organizations.*”

**The Abraham Fund Initiatives** (1989). 9 East 45th Street, New York, NY 10017. (212) 661-7770. A not-for-profit fundraising and educational organization dedicated to promoting Jewish-Arab coexistence in Israel. As a financial and educational resource for grassroots programs that enhance mutual understanding and tolerance, The Abraham Fund provides grants to numerous organizations and institutions in Israel in such areas as culture, education, health, social services, among others. In the US, the Abraham Fund’s educational and cultural programs provide information that enhances understanding about the necessary cooperation between Israel’s Jewish majority and Arab minority. ([www.abrahamfund.org](http://www.abrahamfund.org))

**ALL4ISRAEL** (2003). 53 Dewhurst Street, Staten Island, NY 10314. (877) 812-7162. ALL4ISRAEL was formed and is staffed by caring volunteers to help support Israel and its needy citizens. ALL4ISRAEL has two major functions: providing emergency help to families and the Healing Hands program, which helps seriously injured victims of terror with medical assistance. ALL4ISRAEL assists families according to their individual needs, providing for their immediate and long-term needs not otherwise provided for by government agencies, including expense stipends, bank loan relief, tuition assistance and necessary home alterations to accommodate newly disabled victims. It assists victims through the bureaucratic process of qualifying and maximizing government assistance. All4Israel leverages its relationships with professionals to help victims get top medical care and legal assistance at the best prices. It also helps unemployed victims of terror and their families find good jobs. ([www.all4israel.org](http://www.all4israel.org))

**AMIT** (formerly **Mizrachi Women of America** and **American Mizrachi Women**) (1925). 817 Broadway, New York, NY 10003. (212) 477-4720. AMIT enables Israel’s youth to realize their potential and strengthens Israeli society by educating and nurturing children from diverse backgrounds within a framework of academic excellence, Jewish values and Zionist ideals. AMIT operates more than 100 schools, youth villages, surrogate family residences and other programs, constituting Israel’s only government-recognized network of religious Jewish education incorporating academic and technological studies. ([www.amitchildren.org](http://www.amitchildren.org))

**Bnei Akiva of the United States & Canada** (1934). (212) 465-9536. The Religious Zionist Youth Movement, it inspires and empowers the Jewish Youth of North America with a deep commitment to our people, our land, and our Torah through a wide variety of informal educational programs. Bnei Akiva members strive to live lives of Torah V’Avodah, combining Torah learning and observance with active contribution to the Jewish people and society, to bring about the rebirth of the Jewish Nation on its land. It creates leaders who assume responsibility for their community, who take initiative and who actualize its ideals by making aliyah. ([www.bneiakiva.org](http://www.bneiakiva.org))

**Central Fund of Israel** (1979). 980 Avenue of the Americas, 3rd Floor, New York, NY 10018. The Central Fund of Israel is an American nonprofit association which 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** (1990). 675 Third Avenue, Suite 3210, New York, NY 10017. (212) 681-7800. Brings the children of Chernobyl to Israel permanently and cares for them fully. Only organization in the world to bring children out of the contaminated areas permanently. Provides medicine, medical equipment, therapeutic aids, and other needed items for those who will not leave the area. ([www.ccoc.net](http://www.ccoc.net))

**CHMOL** (1980). 5225 New Utrecht Avenue, Brooklyn, NY 11219. (718) 871-4111. Stands for Chalukas Mazon L'Shabbos—Shabbos food for the needy. Provides food for Israeli families that do not have food for Shabbos, food for daily living, cash grants to cover expenses for holidays, cash for families suddenly facing unexpected financial burdens, and cash for needy couples getting married. ([www.chmol.com](http://www.chmol.com))

**Colel Chabad** (1788). 806 Eastern Parkway, Brooklyn, NY 11213. (718) 774-5446. Colel Chabad, one of the oldest Jewish charitable foundations still in existence today, was established by the founder of the Chabad-Lubavitch movement, Rabbi Schneur Zalman of Liadi. The raison d'être of Colel Chabad is to provide meaningful material help—especially food—to the poorest Jews living in the Holy Land. ([www.colelchabad.org](http://www.colelchabad.org))

**Development Corporation for Israel** (formerly **State of Israel Bonds**) (1951). 575 Lexington Avenue, 11th Floor, New York, NY 10022. (212) 446-5829. An international organization offering securities issued by the government of Israel. Since its inception, it has secured worldwide sales over \$34 billion in investment capital for the development of every aspect of Israel's economic infrastructure, facilitating the rapid development of Israel's economy and building a global partnership with Israel. Proceeds realized through the sale of Israel bonds have helped in agriculture, commerce, industry, and in the absorption of immigrants. Bonds have funded cultivating the desert, building transportation networks, creating new industries, resettling immigrants, and increasing export capability. ([www.israelbonds.com](http://www.israelbonds.com))

**Emunah of America** (1948). 7 Penn Plaza, New York, NY 10001. (212) 564-9045. 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 complex, crisis counseling, and Holocaust study center. ([www.emunah.org](http://www.emunah.org))

**Ezras Torah** (1915). 235 East Broadway, New York, NY 10002. (212) 227-8960. Established by Gedolei Torah, it is a nonprofit Jewish relief organization that specializes in supplying funds to needy Torah families primarily in Israel. Ezras Torah provides the following types of services: 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](http://www.ezrastorah.org))

**Habonim-Dror North America (the Builders of Freedom)** (1935). 114 West 26th Street, Suite 1004, New York, NY 10001. (212) 255-1796. 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 and stimulates study of Jewish and Zionist culture, history, and contemporary society. ([www.habonimdror.org](http://www.habonimdror.org))

**Hadassah, the Women's Zionist Organization of America** (1912). 50 West 58th Street, New York, NY 10019. (888) 303-3640. One of the largest international Jewish organizations, it is a volunteer organization that inspires a passion for and commitment to its partnership with the land and people of Israel. It enhances the health of people worldwide through its support of medical care and research at the Hadassah Medical Organization in Jerusalem, which it founded and funds. Hadassah empowers its members and supporters, as well as youth in Israel and America through opportunities for personal growth, education, advocacy and Jewish continuity. It provides support for Youth Aliyah and the Jewish National Fund. It sponsors Young Judaea summer and year-course programs, Jewish and women's health education, advocacy on Israel, Zionism and women's issues, as well as Hadassah-Brandeis Institute for International Research on Jewish Women and the Hadassah Foundation. ([www.hadassah.org](http://www.hadassah.org))

**The ISEF Foundation** (formerly **Project Renewal**) (1977). 135 West 29th Street, Suite 303, New York, NY 10001. (212) 683-7772. The mission of ISEF 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 by Edmond J. and Lily Safra and Nina Weiner 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. ISEF'S core values are: (1) education as a means of individual and national development; (2) social awareness and advocacy; (3) pride in ethnic heritage as part of the Israeli culture; and (4) Zionism—the commitment to the existence of a Jewish democratic State. The Foundation supports Israelis who have completed military or national service. Though originally created by and for Sephardic Jews, today all cultural and ethnic groups in Israeli society who share the Foundation's values are represented in ISEF's student body. ISEF selects its beneficiaries based solely on financial need, scholastic excellence, and leadership potential. ([www.iseffoundation.org](http://www.iseffoundation.org))

**Israel America Foundation** (1995). 108 West 39th Street, Suite 1001, New York, NY 10008. (212) 869-9477. The Israel America Foundation (IAF) is a nonprofit organization that raises funds through outright-giving and planned giving methods through charitable trusts, wills and living trusts. 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. The IAF supports eight specific Israeli nonprofit organizations. ([www.israelamericafoundation.org](http://www.israelamericafoundation.org))

**Israel Special Kids Fund** (1998). 505 Eighth Avenue, New York, NY 10018. (212) 268-2577. Israel Special Kids Fund is dedicated to improving the quality of life for disabled and seriously ill children, as well as their families, in hospitals and rehabilitation centers in Israel. It organizes holiday programs, birthday parties, bar/bat mitzvah celebrations, sleep-away camps, trips, tours, and hospital recreational activities and fulfills various dreams come true requests. It has set up an extensive big brother/sister and bikur cholim care project for hundreds of children. The Fund's dedicated staff members are complemented by hundreds of volunteers who devote many hours each week assisting the children. ([www.israelpecialkids.org](http://www.israelpecialkids.org))

**The Jerusalem Foundation** (1966). 420 Lexington Avenue, Suite 1645, New York, NY 10170. (212) 697-4188. A nonprofit organization founded 44 years ago by the legendary Mayor of Jerusalem, Teddy Kollek, it is devoted to improving the quality of life for all Jerusalemites, regardless of ethnic, religious, or socioeconomic background, while preserving the city's historic heritage and religious sites. It has pioneered and supported more than 4,000 projects, including community centers, sports complexes, parks, children's playgrounds, libraries, theaters, museums, arts schools, science labs, day cares, homes for the elderly, school facilities and landscaping. ([www.jerusalemfoundation.org](http://www.jerusalemfoundation.org))

**The Jewish Agency for Israel** (1929). 633 3rd Avenue, 21st Floor, New York, NY 10017. (212) 339-6000. Serves as the link between the Jewish people and Israel, working to ensure the future of a connected, committed, global Jewish People with a strong Israel at its center. Department of Education and Culture, Israel Aliyah Center. ([www.jafi.org.il](http://www.jafi.org.il))

**Jewish Opportunities Institute** (1990). 7 Hanover Square, 18th Floor, New York, NY 10004. (212) 561-5343. Jewish Opportunities Institute (JOI) is a powerful vehicle for maximizing charitable giving and making an impact on the future of Israel. JOI is idealistically driven to alleviate suffering and promote the potential of individuals and communities throughout Israel. JOI conceives, develops, and operates creative educational and social welfare programming for all ages and sectors, filling the social and economic gaps encountered by the most deserving. ([www.joi.co.il](http://www.joi.co.il))

**Just One Life**. 587 Fifth Avenue, Suite 702, New York, NY 10017. (212) 683-6040. Helps Israeli expectant women by providing professional counseling and financial assistance. Run by a professional and highly committed team of social workers. ([www.justonelife.org](http://www.justonelife.org))

**Keren Hayeled** (1962). PO Box 180115, Brooklyn, NY 11218. (718) 435-9128. Provides warm home to orphans and children from dysfunctional families throughout Israel. Programs include rehabilitative care, Big Brother, educational center, and after-school activities. ([www.kerenhayeled.org](http://www.kerenhayeled.org))

**NA'AMAT USA** (Hebrew acronym for "Movement of Working Women and Volunteers") (formerly **Pioneer Women**) (1925). 505 8th Avenue, Suite 2302, New York, NY 10118. (212) 563-5222. Part of the World Movement of NA'AMAT, it is an organization and a movement striving to enhance the quality of life for women, children and families in Israel, the US and around the world. It helps provide social, educational, and legal services for women, teenagers, and children in Israel. It also advocates legislation for women's rights and child welfare in Israel and the US, from the ability of single parents and new immigrants to build a life for themselves to the end of domestic violence, furthers Jewish education, and supports Habonim Dror, the Labor Zionist youth movement. It helps women, and helps women help themselves. ([www.naamat.org](http://www.naamat.org))

**New Israel Fund** (1979). 330 Seventh Avenue, 11th Floor, New York, NY 10001. (212) 613-4400. A partnership of Israelis and North Americans dedicated to promoting social justice, coexistence, and pluralism in Israel, the NIF helps strengthen Israeli democracy by providing grants and technical assistance to the public-interest sector, cultivating a new generation of social activists, and educating citizens in Israel and the Diaspora about the challenges to Israeli democracy. 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 and it is at philanthropy's cutting edge thanks in large part to Shatil, the New Israel Fund Initiative for Social Change. Shatil provides NIF grantees and other social change organizations with hands-on assistance, including training, resources and workshops on various aspects of nonprofit management. NIF/Shatil is a leading advocate for democratic values, builds coalitions, empowers activists and often takes the initiative in setting the public agenda. ([www.newisraelfund.org](http://www.newisraelfund.org))

**One Family** (2001). 1029 Teaneck Road, 3rd Floor, Teaneck, NJ 07666. (866) 913-2645. Supports One Family, an organization that empowers victims of terror attacks to rebuild their lives. Helps orphans of both parents, orphans of one parent, bereaved parents, widows and widowers, bereaved siblings, and wounded victims. ([www.onefamilytogether.org](http://www.onefamilytogether.org))

**One Israel Fund** (1994). 1175 West Broadway, Suite 10, Hewlett, NY 11557. (516) 239-9202. One Israel Fund (also known as YESHA Heartland Campaign) is a nonprofit charitable organization 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. ([www.oneisraelfund.org](http://www.oneisraelfund.org))

**Operation Embrace** (2001). 350-C Fortune Terrace, PMB 209, Potomac, MD 20854. (301) 983-8867. Operation Embrace is a nonprofit organization that assists injured survivors of terror in Israel. Operation Embrace helps all people who have been violated by terrorist attacks and does not discriminate by 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](http://www.operationembrace.org))

**Operation Lifeshield** (2007). PO Box 76146, Atlanta, GA 30358. (404) 909-8890. Operation Lifeshield is a US-based, nonprofit organization that raises needed funds to build and deliver transportable shelters to areas in Israel most at risk from the threat of missile attacks. Operation Lifeshield is an emergency campaign to save innocent lives by providing Israel's threatened communities with the protected air raid shelters they so desperately need. Shelters are available to protect schools, kindergartens, synagogues, parks, sidewalks, bus stops, and senior day centers. Lifeshield shelters are constructed in Israel by a leading manufacturer of steel-reinforced concrete products, and deployed quickly. ([www.operationlifeshield.org](http://www.operationlifeshield.org))

**PEF Israel Endowment Funds** (1922). 317 Madison Avenue, Suite 607, New York, NY 10017. (212) 599-1260. A totally volunteer organization that makes grants to educational, scientific, social, religious, health, and other philanthropic institutions in Israel. PEF provide a means for individuals, foundations and charitable institutions to recommend grants to approved Israeli charities at no expense to the donor. Since 1922, over \$1 billion has been distributed in Israel. Over 1,000 Israeli charities (Amutot) are involved, saved the expense and distraction of creating and managing their own US 501(c)3 friends organization. PEF is the source of critical support for most and has been instrumental in providing the seed money for what have become significant Israeli non-profits. It was 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. ([www.pefisrael.org](http://www.pefisrael.org))

**Poale Agudath Israel of America** (1948). 1721 49th Street, Brooklyn, NY 11204. (718) 854-2017. 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.

**Reuth Women's Social Service for Israel** (1937). 4 West 43rd Street, Suite 402, New York, NY 10036. (212) 751-9255. Raises awareness for the needs of and maintains, in Israel, subsidized housing for self-reliant elderly, old-age homes for more dependent elderly, a hospital for chronically ill children and young accident victims not accepted by other hospitals, provides subsidized meals and Golden Age clubs. ([www.reuth.org](http://www.reuth.org))

**To Save a Life** (2003). 16405 Equestrian Lane, Rockville, MD 20855. (301) 977-3637. A charitable, tax deductible, 501c3, volunteer organization whose goal is to provide the opportunity to give directly, efficiently and personally to help the people of the US and Israel. TSAL works within the world of little miracles, small charities that are below the radar screen but who make real differences in life. ([www.tsal.org](http://www.tsal.org))

**United Charity Institutions of Jerusalem** (Etz Chaim Torah Center) (1903). 1778 45th Street, Brooklyn, NY 11204. (718) 633-8469. In the US, raises funds for and awareness about the importance of supporting schools, kitchens, clinics, dispensaries, and free loan foundations in Israel. (No website)

**Women's International Zionist Organization USA (WIZO)** (1982). 950 Third Avenue, Suite 901, New York, NY 10022. (212) 751-6461. Member of WIZO, nonprofit organization of 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. WIZO USA's primary focus is working to support and fund its projects in Israel. In the US, it strengthens the bond between Israel and American Jewry by promoting Jewish identity and education. ([www.wizousa.org](http://www.wizousa.org))

**Youth Renewal Fund** (1989). 250 West 57th Street, Suite 632, New York, NY 10107. (212) 207-3195. Provides supplemental education to disadvantaged youth in Israel. 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. Its Teacher Professional Development Program provides a long-term solution to Israel's education crisis by providing teachers with needed tools and skills. Contributions from YRF's Board of Directors cover all overhead and fundraising expenses, ensuring that all additional funds raised go directly to programs in Israel. ([www.youthrenewalfund.org](http://www.youthrenewalfund.org))

## Israel-Related Political Organizations

**Ameinu** (formerly **Po'alei Zion** and **Labor Zionist Alliance**) (1995) 114 West 26th Street, New York, NY 10001. (212) 366-1194. A national, multi-generational community of progressive American Jews. Recognizing the unbreakable bond between the Jewish people and Israel, as well as the commitment to make our own country better, we mobilize American Jews who seek opportunities to foster social and economic justice both in Israel and the US. As Zionists, we understand that a secure peace between Israel and its neighbors is essential to the survival of a democratic Jewish state. With this in mind, we build support within the American Jewish community for a negotiated two-state solution to the Israeli-Palestinian conflict. Sponsors Habonim-Dror Labor Zionist youth movement. ([www.ameinu.nt](http://www.ameinu.nt))

**America-Israel Friendship League** (1971). 134 East 39th Street, New York, NY 10016. (212) 213-8630. A non-sectarian, non-partisan, not-for-profit 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](http://www.aifl.org))

**American Israel Public Affairs Committee (AIPAC)** (1954). 251 H Street, NW Washington, DC 20001. (202) 393-1999. 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. Described by the *New York Times* as "the most important organization affecting America's relationship with Israel," 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 and supported financially by private donations. The organization receives no financial assistance from Israel, from any national organization or any foreign group. AIPAC is not a political action committee and it does not rate, endorse or contribute to candidates. It is registered to lobby on behalf of legislation affecting US-Israel relations; represents Americans who believe support for a secure Israel is in US interest. Works for a strong US-Israel relationship. ([www.aipac.org](http://www.aipac.org))

**The American-Israeli Cooperative Enterprise** (1993). 2810 Blaine Drive, Chevy Chase, MD 20815. (301) 565-3918. A nonprofit and nonpartisan organization established to strengthen the US-Israel relationship by emphasizing the fundamentals of the alliance—the values our 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. It 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 was created, in large part, to highlight areas where Israel might contribute to the betterment of America. ([www.jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org))

**American Jewish League for Israel** (1957). 400 North Flagler Drive, PH D4, West Palm Beach, FL 33401. (212) 371-1583. Seeks to unite all American Jews, regardless of political, ideological, or religious beliefs, to work to support Israel. It is independent, not connected to any political party in Israel, and dedicated to keeping its members informed and involved. The University Scholarship Fund of the American Jewish League for Israel is a scholarship program to assist students who are US citizens or permanent residents to study in Israel. ([www.americanjewishleague.org](http://www.americanjewishleague.org))

**American Jews for a Just Peace** (2008). PO Box 1032, Arlington, MA 02474. American Jews for a Just Peace (AJJP) is an alliance of activists in the US working to ensure equal rights, safety, and dignity for all the people of historic Palestine. AJJP operates as an alliance of autonomous chapters and individual members across the US. AJJP is a grassroots, membership-driven network of activists who coordinate its collective work under a shared name and common principles. AJJP is



a predominantly Jewish organization and speaks with a Jewish voice. However, it welcomes the full and active participation of all people of good will who agree with AJJP's statement of Common Ground principles. ([www.ajjp.org](http://www.ajjp.org))

**American Support for Israel** (2009). PO Box 3263, Washington, DC 20010. (917) 512-2968. American Support for Israel is a nonprofit organization whose mission is to encourage American support for the State of 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. American Support for Israel 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 27,000 nonprofit organizations and charities. On American Support for Israel's website, [IsraelGives.org](http://IsraelGives.org), one can learn about, volunteer for, and donate to any of Israel's nonprofit organizations (and get a US tax-deduction for the donation). ([www.americansupportforisrael.org](http://www.americansupportforisrael.org))

**American Zionist Movement** (1939). 633 Third Avenue, New York, NY 10017. (212) 318-6100. 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 to facilitate dialogue, debate and collective action to further Zionism in the US and abroad. ([www.azm.org](http://www.azm.org))

**Americans for a Safe Israel** (1970). 1751 Second Avenue, New York, NY 10128. (800) 235-3658. Founded as an American counterpart to the Land of Israel Movement, which asserted Israel's right—historic, religious and legal—to the territories won in the 1967 war, when Israel, openly threatened with imminent extinction by her Arab neighbors, turned the tables in 6 days. AFSI argues that a strong territorially defensible Israel is essential to US security interests in the region and that “land for peace” is a delusional policy. It is a major political support group for the Jewish communities of Judea, Samaria and the Golan. AFSI supports the right of Israelis, free from outside interference, to live, thrive and expand their communities in all of the Land of Israel. AFSI seeks to educate Americans in Congress, the media, and the public about Israel's role as a strategic asset for the West. ([www.afsi.org](http://www.afsi.org))

**Americans for Peace Now** (1981). 2100 M Street, NW, Suite 619, Washington, DC 20037. (202) 408-9898. Conducts educational programs and raises funds to support the Israeli peace movement, Shalom Achshav (Peace Now), and coordinates US advocacy efforts through APN's Washington-based Center for Israeli Peace and Security. It is the most prominent American Jewish, Zionist organization working to achieve a comprehensive political settlement to the Arab-Israeli conflict. Shalom Achshav was established in 1978, when 348 Israeli senior reserve army officers and combat soldiers came together to urge their government to sign a peace treaty with Egypt, claiming that real security for Israel could be achieved only through peace.

Shalom Achshav has worked for the achievement of peace agreements between Israel and her Arab neighbors, and is known for mobilizing mass demonstrations, conducting comprehensive monitoring of Israeli settlement activity in the West Bank (and the Gaza Strip, until Israel's 2004 evacuation of Gaza settlements). APN supplies timely information and education, providing a pro-Israel, pro-peace, American Jewish perspective on issues and legislation. APN also engages in grassroots political activism and outreach to the American Jewish and Arab American communities, opinion leaders, university students and the public at large. ([www.peacenow.org](http://www.peacenow.org))

**ARZA** (1978). 633 Third Avenue, 7th Floor, New York, NY 10017. (212) 650-4280. 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. 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](http://www.arza.org))

**Betar USA** (1923). 1600 Rockefeller Building, 614 West Superior Avenue, Cleveland, OH 44113. (216) 297-ZION. A Revisionist Zionist youth movement founded by Vladimir Jabotinsky which has been traditionally linked to the original Herut and then Likud political parties of Israel, and was closely affiliated with the pre-Israel Revisionist Zionist splinter group Irgun Zevai Leumi. It was one of many right-wing movements and youth groups arising at that time out of a worldwide emergence of fascism. Some of the most prominent politicians of Israel were Betarim in their youth, most notably Prime Ministers Yitzhak Shamir and Menachem Begin, the latter of whom idolized Jabotinsky. Betar is a Zionist active movement which promotes Israeli issues in the American media. Its goal is the gathering of all Jewish people in their ancient land. Betar promotes Jewish leadership on University campuses as well as in local communities. Its history of empowering Jewish youth dates back to before Israel. Throughout World War II, Betar was a major source of recruits for both the Jewish regiments that fought the Nazis alongside the British and the Jewish forces that waged an ongoing guerrilla war against the British in Palestine. Across Europe, Betar militia played major roles in independently resisting Nazi forces and other various assaults on Jewish communities. ([www.betar.org](http://www.betar.org))

**The David Project** (2002). PO Box 52390, Boston, MA 02205. (617) 428-0012. Zionist non-profit educational organization whose aim is to educate and inspire strong voices for Israel through dynamic educational seminars, workshops and curricula. Offices are in Boston, New York, and Israel. ([www.thedavidproject.org](http://www.thedavidproject.org))

**Emergency Committee for Israel** (2010). 11 Dupont Circle NW, Suite 325, Washington, DC 20036. (202) 600-6220. 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](http://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](http://www.encounterprograms.org))

**Freeman Center for Strategic Studies** (1992). PO Box 35661, Houston, TX 77235. The primary purpose of the Freeman Center is to improve Israel's ability to survive in a hostile world. This is accomplished through research into the military and strategic issues related to the Arab-Israeli conflict and Islamic terrorism and the dissemination of that information to the Jewish and non-Jewish community. ([www.freeman.org](http://www.freeman.org))

**The Geshher Foundation USA** (1969). 332 Bleecker Street, Suite 444, New York, NY 10014. (646) 465-9301. Seeks to close the gap between secular and religious Jews in Israel, and to promote our shared heritage as the force which can hold us together. Meaning 'Bridge' in Hebrew, Geshher has refined a unique educational approach that confronts our differences, fosters commitment to Jewish identity and builds skills for a shared future. ([www.gesherusa.org](http://www.gesherusa.org))

**Israel Action Network** (2010). 25 Broadway, Suite 1700, New York, NY 10004. (212) 684-7046. The Israel Action Network (IAN) 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 our communities. ([www.israelactionnetwork.org](http://www.israelactionnetwork.org))

**Israel on Campus Coalition** (2002). (202) 449-6598. ICC works to empower the network of national Israel supporters, to engage leaders at colleges and universities around issues affecting Israel, and to create positive campus change for Israel. Offers information, resources, training and leadership opportunities to the campus community and other supporters of Israel on campus. ([www.israelcc.org](http://www.israelcc.org))

**Israel Policy Forum** (1993). 140 West 57th Street, Suite 6C, New York, NY 10019. (212) 315-1741. An independent leadership institution whose mission is to encourage an active US role in resolving the Arab-Israeli conflict, it 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. Ever since, IPF's program, policy and advocacy initiatives have served to mobilize community and policy leaders toward constructive efforts to advance Mideast peace and security. IPF has also provided high-level platforms for key policymakers to address Middle East peace-making efforts, including President Bill Clinton, who announced the "Clinton

Parameters” for Middle East peace at an IPF event in 2001. IPF generates support by involving leaders from the business, political, entertainment, academic, and philanthropic communities in the peace effort, and by fostering a deeper understanding of the peace process among the American public. ([www.israelpolicyforum.org](http://www.israelpolicyforum.org))

**The Israel Project** (2003). 2020 K Street NW, Washington, DC 20006. (202) 857-6644. Non-profit educational organization that provides factual information about Israel and the Middle East to the press, policy-makers and the public. ([www.theisraelproject.org](http://www.theisraelproject.org))

**J Street** (2008). PO Box 66073, Washington, DC 20035. (202) 596-5207. This non-profit 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 is a nonprofit organization that 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](http://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. ([www.jacpac.org](http://www.jacpac.org))

**Jewish Institute for National Security Affairs** (1976). 1307 New York Avenue, NW, Suite 200, Washington, DC 20005. (202) 667-3900. A nonprofit, nonpartisan 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](http://www.jinsa.org))

**The Jewish Peace Lobby** (1989). PO Box 7778, Silver Spring, MD 20907. (301) 589-8764. A legally registered lobby promoting changes in US policy vis-a-vis the Israeli-Palestinian conflict. Supports 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. It is made up of over 5,000 members and 400 rabbis. In addition to JPL's grassroots efforts, it works closely with Israeli, Palestinian, European and American policy-makers. JPL advocates that Israel should negotiate a two-state solution, the sharing of Jerusalem, halting of the settlements, that the US must be deeply engaged and in a balanced manner, and that the US should put on the table, a full American plan for ending the conflict. As appropriate, it urges its members to communicate on these issues to the President and members of Congress. ([www.peacelobby.org](http://www.peacelobby.org))

**Jewish Political Education Foundation** (1995). PO Box 4458, Great Neck, NY 11023. (516) 487-2990. The purposes of the Jewish Political Education Foundation (JPEF) include the following: (1) to support and enhance the image of the State of Israel as a strong, democratic, benevolent and humane nation in the world; of the Jewish people as its people and of Zionism as the national liberation movement of the Jewish people; (2) to support and enhance Zionism in all its respects and aspects, the people and institutions of the State of Israel, and the right of Israel's citizens to live within secure and defensible borders, taking into consideration the facts of history and the never-changing hostilities of others toward them; (3) to fight and bring an end to the scourge of anti-Semitism, wherever it may be found; (4) to support the interests of Jewish Americans, and promote awareness as to those issues of concern to them, on a federal, state and local level; (5) to counter misinformation, distortion and bias in the media regarding Israel and Jewish issues by all means possible, including publishing and disseminating information and materials pertaining to these subjects, and serving as a clearing house for the exchange of such information; and (6) to solicit funds to effect these purposes and to support organizations and institutions of like purpose, to the extent permitted by law and the rules and regulations concerning the tax-exempt status of the JPEF. JPEF publishes *The Jewish Political Chronicle*, a quarterly journal. ([www.jewishpoliticalchronicle.org/whoware.htm](http://www.jewishpoliticalchronicle.org/whoware.htm))

**Jewish Voice for Peace** (1996). 1611 Telegraph Avenue, Suite 550, Oakland, CA 94612. (510) 465-1777. Only national Jewish organization that 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. ([www.jewishvoiceforpeace.org](http://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](http://www.justvision.org))

**Kumah** (1999). 6520 North Richmond Street, #2, Chicago, IL 60645. (773) 597-7690. Kumah is a nonprofit organization based in the US and Israel that is dedicated to the flourishing of Israel. Through innovative social, multimedia, and advocacy projects, Kumah aims to strengthen the national character of the State 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. Kumah seeks to enhance the Diaspora's connection to Israel through innovative media projects, speaking events, seminars, and tours. ([www.kumah.org](http://www.kumah.org))

**Mercaz USA** (1979). 136 East 39th Street, 4th Floor, New York, NY 10016. (212) 533-2061. 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](http://www.mercazusa.org))

**Middle East Peace Network** (1990, 2011). 333 Skokie Boulevard, Suite 112, Northbrook, IL 60062. (224) 406-8110. Middle East Peace Network (MEPN) is a US-based, independent, nonpartisan, nonprofit, nongovernmental 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 was originally founded in 1990 by Dr. Shai Har-El, a businessman, philanthropist, educator, writer, poet, scholar, and rabbi, and run by a dedicated team of Arab and Jewish Americans. It remained active until 1996 and was then re-established by Dr. Har-El in 2011. 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, a region infested with violent conflicts. MEPN's mission is to strengthen the capacity of ordinary citizens everywhere to engage in peace-building in the Middle East. ([www.mepnetwork.org](http://www.mepnetwork.org))

**Middle East Progress**. 1333 H Street NW, Floor 10, Washington, DC 20005. Highlights practical approaches to make Americans safer by improving US, Israeli and regional security and strengthening America's global standing. ([www.middleeastprogress.org](http://www.middleeastprogress.org))

**Partners for Progressive Israel** (formerly **Meretz USA**) (1991). 114 West 26th Street, Suite 1002, New York, NY 10001. (212) 242-4500. A forum for addressing the issues of social justice and peace in Israel. It educates about issues related to democracy, human and civil rights, religious pluralism, and equality for women and ethnic minorities; promotes the resolution of Israel's conflict with the Palestinians on the basis of mutual recognition, self-determination, and peaceful coexistence. Generates and promotes partnership between Israelis and Americans who support a progressive Israel to help create a more progressive Israel and Zionist movement. Develops and implements hands-on programs that enable the American Jewish community, and its friends, to provide real support for policies of peace, democracy, justice, and equality in Israeli society. ([www.partners4israel.org](http://www.partners4israel.org))

**PNAI—Parents of North American Israelis** (1974). This organization ceased to exist over the past several years, although some local chapters continue.

**Scholars for Peace in the Middle East** (2003). PO Box 30401, Philadelphia, PA 19103. Scholars for Peace in the Middle East (SPME) is a grass-roots 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. 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](http://www.spme.net))

**StandWithUs/Israel Emergency Alliance** (2001). PO Box 341069, Los Angeles, CA 90034. (310) 836-6140. An international, nonprofit 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. Works by supporting people around the world who want to stand up for Israel and educate their own local campuses and communities. 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, focus on social media 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. StandWithUs has offices across the US and in Israel and Europe. ([www.standwithus.com](http://www.standwithus.com))

**True Torah Jews Against Zionism** (formerly **World Federation for the Furtherance of Torah**) (1955; new name 2001). 183 Wilson Street, PMB 162, Brooklyn, NY 11211. (718) 841-7053. True Torah Jews is a nonprofit organization founded by a group of Orthodox Jews dedicated to informing the world, and the American public and politicians in particular, that the ideology of Zionism is in total opposition to the teachings of traditional Judaism. ([www.truetorahjews.org](http://www.truetorahjews.org))

**United with Israel** (2010). (646) 213-4003. Independent, grassroots, pro-Israel movement founded by Jewish families that welcomes members from all around the world, regardless of race, region and religion. Mission is to foster worldwide unity with the People, Country and Land of Israel and to demonstrate how Israel is a great source of blessing to the world. ([www.unitedwithisrael.org](http://www.unitedwithisrael.org))

**World Zionist Organization-American Section** (1971). 633 3rd Avenue, 21st Floor, New York, NY 10017. (212) 339–6000. Encourages aliyah and assists in obtaining visas and documents to bring representatives from Israel to educate and inspire those in the Diaspora. (No website)

**Zionist Organization of America** (1897). ZOA House, 4 East 34 Street, New York, NY 10016. (212) 481-1500. The oldest pro-Israel organization in the US. The ZOA is dedicated to educating the public, elected officials, media, and college/high school students about Israel's importance to the US and the dangers that Israel faces. ZOA is also committed to promoting strong US-Israel relations. ZOA works to protect Jewish college and high school students from intimidation, harassment and discrimination, and in fighting anti-Semitism in general. It works on behalf of pro-Israel legislation, combats anti-Israel bias in the media, textbooks, travel guides, and on campuses, and promotes aliyah. It documents and exposes Palestinian Arab terror and works on behalf of American victims of Palestinian Arab terrorism. ZOA campaigns have repeatedly led to the defeat of hostile critics of Israel who were nominated for important government positions. The ZOA 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. Supreme Court Justice Louis Brandeis was a former president of ZOA. ([www.zoa.org](http://www.zoa.org))

**Z Street** (2009). PO Box 182, Merion Station, PA 19066. Z Street (Z for Zionist) is a pro-Israel organization based on the following positions: (1) the right of the Jewish people to a state, and the right of Jews to live freely anywhere, including inhaling oxygen in areas the world insists are reserved for Arab Palestinians; (2) relishing the terms “Jewish State” and “Zionism”—ones currently derided as shameful instead of sources of pride; (3) circulation of facts—not deceptive “Palestinian” narratives—about the Middle East, Israel and terrorism; (4) condemnation of those who revile Israel for actions they ignore when taken by Israel's enemies and virtually all states throughout history; and (5) categorical rejection of agreements with, or concessions to, terrorists (or their supporters) who are dedicated to Israel's destruction. This catalyzing organization seeks to change the way discussions about Israel are crafted and viewed. Z Street is reclaiming the concept that Israel doesn't have to apologize for being a Jewish state. ([www.zstreet.org](http://www.zstreet.org))

## Organizations Supporting Specific Israeli Institutions

**American Associates, Ben-Gurion University of the Negev** (1972). 1001 Avenue of the Americas, 19th Floor, New York, NY 10018. (212) 687-7721. AABGU has played a vital role in building a world-class center for research and education in the desert. A nonprofit cooperation with ten regional offices throughout the US, AABGU



prides itself on its efficiency and effectiveness in raising funds to help BGU bring knowledge to the Negev and to the world. AABGU plays a vital role in helping BGU fulfill its unique responsibility to develop the Negev. ([www.aabgu.org](http://www.aabgu.org))

**American Committee for Shenkar College in Israel** (1971). 307 Seventh Avenue #1805, New York, NY 10001. (212) 947-1597. Raises funds and coordinates projects and research with Shenkar College. Its mission is to strengthen education and economic growth in Israel by raising funds for capital improvements, scholarship and prizes, equipment, research, internships and student exchanges. Shenkar College is a unique government academic institute in Israel dedicated to education and research in areas impacting Israel's industries and its artistic and scientific development. Textile, Fashion, Interior and Product design courses are offered with Scientific courses: Plastics, Chemistry, Software and Industrial Management and Marketing. ([www.shenkar.org](http://www.shenkar.org))

**American Committee for the Weizmann Institute of Science** (1944). 633 3rd Avenue, New York, NY 10017. (212) 895-7900. Shares a common vision with the Weizmann Institute of Science in Israel, one of the world's premier scientific research institutions, in support of science for the benefit of humanity and in strengthening Israel through science and technology. Where the Institute strives to innovate in the world of science, the American Committee strives to innovate in the world of philanthropy, raising funds for the Weizmann Institute while it educates the American public about the Institute's research and represents the Institute's interests in the US Interface. ([www.weizmann-usa.org](http://www.weizmann-usa.org))

**American Friends of Bar-Ilan University** (1955). 160 East 56th Street, New York, NY 10022. (212) 906-3900. Increases awareness of, and support for the fastest-growing institution of higher education in Israel. Bar-Ilan University (BIU) seeks to produce students who excel in the sciences, humanities, law, engineering, business and the arts—all within a learning environment that fosters Jewish values and continuity. Home to the largest Jewish studies faculty in the world, offering hundreds of courses in Jewish Studies, BIU is also pursuing cutting-edge scientific research in nanotechnology, brain science, security technology and cancer, and opened its medical school in 2011. ([www.afbiu.org](http://www.afbiu.org))

**American Friends of Beit Hatfutsot** (1976). 633 Third Avenue, 21st Floor, New York, NY 10017. (212) 339-6034. Supports the maintenance and development of Beth Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora in Tel Aviv, and its cultural and educational programs for youth and adults. Circulates its traveling exhibitions and provides various cultural programs to local Jewish communities. The Jewish genealogy center (DOROT), has a database of Jewish family names in a unique digitized collection of about 20,000 entries with explanations about the origin and meaning of Jewish family names from all over the world (texts in English only). It is a center for Jewish music and photo documentation center.

**American Friends of ELI: Israel Association for Child Protection** (1979). 1009 Delene Road, Rydal, PA 19046. (215) 923-2940. Recognized by the Israeli government and other human service agencies as the only organization in Israel that deals specifically and exclusively with all of the various aspects of child abuse. Increases the awareness of the problem by educating the public, by training professionals, by lobbying policy decision makers, and by providing vital information to potential victims and parents. ([www.eli-usa.org](http://www.eli-usa.org))

**American Friends of Likud** (1977). PO Box 8711, JAF Station, New York, NY 10116. (212) 308-5595. Donations are used solely to fund AFL's educational programs, events and Missions to Israel. AFL maintains unparalleled access to the Likud Ministers and Members of Knesset as well as close relationships with other Israeli dignitaries and policy and opinion makers, who appear as guest speakers, lecturers and educators. The special relationships with Israel's leaders, dignitaries, journalists, etc. have been developed over the years and are based on a mutual belief in a right-leaning Likud philosophy. AFL informs and educates its members through its diverse programs for its President's Club, Young Leadership and General Membership. As a result, AFL provides its members with opportunities to meaningfully interact with Israel's leaders and to hopefully affect the Israel conversation. ([www.affikud.org](http://www.affikud.org))

**American Friends of Neve Shalom/Wahat Al-Salam** (1988). 12925 Riverside Drive, 3rd Floor, Sherman Oaks, CA 91423. (818) 325-8884. Supports and publicizes the projects of the community of Neve Shalom Wahat Al-Salam, the "Oasis of Peace." Neve Shalom/Wahat al-Salam has been dedicated to dialogue, cooperation and a genuine and durable peace between Arabs and Jews, Palestinians and Israelis. Jewish and Palestinian citizens of Israel have chosen to live and work together as equals in this community to promote trust, understanding and mutual respect well beyond its own borders. At Neve Shalom/Wahat al-Salam, the bilingual, binational, multicultural Primary School, the School for Peace, the Pluralistic Spiritual Center, and other projects, serve the village and beyond reaching thousands of Jewish and Palestinian youth and adults. ([www.oasisofpeace.org](http://www.oasisofpeace.org))

**American Friends of Tel Aviv University** (1955). 39 Broadway, 15th Floor, New York, NY 10006. (212) 742-9070. Offers cultural, social and educational activities at venues across the US. Serves as a dynamic bridge between American and Israeli communities, dedicated to excellence in scholarship at Tel Aviv University, Israel's largest and most comprehensive institution of higher learning, and to strengthening Israel and the vital city of Tel Aviv. ([www.aftau.org](http://www.aftau.org))

**American Friends of The Hebrew University** (1925). One Battery Park Plaza, 25th Floor, New York, NY 10004. (212) 607-8500. Raises awareness of and support for The Hebrew University of Jerusalem, Israel's research powerhouse and most comprehensive institution of higher learning. Through the philanthropic efforts, leadership, contributions and involvement of its professional staff and network of nationwide supporters, AFHU helps the university to recruit and retain outstanding

faculty; build teaching and research facilities; provide scholarships and enhanced student learning environments that are vital to the ongoing pursuit of excellence; advance research in all fields of study, and further regional and international peace and pluralism. The AFHU conducts informational programs throughout the US, highlighting the university's achievements and its significance. ([www.afhu.org](http://www.afhu.org))

**American Friends of the Israel Museum** (1972). 500 Fifth Avenue, Suite 2540, New York, NY 10110. (212) 997-5611. Raises funds for special projects of the Israel Museum in Jerusalem; solicits works of art for permanent collection, exhibitions, and educational purposes. ([www.afimnyc.org](http://www.afimnyc.org))

**American Friends of the Israel Philharmonic Orchestra** (1972). 122 East 42nd Street, Suite 4507, New York, NY 10168. (212) 697-2949. Works to secure the financial future of the orchestra so that it may continue to travel throughout the world bringing its message of peace and cultural understanding through music. Supports the orchestra's international touring program and assists with the operational support of the orchestra and its musical education programs throughout Israel. ([www.afipo.org](http://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. Works to expand the curriculum and facilities for the distance learning center at the Open University in Israel, and to provide scholarships to its students. Through its accredited program of Distance Learning, Israel's Open University is using high-tech tools to make a superb college education possible for some 43,000 serious Israeli students who could not pursue it otherwise. In this way, Israel's Open University is enhancing the lives of its students, and literally making dreams come true for people all over Israel and for Jewish students throughout the Former Soviet Union. ([www.afoui.org](http://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. Raises funds for the Tel Aviv Museum of Art for special projects, art acquisitions, and exhibitions; seeks contributions of art to expand the museum's collection; encourages art loans and traveling exhibitions; creates an awareness of the museum in the US; makes available exhibition catalogues, monthly calendars, and posters published by the museum. ([www.americanfriendstelavivmuseum.org](http://www.americanfriendstelavivmuseum.org))

**American Friends of Zaka** (1989). 1303 53rd Street, Suite 170, Brooklyn, NY 11219. (718) 676-0039. Dominant non-governmental lifesaving, rescue and recovery organization that responds to any terror attack, disaster or accident immediately, professionally and with the necessary equipment. ([www.zaka.us](http://www.zaka.us))

**American Society for Technion-Israel Institute of Technology** (1940). 55 East 59th Street New York, NY 10022. (212) 407-6300. The American Technion Society (ATS) raises funds for the Technion-Israel Institute of Technology. It is the leading American organization with more than 20,000 supporters and 197 satellite offices

around the country, the ATS is driven by the belief that the economic future of Israel, and the well-being of Israel and all humanity is through leadership in science and technology, and the future of high technology in Israel is at the Technion. ([www.ats.org](http://www.ats.org))

**American Society for Yad Vashem** (1981). 500 Fifth Avenue, 42nd Floor, New York, NY 10110. (212) 220-4304. Development and educational arm of Yad Vashem, Jerusalem, the central international authority created by the Knesset in 1953 for the purposes of commemoration and education in connection with the Holocaust. ([www.yadvashemusa.org](http://www.yadvashemusa.org))

**American Society of the University of Haifa** (1972). 245 Fifth Avenue, Suite 2203, New York, NY 10016. (212) 685-7880. Promotes, encourages, and aids higher and secondary education, research, and training in all branches of knowledge in Israel and elsewhere; aids in the maintenance and development of University of Haifa; raises and allocates funds for the above purposes; provides scholarships; promotes exchanges of teachers and students. ([www.asuh.org](http://www.asuh.org))

**Boys Town Jerusalem Foundation of America** (1948). 1 Penn Plaza, Suite 6250, New York, NY 10119. (800) 469-2697. Raises funds for Boys Town Jerusalem to offer a comprehensive academic, religious, and technological education to disadvantaged Israeli and immigrant boys, aged 12–20, from over 45 different countries, including Ethiopia, the former Soviet Union, and Iran. Founded in response to the Holocaust, and dedicated to providing an outstanding education for Israeli children, regardless of race, class or socio-economic background, Boys Town Jerusalem is a residential school which encompasses grades 7–12 and a 2-year College of Applied Engineering. The 18-acre Boys Town campus is one of Israel's major technological training centers. Of the approximately 800 students who live on the campus, more than 75 % come from economically disadvantaged backgrounds and require substantial scholarship assistance. No student is ever turned away due to inability to pay tuition. ([www.boystownjerusalem.org](http://www.boystownjerusalem.org))

**Friends of Israel Disabled Veterans—Beit Halochem** (1987). 1133 Broadway, Suite 232, New York, NY 10010. (212) 689-3220. Raises funds to assist disabled Israeli war victims, including servicemen and women disabled in the line of duty, as well as civilian victims of terrorism. Their centers in Israel provide physical and emotional rehabilitation through therapeutic, sports and recreational facilities and activities to help them resume lives of purpose and dignity. ([www.fidv.org](http://www.fidv.org))

**Friends of Israel Scouts—Tzofim** (1995). 575 Eighth Avenue, 11th Floor, New York, NY 10018. (212) 390-8130. Friends of Israel Scouts-Tzofim (FOIS) encompasses various programs, begun in the early 1960s, that develop and maintain a connection between the Tzofim (Israel Scouts) movement in Israel (founded in 1919) and North American Jewry. ([www.israelscouts.org](http://www.israelscouts.org))

**Friends of the Israel Defense Forces** (1981). 1430 Broadway, New York, NY 10018. (212) 244-3118. Supports the Agudah Lema'an Hahayal. Israel's Association for the Well-Being of Soldiers, founded in the early 1940s, which provides social, recreational, and educational programs for soldiers, special services for the sick and wounded, and summer programs for widows and children of fallen soldiers. ([www.fidf.org](http://www.fidf.org))

**Friends of Yad Sarah** (1976). 450 Park Avenue, 7th Floor, New York, NY 10022. (212) 223-7758. Leading volunteer-staffed organization in Israel. Provides help to over 400,000 people every year, addressing the home and health care needs of the frail and the disabled as well as victims of terror, children with special needs, and the homebound. ([www.friendsofyadsarah.org](http://www.friendsofyadsarah.org))

**Givat Haviva Educational Foundation** (1966). 114 West 26th Street, Suite 1001, New York, NY 10001. (212) 989-9272. The American community of supporters and activists who work to increase awareness of, represent and support the Givat Haviva Institute's role in advancing Jewish-Arab relations in Israel. Givat Haviva Institute is dedicated to promoting coexistence between Arabs and Jews. Every year, 25,000 Israeli Jews and Arabs and youth and adults from scores of different countries participate in the Institute's courses, lectures, seminars and tours of the region. Programs teach conflict resolution, Middle East studies and languages, and Holocaust studies. GHEF sponsors public-education programs and lectures by Israeli speakers. Publishes research papers on Arab-Jewish relations. ([www.givathaviva.org](http://www.givathaviva.org))

**Jewish Institute for the Blind—Jerusalem** (1902, Jerusalem). 185 Madison Avenue, Room 1701, New York, NY 10016. (212) 532-4155. A not for profit organization, the Institute provides a wide range of activities for education, rehabilitation, health and social welfare for the blind and visually impaired in Jerusalem and throughout the country. ([www.jewishblind.org](http://www.jewishblind.org))

## Other Israel-Related Organizations

**Aluf Stone** (2008). 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. It is 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](http://www.alufstone.org))

**American Israel Numismatic Association** (1970). PO Box 20255, Fountain Hills, AZ 85269. (818) 225-1348. The American Israel Numismatic Association (AINA) is a non-sectarian cultural and educational organization dedicated to the study

and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. The 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 the members. An annual meeting is held at the convention of the American Numismatic Association, usually at the end of July or early in August. AINA publishes *The Shekel* six times a year. It is an illustrated magazine prepared for the enlightenment and education of the membership by experts from around the world. ([www.amerisrael.com](http://www.amerisrael.com))

**American Veterans of Israel** (1949). 136 East 39th Street, New York, NY 10016. The American Veterans of Israel is the organization of Aliyah Bet (in Hebrew, "Immigration B," the term used for clandestine immigration of Holocaust survivors) and Machal (in Hebrew, an acronym for "mitnadveichutz 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. The contribution to the successful war for Jewish independence gives these veterans a unique bond for the rest of their lives with their fellow Jews and the state of Israel. ([www.israelvets.com](http://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.** A private, not-for-profit (and 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. There are regional offices in California, Florida, Georgia, Illinois, Maryland, Minnesota, New York, Ohio, Pennsylvania, Texas, and Virginia. ([www.israeltrade.org](http://www.israeltrade.org))

**CHAI: Concern for Helping Animals in Israel** (1984). PO Box 3341, Alexandria, VA 22302. (703) 658-9650. The mission of CHAI 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.org.il](http://www.chai.org.il))

**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](http://www.hasbarafellowships.org))

**International Academic Friends of Israel** (2003). 500 Fifth Avenue, 45th Floor, New York, NY 10110. International Academic Friends of Israel (IAFI) is a non-profit organization devoted to promoting and supporting the free and open exchange of ideas and information in the international academic community. Its mission is to foster productive interactions between academics regardless of race, religion, nationality, or political preference. 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. It also supports the exchange of ideas within the international community to help overcome divisions and prejudices and to lead toward peace in the Middle East. Funds donated to IAFI are used to support international academic meetings in Israel. ([www.iafi-israel.org](http://www.iafi-israel.org))

**Israel at Heart** (2003). 580 Fifth Avenue, 26th Floor, New York, NY 10036. Israel at Heart is a nonprofit organization which 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 is not part of any other Jewish organization nor does it represent any government agency or political party. Its single concern is the well-being of Israel. Israel at Heart's efforts to date 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. These Israeli students come from various countries of origin and levels of religious observance, and they speak from their heart about what life is really like in Israel. Israel at Heart started out by sending students to different places across North America, and based on the success of the program now sends students throughout Europe, South America, and Australia as well. ([www.israelatheart.org](http://www.israelatheart.org))

**The Israel Bridge** (2006). 209 Coconut Key Drive, Palm Beach Gardens, FL 33418. The Israel Bridge (TIB), founded by Ross Greenstein, a former top US collegiate tennis player, was created to enable Israeli student-athletes to obtain scholarships at American universities. Once TIB deems an Israeli eligible for assistance, it works with the student to identify a select group of schools with available scholarships that balance the student's academic, athletic and social needs. ([www.theisraelbridge.org](http://www.theisraelbridge.org))

**The Israel Forever Foundation** (2002). 1146 19th Street, NW, 5th Floor, Washington, DC 20036. (202) 463-8022/(202) 280-7668. The Israel Forever Foundation (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 programs and initiatives are designed to advance dialogue and interaction between different faiths and nationalities across the diverse spectrum of

areas relevant to understanding the meaningful existence of Israel for today and the future. The IFF designs initiatives that focus on the value of Israel and her continued existence as a Jewish state and her contributions throughout the world. Its programming includes organizing and sponsoring interactive workshops, educational seminars, and online forums which uphold the ideals of Israel Forever. Through these efforts, The IFF seeks to encourage increased understanding of the continuing role of Israel and her people in a pro-active, apolitical manner to which the wide range of audiences throughout the world can relate and become engaged. 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](http://www.israelforever.org))

**Israel Venture Network** (2001). 540 Cowper Street, Suite 200, Palo Alto, CA 94301. (650) 325-4200. The Israel Venture Network (IVN) is a venture philanthropy network of high-tech entrepreneurs, business executives, venture capitalists, corporations and philanthropists from Israel and the US. By marrying business acumen and financing with high-impact social programs, IVN works towards the betterment of Israel's social landscape. IVN's business acumen is derived from its membership—a network of dedicated business entrepreneurs and executives in Israel and the US. IVN advances social change in three strategic realms: economic development, environment, and education of underserved populations and regions. IVN's key strength has always been its member's 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, allowing IVN to move on to new ideas. ([www.ivnus.org](http://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. Nefesh B'Nefesh provides olim with post aliyah guidance and resources with the goal of helping each individual integrate smoothly and successfully into Israeli society. Nefesh B'Nefesh offers a wide range of workshops, seminars and events throughout the year. Nefesh B'Nefesh discussion groups use social media to allow applicants, newcomers and veteran Olim to exchange advice, contacts and community information. ([www.nbn.org.il](http://www.nbn.org.il))

**Nesiya** (1987). 234 Fifth Avenue, Suite 411, New York, NY 10001. (212) 951-7128. The mission of Nesiya 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](http://www.nesiya.org))



**Religious Zionists of America** (1909). 500 7th Avenue, 2nd Floor, New York, NY 10018. (212) 465-9234. Disseminates ideals of religious Zionism; conducts cultural work, educational program, public relations; raises funds for religious educational institutions in Israel, including yeshivot hesder and Bnei Akiva. ([www.rza.org](http://www.rza.org))

**Skilled Volunteers for Israel** (2012). PO Box 5154, Madison, WI 53705. (608) 469-0458. Skilled Volunteers for Israel matches experienced professionals with meaningful skilled volunteer opportunities in Israel. It links 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. Skilled Volunteers for Israel has a unique focus on volunteer opportunities for the boomer generation. Volunteers support their own travel and living expenses in Israel and contribute their time and expertise to make a positive impact on Israeli society. To date, volunteers have served as English tutors, accountants, grant writers and medical triage in a refugee clinic. Skilled Volunteers for Israel promotes service and volunteerism among Jewish adults. It educates and provides training on effective volunteer strategies. ([www.skillvolunteerisrael.org](http://www.skillvolunteerisrael.org))

**Society of Israel Philatelists** (1948). (440) 461-9459. 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](http://www.israelstamps.com))

**Theodor Herzl Foundation** (1954). 633 Third Avenue, 21st Floor, New York, NY 10017. (212) 339-6020. Offers cultural activities, lectures, conferences, courses in modern Hebrew and Jewish subjects, Israel, Zionism, and Jewish history. Sponsors Herzl Press, which serves as “the Zionist Press of record,” publishing books that are important for the light they shed on Zionist philosophy, Israeli history, contemporary Israel and the Diaspora and the relationship between them. ([www.midstreamthf.com](http://www.midstreamthf.com))

**Volunteers for Israel-USA** (1982). 330 West 42nd Street, Suite 1618, New York, NY 10036. (866) 514-1948. Connects Americans to Israel through volunteer service, promotes solidarity and goodwill among Israelis, American Jews, and other friends of Israel, while providing aid to Israel through volunteer work. The program began in 1982, during the first war with Lebanon, when civilian replacements were needed for thousands of reservists called to duty. Israeli General Aharon Davidi sent emissaries to the US to enlist volunteers to harvest crops and save the economy. More than 600 volunteers responded immediately. Since then, more than 30,000 Americans aged 18 and over have participated, doing 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. It partners with military and civilian organizations, and newer additions include a summer International Youth Program, an add-on to Taglit-Birthright tours, and other volunteer options. ([www.vfi-usa.org](http://www.vfi-usa.org))

## **Jewish Holocaust Organizations**

**American Friends of the Ghetto Fighters' House Museum** (1979). 825 West End Avenue, Suite 8F, New York, NY 10025. (212) 222-0944. The American Friends of The Ghetto Fighters' House Museum has a dual mission: to promote and support The Ghetto Fighters' House Museum and the Yad Leyeled Children's Museum and Memorial in Israel, and to direct and support educational initiatives in the US that are based on the resources and philosophy of the Museum. The American Friends organization holds an annual Gala in New York City to benefit the Museum and its educational outreach. The organization maintains contact with its supporters through mailings, a twice-yearly newsletter, parlor meetings, and informational and educational publications. The American Friends has a network of supporters and educators throughout the country who are committed to supporting the legacy of the Jewish Resistance in the Holocaust, and who believe in the vital importance of teaching the universal lessons of the Holocaust. ([www.friendsofgh.org](http://www.friendsofgh.org))

**The American Gathering of Jewish Holocaust Survivors and Their Descendants** (formerly **American Gathering of Jewish Holocaust Survivors**) (1982). 122 West 30th Street, Suite 205, New York, NY 10001. (212) 239-4230. Dedicated to documenting the past and passing on a legacy of remembrance. Compiles the National Registry of Jewish Holocaust Survivors housed at the US Holocaust Memorial Museum in Washington, DC. ([www.amgathering.org](http://www.amgathering.org))

**Association of Holocaust Organizations** (1985). PO Box 230317, Hollis, NY 11423. (516) 582-4571. 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 winter seminar at the US 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](http://www.ahoinfo.org))

**The Blue Card** (1939). 171 Madison Avenue, New York, NY 10016. (212) 239-2251. The Blue Card was originally established by the Jewish community in Germany in the early 1930s to help Jews already being affected by Nazi persecution through loss of jobs and other forms of oppression. In 1939, The Blue Card was reestablished in the US to continue aiding 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, and it continues its work to this day. Most of the Holocaust survivors served by The Blue Card live at or near the Federal poverty level. The Blue Card helps Holocaust survivors with such services as dental care, medicine, rent, food, financial support for the Jewish holidays, financial aid, etc. ([www.bluecardfund.org](http://www.bluecardfund.org))

**Chambon Foundation** (formerly **Friends of Le Chambon**) (1982). 8033 Sunset Boulevard, Los Angeles, CA 90046. (323) 650-1774. The Chambon Foundation,

a nonprofit charity named in honor of the Huguenot mountain village of Le Chambon-sur-Lignon, France, where some 5,000 Jews—many of them children—were sheltered from the Nazis by some 5,000 Christians, seeks to explore and communicate the necessary and challenging lessons of hope intertwined with the Holocaust's unavoidable lessons of despair. ([www.chambon.org](http://www.chambon.org))

**Conference on Jewish Material Claims Against Germany** (1951). 1359 Broadway, Room 2000, New York, NY 10018. (212) 536-9100. Seeks a measure of justice for Jewish victims of Nazi persecution. Represents Jewish survivors in negotiations for compensation from the German government and other entities once controlled by the Nazis. Also an operating agency that administers compensation funds, recovers Jewish property and allocates funds to institutions that serve Holocaust survivors. The Claims Conference—made up of the conference on Jewish Material Claims Against Germany and the Committee for Jewish Claims on Austria—is one of the founders of the World Jewish Restitution Organization, Memorial Foundation for Jewish Culture and the United Restitution Organization. ([www.claimscon.org](http://www.claimscon.org))

**Facing History and Ourselves** (1976). 16 Hurd Road, Brookline, MA 02445. (617) 232-1595. Facing History and Ourselves engages nearly two million students annually through its network of more than 29,000 educators throughout the US and around the world and reaches the public and the broader educational market through community events and extensive online resources. It has grown from a single office in Brookline, MA, to an international organization. Facing History's purpose is both humanistic and civic: to help teachers and students confront the complexities of history in ways that promote critical thinking, academic achievement, and moral development. Facing History uses the tools of education to combat bigotry and nurture democracy, and in turn, transforms teachers, students, and schools. ([www.facinghistory.org](http://www.facinghistory.org))

**The Flame Society** (2011). 5975 West Sunrise Boulevard, Suite 115, Sunrise, FL 33313. (954) 653-8473. The mission of The Flame Society is to teach the lessons learned from 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, "Reliving the Holocaust," 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. Bob Pianka formed The Flame Society with clergy and other members of the Jewish community. ([www.theflamesociety.org](http://www.theflamesociety.org))

**Holocaust Educational Foundation** (1980). 64 Old Orchard Road, Professional Building, Suite 520, Skokie, IL 60077. (847) 676-3700. The Holocaust Educational Foundation is a private, nonprofit organization established by survivors, their children, and their friends in order to preserve and promote awareness of the reality of the Holocaust. The Holocaust Educational Foundation concentrates its resources on facilitating teaching and scholarship at the college and university level through a variety of programs, including Support for College and University Teaching,

Research Fellowships, Visiting Lectureship Program, Summer Institutes, and “Lessons & Legacies” Conference Series. ([www.holocaustef.org](http://www.holocaustef.org))

**Holocaust Survivors’ Foundation—USA** (2001). c/o Greater Miami Jewish Federation, 4200 Biscayne Boulevard, Miami, FL 33137. (305) 576-4000. Holocaust Survivors’ Foundation (HSF) is a national alliance established by the elected leaders of local Holocaust survivor associations across the country. HSF’s mission is to give meaningful voice and a more active role to survivors in the negotiations and decisions affecting them directly. These include 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. HSF’s goal is to ensure 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](http://www.hsf-usa.org))

**International Association of Lesbian and Gay Children of Holocaust Survivors** (1991). c/o CBST, 57 Bethune Street, New York, NY 10014. (212) 929-9498. The International Association of Lesbian and Gay Children of Holocaust Survivors was formed to honor and remember those homosexuals persecuted or killed by the Nazis and to support gay and lesbian children of Holocaust survivors and their families. It also serves a social function of allowing its members to share their experiences of being lesbian and gay children of Holocaust survivors, and a forum to disseminate the information. ([www.infotruer.com/gay.html](http://www.infotruer.com/gay.html))

**International Network of Children of Jewish Holocaust Survivors** (1981). 13899 Biscayne Boulevard, Suite 404, North Miami, FL 33181. (305) 919-5690. Links Second Generation groups and individuals throughout the world. Represents the shared interests of children of Holocaust survivors; aims to perpetuate the authentic memory of the Holocaust and prevent its recurrence, to strengthen and preserve the Jewish spiritual, ideological, and cultural heritage, to fight anti-Semitism and all forms of discrimination, persecution, and oppression anywhere in the world.

**The Jewish Foundation for the Righteous** (1986). 305 Seventh Avenue, 19th Floor, New York, NY 10001. (212) 727-9955. Provides monthly support to aged and needy Righteous Gentiles living in many countries who risked their lives to save Jews during the Holocaust. The Foundation’s education program focuses on educating teachers and their students about the history of the Holocaust and the significance of altruistic behavior for our society. ([www.jfr.org](http://www.jfr.org))

**Jewish Partisan Educational Foundation** (2000). 2107 Van Ness Avenue, Suite 302, San Francisco, CA 94109. (415) 563-2244. The mission of the Jewish Partisan Educational Foundation (JPEF) 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. With layers of interactivity unprecedented in most any curriculum, 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](http://www.jewishpartisans.org))

**The Kindertransport Association** (1993). PO Box 1444, New York, NY 10113. The Kindertransport Association (KTA) is a nonprofit organization that unites the child Holocaust refugees who were saved by the Kindertransport rescue movement and their descendants in North America. The KTA shares their stories, honors those who made the Kindertransport possible, and supports charitable work that aids children in need. ([www.kindertransport.org](http://www.kindertransport.org))

**The Memorial Library and Holocaust Educators Network** (1962). 58 East 79th Street, #2F, New York, NY 10075. (212) 249-5384. The mission of the Memorial Library 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, the Library offers mini-grants to participating teachers for innovative projects. The Library also sponsors Satellite Seminars, shorter programs modeled on the Summer Seminar. The Memorial Library was founded in 1962 by Auschwitz survivor Olga Lengyel as a repository for World War II memorabilia. After Olga's death in 2001, the Board of Directors turned its attention toward teacher education, contacting Dr. Sondra Perl at Lehman College and the Graduate Center of the City University of New York. With the Library's support, Dr. Perl created the Holocaust Educators Network, a nationwide program designed to bring the lessons of the Holocaust into today's world. To enrich its programs and to support other important work in Holocaust education, the Memorial Library has built relationships with colleges and universities as well as Holocaust organizations and museums. ([www.thememoriallibrary.org](http://www.thememoriallibrary.org))

**The Survivor Mitzvah Project** (2008). 2658 Griffith Park Boulevard, Suite #299, Los Angeles, CA 90039. (800) 905-6160. The Survivor Mitzvah Project is a nonprofit organization, founded by Zane Buzby, dedicated to providing direct and continuous financial aid to those 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. Their families and communities destroyed by the Nazis, they struggle to survive in their few remaining years, lacking the means to buy even the most basic of human necessities: food, medicine, heat and shelter. Most live alone in harsh conditions. The Survivor Mitzvah Project, by bringing help quickly and directly to these survivors, helps ensure that they may live out their last years with some measure of comfort, support and dignity. ([www.survivormitzvah.org](http://www.survivormitzvah.org))

**World Federation of Jewish Child Survivors of the Holocaust and Descendants** (1997). PO Box 99005, Seattle, WA 98139. 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 interest 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](http://www.holocaustchild.org))

**The YIZKOR Project** (2010). 198 South Holly Street, Denver, CO 80246. (720) 560-0271. The YIZKOR project was established with a dual mission: (1) to remember the six million Jews who perished in the Holocaust as individuals; and (2) 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](http://www.theyizkorproject.org))

**Zachor Holocaust Remembrance Foundation** (2009). 2251 North Rampart Boulevard, #2520, Las Vegas, NV 89128. (702) 949-9887. Founded by Holocaust survivor, Ben Lesser, 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](http://www.zachorfoundation.org))

**Zechor Yemos Olam**. 1090 Coney Island Avenue, 3rd Floor, Brooklyn, NY 11230. (212) 227-1000, ext. 4554. The Zechor Yemos Olam (ZYO) mission is to foster the study of the Holocaust from a religious perspective in yeshivas and Jewish day schools. ZYO conducts teacher training seminars that guide yeshiva and day school faculty in integrating Holocaust studies into their classroom teaching. ZYO works with schools and creates educational resources for Holocaust education. ZYO runs two teacher training seminars a year, which are available to be a resource to teachers. ZYO raises community awareness about the need and methodology to teach the Holocaust 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](http://www.chinuch.org/zechor_yemos.php))

## Jewish Community Relations Organizations

**American Council for Judaism** (1942). PO Box 862188, Marietta, GA 30062. (904) 280-3131. Seeks to advance the universal principles of a Judaism free of nationalism, and the national, civic, cultural, and social integration into American institutions of Americans of Jewish faith. ([www.acjna.org](http://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. By working together, they are able to leverage their individual and national strengths into a formidable international presence to combat the new anti-Semitism and stand up for Israel. The Council is an effective voice for international Jewish concerns, engaging the highest levels of government and international institutions. 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](http://www.world-jewry.org))

**American Jewish Committee** (1906). The Jacob Blaustein Building, 165 East 56th Street, New York, NY 10022. (212) 751-4000. 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. Includes Project Interchange, William Petschek Contemporary Jewish Life Department, Jacob Blaustein Institute for the Advancement of Human Rights, and the Koppelman Institute for American Jewish-Israeli Relations. ([www.ajc.org](http://www.ajc.org))

**Anti-Defamation League** (1913). 605 Third Avenue, New York, NY 10158. (212) 885-7970. Seeks to combat anti-Semitism and to secure justice and fair treatment for all citizens through law, education, and community relations. ([www.adl.org](http://www.adl.org))

**Be'chol Lashon** (In Every Tongue) (2000). PO Box 591107, San Francisco, CA 94159. (415) 386-2604. Be'chol Lashon grows and strengthens the Jewish people through ethnic, cultural, and racial inclusiveness. It advocates for the diversity that has characterized the Jewish people throughout history, and through contemporary forces including intermarriage, conversion and adoption. It fosters an expanding Jewish community that embraces its differences. Be'chol Lashon strives to build networks of global Jewish leaders; strengthen diverse Jewish communities around the world; educate Jews and the general public about Jewish diversity; and increase the Jewish population by encouraging those who would like to be part of the Jewish people. ([www.bechollashon.org](http://www.bechollashon.org))

**Center for Interreligious Understanding** (1992). 492-C Cedar Lane, Pmb 127, Teaneck, NJ 07666. (201) 804-4776. The Center for Interreligious Understanding (CIU) is nonprofit organization founded by Rabbi Jack Bemporad, a Holocaust refugee from Italy, that operates on the premise that religions have great power and through theological dialogue that 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](http://www.ciunow.org))

**Council of Centers on Jewish-Christian Relations** (2002). The Council of Centers on Jewish-Christian Relations (CCJR) is an association of centers and institutes in the US and Canada devoted to enhancing mutual understanding between Jews and Christians. It 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 Council serves as a network for the sharing of information, research, and resources among academic and educational organizations. While most of these centers or institutes are located in North America, there are also affiliate members from overseas. Representatives from major Christian and Jewish agencies and religious bodies in the US are also members. ([www.ccjr.us](http://www.ccjr.us))

**Foundation for Ethnic Understanding** (1989). 1 East 93rd Street, Suite 1C, New York, NY 10128. (917) 492-2538. The Foundation for Ethnic Understanding (FFEU) is a national nonprofit organization, founded by Rabbi Marc Schneier, that is dedicated to promoting racial harmony and strengthening relations between ethnic communities. The FFEU was formed to promote understanding and cooperation between and among ethnic groups and to reduce the existing tensions among diverse racial and ethnic communities. 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](http://www.ffeu.org))

**International Fellowship of Christians and Jews** (formerly **Holyland Fellowship of Christians and Jews**) (1983). PO Box 96105, Washington, DC 20090. (800) 486-8844. The International Fellowship of Christians and Jews (IFCJ) was founded by Rabbi Yechiel Eckstein to promote understanding between Jews and Christians and build broad support for Israel and other shared concerns. IFCJ's vision is that Jews and Christians will reverse their 2,000-year history of discord and replace it with a relationship marked by dialogue, respect, and cooperation. Over the years, IFCJ has been a leader in Jewish-Christian relations, building bridges of goodwill that have led to greater understanding and cooperation between members of these two faiths. 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, provided life-giving aid to Israel's victims of war and terror, and much more. ([www.ifcj.org](http://www.ifcj.org))

**Jewish Council for Education & Research** (2008). 1 Penn Plaza, Suite 6171, New York, NY 10119. The Jewish Council for Education & Research (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](http://www.jcer.info))

**Jewish Council for Public Affairs** (1944). 116 East 27th Street, 10th Floor, New York, NY 10016. (212) 684-6950. National coordinating body for the field of Jewish community relations, comprising numerous national and local Jewish community-relations agencies. Promotes understanding of Israel and the Middle East; supports Jewish communities around the world; advocates for equality and pluralism, and against discrimination in American society. Through the Council's work, its constituent organizations seek agreement on policies, strategies, and programs for effective utilization of their resources for common ends. ([www.jewishpublicaffairs.org](http://www.jewishpublicaffairs.org))

**Jewish Labor Committee** (1934). 140 West 31st Street, 3rd Floor, New York, NY 10001. (212) 477-0707. Serves as liaison between the Jewish community and the trade union movement; works with the US and international labor movement to combat anti-Semitism, promote intergroup relations, and engender support for Israel and Jews in and from the former Soviet Union; promotes teaching in public schools about the Holocaust and Jewish resistance; strengthens support within the Jewish community for the social goals and programs of the labor movement; supports Yiddish-language and cultural institutions. ([www.jewishlabor.org](http://www.jewishlabor.org))

**Jewish Multiracial Network** (1997). c/o The Shalom Center, 6711 Lincoln Drive, Philadelphia, PA 19119. (347) 688-5629. The Jewish Multiracial Network advances Jewish diversity through community building and empowerment with Jews of Color and Jewish multiracial families. The Jewish Multiracial Network brings together Jews of color and Jewish multiracial families and individuals to learn about and celebrate their Judaism. ([www.jewishmultiracialnetwork.org](http://www.jewishmultiracialnetwork.org))

**Jewish Peace Fellowship** (1941). PO Box 271, Nyack, NY 10960. (845) 358-4601, ext 35. Unites those who believe that Jewish ideals and experience provide inspiration for a nonviolent commitment to life, drawing upon the traditional roots of Judaism and upon its meaning in the world today. 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. ([www.jewishpeacefellowship.org](http://www.jewishpeacefellowship.org))

**Jewish Policy Center** (1985). 50 F Street NW, Suite 100, Washington, DC 20001. (202) 638-2411. The Jewish Policy Center (JPC) is a nonprofit organization that provides timely perspectives and analysis of foreign and domestic policies by leading scholars, academics, and commentators. The JPC 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](http://www.jewishpolicycenter.org))

**Jewish Preservation Society.** PO Box 65328, Baltimore, MD 21209. The mission of the Jewish Preservation Society is to protect and defend Jewish communities that face increasing threats today against any and all form of terrorism, insecurity and political instability. The Jewish Preservation Society is supported by both Jewish and non-Jewish donors who believe in living in a world that is peaceful and where people of all religions should be able to live in harmony. Yet, they also acknowledge that the current threats of: global, regional and local terrorist groups, rogue countries, gangs, drug cartels and various non-state actors pose a great risk to many Jewish communities worldwide. For these reasons intelligence gathering, surveillance techniques, close cooperation with the US, Canadian, Israeli governments and their other allies, as well as other activities are necessary to preserve the Jewish People. ([www.jewishpreservationsociety.org](http://www.jewishpreservationsociety.org))

**Jewish War Veterans of the United States of America** (1896). 1811 R Street, NW, Washington, DC 20009. (202) 265-6280. Seeks to foster true allegiance to the US; to combat bigotry and prevent defamation of Jews; 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, ex-servicewomen, and members in the ideals and principles of Americanism. ([www.jvw.org](http://www.jvw.org))

**Jews for the Preservation of Firearms Ownership** (1989). PO Box 270143, Hartford, WI 53027. (262) 673-9745/(800) 869-1884. A nonprofit educational civil-rights organization. It was initially aimed at educating the Jewish community about the historical evils that Jews have suffered when they have been disarmed. ([www.jpfo.org](http://www.jpfo.org))

**National Association of Jewish Legislators** (1976). 65 Oakwood Street, Albany, New York, NY 12208. (518) 527-3353. A nonpartisan Jewish state legislative network focusing on domestic issues and publishing newsletters. Maintains close ties with the Knesset and Israeli leaders.

**National Jewish Coalition for Literacy** (1997). 134 Beach Street, #2A, Boston, MA 02111. (617) 423-0063. The National Jewish Coalition for Literacy (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. The NJCL believes that the American Jewish community is well positioned to play an important role in removing the obstacle of illiteracy. Since its launch, some 50 communities have affiliated with the NJCL. Under NJCL's auspices, roughly 12,000 volunteers spend 1 h a week working one-on-one with public school children (mostly in inner-city schools) in kindergarten through third grade. ([www.njcl.net](http://www.njcl.net))

**National Jewish Democratic Council** (1990). PO Box 65683, Washington, DC 20035. (202) 216-9060. An independent organization committed to strengthening

Jewish participation in the Democratic party primarily through grassroots activism. The national voice of Jewish Democrats, NJDC is dedicated to fighting the radical right and promoting Jewish values and interests in the Democratic party. ([www.njdc.org](http://www.njdc.org))

**Religious Action Center of Reform Judaism** (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 more than 70 different issues, including economic justice, civil rights, religious liberty, Israel and more. As a 501c3 non-profit organization, the RAC's advocacy work is completely non-partisan and pursues public policies that reflect the Jewish values of social justice that form the core of our mandate. ([www.rac.org](http://www.rac.org))

**Republican Jewish Coalition** (1985). 50 F Street, NW Suite 100, Washington, DC 20001. (202) 638-6688. Promotes involvement in Republican politics among its members; sensitizes Republican leaders to the concerns of the American Jewish community; promotes principles of free enterprise, a strong national defense, and an internationalist foreign policy. ([www.rjchq.org](http://www.rjchq.org))

**Scattered Among the Nations** (2001). c/o Bryan Schwartz, President, 1343 Fernside Boulevard, Alameda, CA 94501. Scattered Among the Nations is a nonprofit organization 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.org](http://www.scatteredamongthenations.org))

**Secure Community Network** (2004). (212) 284-6940. A national body created by the Conference of Presidents of Major American Jewish Organizations, Jewish Federations of North America, and American Jewish Committee in response to a heightened security concern among national Jewish leadership as a central address to serve and advise the American Jewish community concerning matters of communal safety, security and preparedness. ([www.scnus.org](http://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. National resource and organizing center for Jewish perspectives on dealing with overwork in American society, environmental dangers, unrestrained technology, militarism, and corporate irresponsibility. ([www.theshalomcenter.org](http://www.theshalomcenter.org))

**Sino-Judaic Institute** (SIJI) (1985). 34 Washington Avenue, Savannah, GA 31405. A non-denominational, non-political, nonprofit organization founded by an international group of scholars and lay persons to promote understanding between 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 the Kaifeng Municipal Museum and the Song Dynasty Park in Kaifeng, and publishing Sino-Judaica, Points East and other materials. It has facilitated the establishment of Jewish Studies programs at various Chinese universities, co-sponsored conferences with Chinese scholars, 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 reconnect as they wish with their cultural roots. ([www.sino-judaic.org](http://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](http://www.thesolomonproject.org))

**UN Watch** (1993). Case Postale (PO Box) 191, 1211 Geneva 20, Switzerland (41-22) 734-1472. An affiliate of American Jewish Committee, UN Watch measures UN performance by the yardstick of the UN's Charter; advocates the non-discriminatory application of the Charter; opposes the use of UN fora to attack Israel and promote anti-Semitism; and seeks to institutionalize at the UN the fight against worldwide anti-Semitism. ([www.UN-watch.org](http://www.UN-watch.org))

**Uri L'Tzedek—Orthodox Social Justice**. 25 Broadway, 17th Floor, New York, NY, 10004. (212) 284-6540. An 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. The Uri L'Tzedek Summer Fellowship, is a transformative leadership program that combines innovative social activism with leadership development and Torah, while the semester long Amos Fellowship is a unique opportunity to take leadership roles in social justice campaigns. 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](http://www.utzedek.org))

**World Jewish Congress** (1936). 501 Madison Avenue, New York, NY 10022. (212) 755-5770. Seeks to intensify bonds of world Jewry with Israel; to strengthen solidarity among Jews everywhere and secure their rights, status, and interests as individuals and communities; to encourage Jewish social, religious, and cultural life throughout the world and coordinate efforts by Jewish communities and organizations to cope with any Jewish problem; to work for human rights generally. Represents its affiliated organizations—most representative bodies of Jewish communities in

more than 80 countries and 35 national organizations in American section-at UN, OAS, UNESCO, Council of Europe, ILO, UNICEF, and other governmental, inter-governmental, and international authorities. ([www.worldjewishcongress.org](http://www.worldjewishcongress.org))

## **Jewish Philanthropy-Promoting Organizations**

**Amcha for Tsedakah** (1990). 9800 Cherry Hill Road, College Park, MD 20740. (301) 937-2600. Solicits and distributes contributions to Jewish charitable organizations in the US and Israel; accredits organizations which serve an important tsedakah purpose, demonstrate efficiency and fiscal integrity, and also support pluralism. Contributors are encouraged to earmark contributions for specific organizations; all contributions to General Fund are forwarded to the charitable institutions, as operating expenses are covered by a separate fund. ([www.dojustly.org](http://www.dojustly.org))

**Center for Entrepreneurial Jewish Philanthropy** (2005). 435 Stratton Road, New Rochelle, NY 10804. (914) 654-0008. 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. ([www.cejp.com](http://www.cejp.com))

**Jewish Aid Worldwide: America, Israel, and Beyond** (formerly **Israel Fund**) (2005). 125 Washington Street, Suite 201, Salem, MA 01970 (978) 744-6501. Jewish Aid Worldwide: America, Israel and Beyond is a tax-exempt corporation founded to assist nonprofit organizations with a persistent challenge: funding. Its primary mission is to help qualified groups enter the vast and often arcane world of workplace giving, beginning with the US government's Combined Federal Campaign. ([www.jewishaidworldwide.org](http://www.jewishaidworldwide.org))

**Jewish Causes of Choice** (JChoice) (2009). PO Box 425, Newton, MA. 02464. (617) 581-6869. The JChoice 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 tsedakah and its role in their lives. JChoice was created to inspire the next generation of Jewish contributors to give tsedakah 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](http://www.jchoice.org))

**Jewish Charities of America** (2001). 1100 Larkspur Landing Circle, Suite 340, Larkspur, CA 94939. (888) 517-8499. Jewish Charities of America (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](http://www.jewishcoa.org))

**Jewish Funders Network** (1990). 150 West 30th Street, Suite 900, New York, NY 10001. (212) 726-0177. 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: (a) identification of needs and challenges; (b) shaping of individual and collective Jewish responses to those needs and challenges; and (c) the pursuit of opportunities to address those needs and challenges, rooted in Jewish values. The **Jewish Teen Funders Network** (JTFN), part of the Jewish Funders Network since 2006, serves as a central address for Jewish youth philanthropy programs across North America. Its 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](http://www.jfunders.org))

**Jumpstart** (2008). 1880 Century Park East, Suite 200, Los Angeles, CA 90067. (310) 424-3670. Jumpstart's mission is to develop, strengthen, and learn from emerging nonprofit organizations that build community at the nexus of spirituality, learning, social activism, and culture, in order to transform the broader Jewish community and the world. Jumpstart nurtures compelling and innovative early-stage nonprofits, networks their leaders, and connects them to the resources and expertise they need to succeed. Jumpstart provides strategic advice to philanthropists and other advocates committed to growing emerging organizations to scale and sustainability. ([www.jewishjumpstart.org](http://www.jewishjumpstart.org))

**Slingshot Fund** (2007). 575 Madison Avenue, Suite 703, c/o Jewish Communal Fund, New York, NY 10022. (212) 223-1794. The Slingshot Fund is a peer-giving network to support Jewish organizations. Slingshot's mission is to strengthen innovation in Jewish life by developing next-generation funders and providing resources to leverage their impact in the Jewish community. ([www.slingshotfund.org](http://www.slingshotfund.org))

**Tzedakah, Inc.** (1995). PO Box 34841, Bethesda, MD 20827. (240) 345-6837. Tzedakah, Inc. is a nonprofit group whose mission is to help raise the level and effectiveness of Jewish charitable giving by encouraging more informed giving and better managed, more open, and accountable charitable organizations. Its goal is to make Jewish nonprofits more open to public scrutiny. ([www.just-tzedakah.org](http://www.just-tzedakah.org))

## **Jewish Philanthropic Foundations**

**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: (1) healthcare; (2) Holocaust and anti-Semitism awareness; (3) Israel advocacy and defense; (4) Israel programs; (5) Israel studies on campus; (6) Jewish and Zionist identity and education; (7) media and culture; and (8) welfare. ([www.adelsonfoundation.org](http://www.adelsonfoundation.org))

**The Andrea & Charles Bronfman Philanthropies** (1986). New York, NY 10022. (212) 931-0100. The Foundations associated with The Andrea and Charles

Bronfman Philanthropies (ACBP) operates and supports programs in Canada, Israel and the US to strengthen the unity of the Jewish people, to improve the quality of life in Israel and to promote Canadian heritage. ([www.acbp.net](http://www.acbp.net))

**Areivim Philanthropic Group** (2006). 6 East 39th Street, 10th Floor, New York, NY, 10016. The Areivim Philanthropic Group, a Jewish funding partnership established by Michael Steinhardt and the late William Davidson, is a unique entrepreneurial consortium of major North American philanthropists who are committed to developing and supporting broad-reaching transformational projects and ideas that will significantly impact the next generation of Jews. (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 (1) fostering high levels of Jewish literacy, (2) deepening religious purposefulness, and (3) promoting advocacy for Jewish peoplehood and Israel. ([www.avichai.org](http://www.avichai.org))

**Baron De Hirsch Fund** (1891). 130 East 59th Street, 10th Floor, New York, NY 10022. (212) 836-1305. The large Jewish immigration to the US in 1890-1891, caused by the enforcement in Russia of the May Laws of 1881, induced Baron Maurice de Hirsch to establish this foundation to assist new immigrants to New York from Russia and Rumania. The fund provided the refugees with job training, help with immediate material necessities, instruction in the English language, and covered transportation costs for those wishing to go live with relatives in other parts of the US. Currently, the fund aids Jewish immigrants in the US and Israel by giving grants to agencies active in resettlement, focusing on educational and vocational training and community development. (No website)

**Bnai Zion Foundation** (1908). 136 East 39th Street, New York, NY 10016. (212) 725-1211. Bnai Zion Foundation supports humanitarian projects in Israel that transform the lives of thousands. Bnai Zion's 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](http://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](http://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](http://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, social change in Israel, and other areas. ([www.dorot.org](http://www.dorot.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](http://www.goodpeoplefund.org))

**Hands on Tzedakah** (2003). 2901 Clint Moore Road, #318, Boca Raton, FL 33496. (561) 922-7574. The mission of Hands on Tzedakah is to reach out to individuals in need by supporting programs that fall below the radar screen of traditional funding. The major focus of Hands On Tzedakah, a public charity, is primarily to support “safety-net” or essential, life-sustaining programs, which include projects that combat hunger, poverty, homelessness and illness, as well as human service type projects that have to do with quality-of-life programs, such as providing health and mental wellness support to victims of terror, the economically disadvantaged, disabled, abused, elderly, ill, etc. ([www.handsontzedakah.org](http://www.handsontzedakah.org))

**Harold Grinspoon Foundation** (1993). 380 Union Street, West Springfield, MA 01089. (413) 736-2552. The Harold Grinspoon Foundation is committed to charitable giving, primarily in the Jewish world. The Foundation has several flagship programs: PJ Library, JCamp 180, and Voices & Visions. ([www.hgf.org](http://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: (1) older adult services (the largest portion of the Weinberg Foundation’s grants budget); (2) workforce development; (3) basic human needs and health; (4) disabilities; (5) education, children, youth, and families; (6) general community support; and (7) Maryland small grants program. ([www.hjweinbergfoundation.org](http://www.hjweinbergfoundation.org))

**Jim Joseph Foundation** (also known as Shimon Ben Joseph Foundation) (2006). 343 Sansome Street, Suite 550; San Francisco, CA 94104. (415) 658-8730. The Jim Joseph Foundation is devoted exclusively to supporting education of Jewish youth and young adults who are residents of the US. ([www.jimjosephfoundation.org](http://www.jimjosephfoundation.org))



**Joshua Venture Group** (formerly **Joshua Venture**) (1998). 253 West 35th Street, 4th Floor, New York, NY 10001. (646) 278-4560. Joshua Venture Group (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. The mission of JVG is rooted in the concept of a dual investment—in visionary leaders and in ground-breaking ideas. ([www.joshuaventuregroup.org](http://www.joshuaventuregroup.org))

**KAVOD** (1993). 8914 Farnam Court, Omaha, NE 68114. (402) 397-1975. KAVOD is an all-volunteer nonprofit 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](http://www.kavod.org))

**Lippman Kanfer Family Foundation** (1966). One GOJO Plaza, Suite 350, Akron, OH 44311. (330) 255-6200. Lippman Kanfer Family Foundation focuses on sustaining Jewish life—with a special emphasis on Jewish education throughout the life cycle; to rescue and rebuild the lives of members in communities at risk; and to foster Jewish nonprofit organization performance and innovation. Its mission is to repair and enrich the world through thriving Jewish life. The Foundation also pursues social justice for underserved Ethiopian Israel and Arab Israeli populations. ([www.lippmankanfer.org](http://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 Machne Israel Development Fund has disbursed critical sums toward the support of Chabad-Lubavitch centers over the years. ([www.lubavitch.com/department.html?h=679](http://www.lubavitch.com/department.html?h=679))

**Memorial Foundation for Jewish Culture** (1965). 50 Broadway, 34th Floor, New York, NY 10004. (212) 425-6606. Through the grants that it awards, encourages Jewish scholarship, culture, and education, supports communities that are struggling to maintain Jewish life, assists professional training for careers in communal service in Jewishly deprived communities, and stimulates the documentation, commemoration, and teaching of the Holocaust. ([www.mfjc.org](http://www.mfjc.org))

**Mitzvah Heroes Fund** (2008). 12300 Carroll Avenue, Upper Level, Rockville, MD 20852. (301) 335-6278. The Mitzvah Heroes Fund is a ‘boutique’ nonprofit organization that is dedicated to the collection and distribution of funds to various little-known tzedakah projects. Based upon Jewish tradition, the Mitzvah Heroes Fund funds both Jewish and non-Jewish programs and is devoted to bringing the

educational message of Tzedakah to communities and schools throughout North America and Israel. ([www.mitzvahheroesfund.org](http://www.mitzvahheroesfund.org))

**Nathan Cummings Foundation** (1949). 475 10th Avenue, 14th Floor, New York, NY 10018. (212) 787-7300. The 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. ([www.nathancummings.org](http://www.nathancummings.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](http://www.posenfoundation.com))

**Righteous Persons Foundation** (1994). 2800 28th Street, Suite 105, Santa Monica, CA 90405. (310) 314-8393. The Righteous Persons Foundation (RPF) was established by Steven Spielberg in response to his deeply moving experience of directing the film *Schindler’s List*. Spielberg decided to donate 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](http://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. ([www.lauderfoundation.com](http://www.lauderfoundation.com))

**The Samuel Bronfman Foundation** (1995). 375 Park Avenue, 17th Floor, New York, NY 10152. (212) 572-1025. Guided by the vision of Edgar M. Bronfman, The Samuel Bronfman Foundation seeks to inspire a renaissance of Jewish life. The Foundation cultivates long-term relationships with organizations that advance its mission with innovation, depth and meaning. ([www.thesbf.org](http://www.thesbf.org))

**The Steinhardt Foundation for Jewish Life** (formerly **Jewish Life Network/Steinhardt Foundation**) (1994). 6 East 39th Street, 10th Floor, New York, NY 10016. (212) 279-2288. The Steinhardt Foundation for Jewish Life, founded by former hedge fund manager Michael Steinhardt, is a nonprofit foundation that 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](http://www.jewishlife.org))

**Targum Shlishi** (1992). 3029 Northeast 188th Street, Suite 1114, Aventura, FL 33180. (305) 692-9991. Targum Shlishi, founded by Aryeh and Raquel Rubin, is a philanthropic foundation devoted innovative problem solving. The areas of primary focus for Targum Shlishi are education, women's issues, Israel, and justice for Nazi war crimes. ([www.targumshlishi.org](http://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 is (1) to help support the survival of Jewish life and culture in the face of unprecedented global threat to the Jewish people, especially in Israel; (2) strengthen Jewish identity and sustain Jewish heritage in the US in the face of assimilation; (3) celebrate current Jewish achievement in all aspects of human endeavor; and (4) work for the reform of Jewish institutions, which have often become disconnected from the people they serve. ([www.taubephilanthropies.org](http://www.taubephilanthropies.org))

**The Wexner Foundation** (1984). 8000 Walton Parkway, Suite 110, New Albany, OH 43054. (614) 939-6060. The Wexner Foundation promotes Jewish leadership around the world and specifically strengthen Jewish leadership in North America and Israel. The Foundation's goal was to help Jewish professionals, volunteers, and Israeli public officials strengthen Jewish communities. ([www.wexnerfoundation.org](http://www.wexnerfoundation.org))

## Overseas Aid Organizations

**American Friends of Turkish Jewry** (2006). 12 East 37th Street, 2nd Floor, New York, NY 10016. American Friends of Turkish Jewry is a nonprofit organization which aims to raise needed funds for the Jewish Community in Turkey to improve the quality and security of the schools, synagogues, youth organizations, hospitals, retirement homes and other community organizations. Through fundraising efforts in the US from within the Turkish- Jewish community itself and from various Jewish organizations, the American Friends of Turkish Jewry will strengthen the ties that bind Jews together and helps the Jewish Community in Turkey to survive and prosper. ([www.aftj.org](http://www.aftj.org))

**American Jewish Joint Distribution Committee- JDC** (1914). 711 Third Avenue, New York, NY 10017. (212) 687-6200. JDC is the world's leading Jewish humanitarian assistance organization, impacting millions of lives in more than 70 countries. It provides assistance to Jewish communities in Europe, Asia, Africa, and the Mideast, including welfare programs for Jews in need. Current concerns include: Rescuing Jews from areas of distress, facilitating community development in the former Soviet Union; helping to meet Israel's social service needs by developing innovative programs that create new opportunities for the country's most vulnerable populations; youth activities in Eastern Europe and nonsectarian development and disaster assistance. International Council on Jewish Social and Welfare Services. ([www.jdc.org](http://www.jdc.org))

**American Jewish World Service** (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; serves as a vehicle through which the Jewish community can act as global citizens. ([www.ajws.org](http://www.ajws.org))

**American ORT** (1922). 75 Maiden Lane, 10th Floor, New York, NY 10038. (212) 505-7700 or (800) 519-2678. Consolidation of American ORT and Women's American ORT that coordinates all ORT operations in the US, promotes and raises funds for ORT, a nonpolitical organization and the largest non-governmental global education and training organization in the world, with activities in over 60 countries. ORT's global network of high schools, colleges, apprenticeship programs and teacher training institutes rely on funds raised by American ORT to help them meet tuition costs, build the most up-to-date learning facilities and furnish cutting-edge learning tools, computers, laboratories and other equipment. ORT programs flourish in Israel, the former Soviet Union, and in the US. ([www.ortamerica.org](http://www.ortamerica.org))

**The Association of Kaifeng Jews** (2004). 3013 Guinea Circle, Hayes, VA 23072. The Association of Kaifeng Jews (AKJ) is a nonprofit, non-denominational organization dedicated to assisting the Jews of Kaifeng, China. The AKJ seeks to help those Kaifeng Jews who wish to return to the Land of Israel and their Jewish faith, encouraging them to make aliya and assisting them once they arrive in Israel and helping them settle in their new environment. ([www.theakj.org](http://www.theakj.org))

**Chevra USA** (2001). PO Box 168, Worthington, OH 43085. Chevra (Friendship) is a humanitarian organization actively involved in many countries whose goal is to help Jews in their time of need. Chevra operates under different names in different countries based on local laws regarding humanitarian organizations. Chevra is the American entity for this international effort. Chevra makes available Russian/Hebrew prayer books, talesim, mezuzot and other religious items to people in the Former Soviet Union who are interested in receiving them. It also operates soup kitchens in the FSU. In addition, Chevra assists all Jewish people seeking to immigrate to Israel, helping them with transportation, passports and paperwork. Chevra has established homes in Israel for elderly Holocaust survivors without family, so they too could immigrate to Israel. ([www.chevrahumanitarian.org](http://www.chevrahumanitarian.org))

**Cuba-America Jewish Mission** (1999). 6601 Bradley Boulevard, Bethesda, MD 20817. The Cuba-America Jewish Mission (CAJM) is a nonprofit organization 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, as well as new Cuban immigrants to Israel. ([www.cajm.org](http://www.cajm.org))

**Friends of Ethiopian Jews** (1998). PO Box 960059, Boston, MA 02196. (202) 262-5390. FEJ was started by members of the American Association for Ethiopian

Jews and other veteran activists dedicated to assisting the Ethiopian Jewish community. Programs include integrating members of the Ethiopian Israeli community as a normative and important part of Israeli life in the areas of employment, residence, education and social life, computer training, assistance for at-risk Ethiopian-Israeli youth and their families, and a legal aid society for Ethiopian Jews. ([www.friendsofethiopianjews.org](http://www.friendsofethiopianjews.org))

**HIAS** (Hebrew Immigrant Aid Society) (1880). 333 Seventh Avenue, 16th Floor, New York, NY 10001. (212) 967-4100. 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 US Jewish community, it also advocates for fair and just policies affecting refugees 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 1881, HIAS has assisted more than 4,500,000 people worldwide. ([www.hias.org](http://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 is a non-profit organization that 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](http://www.innoafrica.org))

**Jewish Cuba Connection** (2000). 4 Lighthouse Street, #12, Marina Del Rey, CA 90292. (310) 823-4066. The mission of Jewish Cuba Connection is to assist, support, and empower the Jewish communities of Cuba through fellowship and action. Jewish Cuba Connection helps the Jewish communities of Cuba provide their members with monthly food baskets, prescription medications distributed by the pharmacies located in the synagogues, prescription eyeglasses, supplemental income support, funding for synagogue, cemetery, and home repairs, Sabbath meals, technical education for the young, classes on the Jewish religion and culture, and special services for the elderly and infirm. ([www.jewishcubaconnection.hfriman.com](http://www.jewishcubaconnection.hfriman.com))

**Jewish World Watch** (2004). 5551 Balboa Boulevard, Encino, CA 91316. (818) 501-1836. Jewish World Watch (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. JWW was founded in by Rabbi Harold M. Schulweis and Janice Kamenir-Reznik as the Jewish response to the genocide in Darfur. Since inception, JWW has grown into 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. It is the mission of JWW to: (1) educate target constituencies by developing appropriate materials and programs; (2) advocate for policies to stop or prevent genocide and other atrocities through community organization and mobilization; and (3) develop resources and allocate funds towards relief and development projects aimed at empowering and alleviating the suffering of survivors. 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](http://www.jewishworldwatch.org))

**Kulanu** (formerly **Amishav USA**) (1994). Kulanu c/o Harriet Bograd, President, 165 West End Ave, 3R, New York, NY 10023. (212) 877-80821. A non-profit organization which supports isolated and emerging Jewish communities around the world, many of whom have long been disconnected from the worldwide Jewish community. 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. It does not proselytize: groups and individuals ask for their help. Current projects include supplying materials and rabbis for conversos/marranos in Mexico and Brazil, support for Asian and Indian Jews, and the Abayudaya, a group of Ugandans who have been practicing Judaism since 1919. ([www.kulanu.org](http://www.kulanu.org))

**Migdal International Society** (2007). 146 Beach 120th Street, Belle Harbor, NY 11694. (718) 474-2232. Migdal International Society's mission and main objective 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. The Society works closely with private foundations, associations, individuals and groups to implement its fund raising and business development strategy to serve its mission and achieve its main objective. ([www.migdalworld.org](http://www.migdalworld.org))

**North American Conference on Ethiopian Jewry** (1982). 255 West 36th Street, Suite 701, New York, NY 10018. (212) 233-5200. A grassroots, non-profit organization with four mandates: to help Ethiopian Jews survive in Ethiopia: to assist them in reaching Israel; to aid in their absorption into Israeli society; and to preserve their unique and ancient culture. During the 1980s, with famine, disease and oppression rampant in Ethiopia, NACOEJ sent 18 missions to Jewish villages, bringing in doctors, medicine, clothing, school supplies, money and hope. NACOEJ played a key role in the quiet rescue of Ethiopian Jews before and between Operations Moses and Solomon. In 1991, NACOEJ staff in Addis Ababa assisted in the airlift of over

14,000 Jews during Operation Solomon; Currently, NACOEJ assists Ethiopian Jews on both sides of the Red Sea, providing programming in Israel in the areas of education and cultural preservation. NACOEJ funded feeding, health, education and religious programs for Jews awaiting aliyah in Ethiopia, but management and funding of these programs are being transitioned to the Jewish Agency, with its greater financial resources, so that NACOEJ can focus on helping those who have made aliyah to Israel. ([www.nacoej.org](http://www.nacoej.org))

**Scholarship Fund for Ethiopian Jews** (1999). 19202 Black Mangrove Court, Boca Raton, FL 33498. The Scholarship Fund for Ethiopian Jews (SFEJ) is a nonprofit organization 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. SFEJ seeks to break down the virtual fence of prejudice against, and discomfort with, those who appear different by helping to create a core of Israeli professionals who will serve as role-models for younger Israelis, Ethiopian and non-Ethiopian alike. In the belief that education is the single most effective tool for the integration of the Ethiopian community into Israeli society, SFEJ was founded to raise funds for the promotion of post-secondary education among Ethiopian Israelis. Funds provided by SFEJ have assisted thousands of Ethiopian Israelis to achieve the education required for successful integration into the economic and social reality that is modern-day Israel. In recent years, the efforts of the SFEJ have been focused upon the rehabilitation of thousands of at-risk youth, stemming from the disruption in family life brought about by the abrupt transition of the Ethiopian-Israeli community from a patriarchal society, in which the father was the bread-winner and the undisputed authority-figure in the family, to the current reality, in which the father lives on welfare and in which, because of the language-barrier, the children serve as mediators between their parents and the larger society. ([www.sfej.org](http://www.sfej.org))

**Struggle to Save Ethiopian Jewry** (2000). 459 Columbus Avenue, Suite 316, New York, NY 10024. (866) 376-7735. Struggle to Save Ethiopian Jewry (SSEJ) assists desperately poor Jews from Ethiopia (called Falash Mura or Beta Israel) seeking to make aliyah to Israel. Its Honorary Chairman is human rights activist, Elie Wiesel, and legal counsel is headed by Professors Alan Dershowitz of Harvard and Irwin Cotler, former Canadian Justice Minister. SSEJ's Board of Governors consists of members of Knesset, academics and human rights activists. 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 the State of 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](http://www.ssej.org))

## Sephardic Organizations

**American Sephardi Federation** (1973). Located at the Center for Jewish History in New York City, 15 West 16th Street, New York, NY 10011. (212) 294-8350. The central voice of the American Sephardic community, representing a broad spectrum of Sephardic organizations, congregations, and educational institutions. 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. ([www.americansephardifederation.org](http://www.americansephardifederation.org))

**Foundation for the Advancement of Sephardic Studies and Culture** (1969). 34 West 15th Street, 3rd Floor, New York, NY 10011. For more than 40 years, the Foundation for the advancement of Sephardic Studies and Culture has been dedicated to preserving and promoting the complex and centuries-old culture of the Sephardic communities of Turkey, Greece, the Balkans, Europe and the US. The mission of the Foundation remains essentially the same some four decades after its founding—to encourage the appreciation and understanding of the Sephardic heritage, language and experience, in an effort to preserve and document it for future generations, before it disappears forever. ([www.sephardicstudies.org](http://www.sephardicstudies.org))

**Sephardic Community Alliance** (2010). 140 Fulton Street, 5th Floor, New York, NY 10038. The Sephardic Community Alliance is an organization established to reinforce and preserve the traditional Sephardic way of life of their ancestors based on the principles set forth in their declaration of values. Such values include commitment to halacha, growth through education, respect and tolerance, belief in higher secular education, interaction with society, learning and earning, and support for the State of Israel. The organization's mission is to build their future by preserving their past. 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. The Alliance supports all those who embrace the Sephardic traditions and rich heritage and who uphold and endorse these values. ([www.sephardicalliance.org](http://www.sephardicalliance.org))

**Sephardic Educational Center** (1980). 10808 Santa Monica Boulevard, Los Angeles, CA 90025. (310) 441-9361. The Sephardic Educational Center (SEC) was created as an educational center that all Jews could turn to learn about authentic Sephardic Judaism. Not only Judaism as a religion, but the Sephardic experience that contains the unique cultural traditions (minhag) and interpretation of Jewish laws. As the world's largest international Sephardic organization, we strive to be ambassadors and advocates for the Sephardim worldwide. The SEC desires to fill the great educational and cultural needs of the 1.2 million Sephardim living in the Diaspora. Since 1980, the SEC has emphasized Sephardic history, culture, and philosophy. We have taught Sephardic minhag and halacha to Sephardim and Ashkenazim, to any Jews who want to learn. With our executive office in Los Angeles and our center in Jerusalem, we have branched out to many different cities over the years. Today you can find active SEC programs in Buenos Aires, Mexico



City, Montreal, New York and other locations. We are proud to have enriched the lives of over 25,000 persons since 1980. ([www.secjerusalem.org](http://www.secjerusalem.org))

**Sephardic Heritage Foundation** (1980). 1969 East 1st Street, Brooklyn, NY 11223. (347) 268-0892. Sephardic Heritage Foundation is a nonprofit organization 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). Sephardic Heritage Foundation was founded by Sam Catton. ([www.sephardicheritage.com](http://www.sephardicheritage.com))

**Sephardic Jewish Brotherhood of America** (1916). 10909 72nd Road, Suite B, Forest Hills, NY 11375. (718) 685-0080. A benevolent fraternal organization that promotes the industrial, social, educational, and religious welfare of its members, it offers death and monument benefits, scholarships and funds for the needy. Branches are in New York, New Jersey, Pennsylvania, and Florida. (No website)

## Russian/FSU Organizations

**Action for Post-Soviet Jewry** (formerly **Action**) (1975). 24 Crescent Street, Suite 306, Waltham, MA 02453. (781) 893-2331. Action is dedicated to rebuilding the Jewish Community in Eastern Europe and providing general humanitarian aid to those in need. Action was created to help Jews living in the Soviet Union emigrate to the US and Israel. The programs of Action for Post-Soviet Jewry support the revival of Jewish culture in Eastern Europe following the devastations of World War II and religious discouragement under communist rule. ([www.actionpsj.org](http://www.actionpsj.org))

**Am Echad** (2000). 1277 Bartonshire Way, Potomac, MD 20854. (301) 309-8755. Am Echad is a nonprofit, charitable organization that provides financial and moral support to elderly and disabled Jews in the former Soviet Union (specifically St. Petersburg), by helping the most lonely, the most desperate, those with no relatives to help them, those who are not reached by the efforts of the mainstream Jewish organizations. ([www.amechad.net](http://www.amechad.net))

**American Association of Jews from the Former USSR** (1989). 100 Church Street, Suite 1608, New York, NY 10007. (212) 964-1946. National not-for-profit, grassroots mutual assistance and refugee advocacy organization, which unites and represents interests of over 600,000 Russian speaking Jewish refugees and legal immigrants from the former Soviet Union. It has chapters and independent associations in seven states, including New York, Ohio, Colorado, New Jersey, Massachusetts, Wisconsin and Maryland. The national organization is a member of the National Immigration Forum and it is affiliated with the Jewish Federations of North America, Washington Action Office. It has become a founding member of the Jewish Community Relations Council of New York and the New York Immigration Coalition. Local Chapters work in cooperation with Jewish Federation and New York Chapter works in cooperation with the Jewish Community Relations Council,

the New York Association of New Americans, the Hebrew Immigrant Aid Society, and UJA-Federation of New York. 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 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, provides advocacy in cases of political asylum for victims of anti-Semitism in the FSU. (No website)

**American Forum of the World Congress of Russian Jewry.** 436 Avenue Y, 2nd Floor, Brooklyn, NY 11223. (347) 350-6753. The mission of the American Forum of the World Congress of Russian Jewry is to unite Russian-speaking Jews of the American continents and implement projects and programs in collaboration with the Jewish communities of Russia. The organization's aim is to advance a common agenda with an emphasis on Jewish education and pro-Israel advocacy. The organization has a special connection to the people of Russia and works cooperatively and in good faith with the government of Russia on many Jewish issues. (No website)

**American Forum of Russian Jewry-RAJI** (Russian American Jews for Israel). 1100 Coney Island Avenue, Suite 409-A, Brooklyn, NY 11230. (718) 439-0990. The American Forum of Russian Jewry—RAJI, which unites over 70 Russian-Jewish groups in the US and Canada, builds support for the State of 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. Its goal is to unify Russian speaking Jews for the protection of their interests in their countries and to provide worldwide support of Israel. The American Forum works closely with other American Jewish organizations to inspire Russian-speaking Jews to greater activism and volunteerism. The organization was founded by Alexander Levin. ([www.afrij.us](http://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 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 and runs about 30 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, located in Forest Hills, NY, which offers community wide social and recreational programming. Bukharian Jews originate in Central Asia and regions of the Former Soviet Union. Today, the majority of the Bukharian Jewish Community who live in North America (estimated at more than

50,000) are concentrated in New York, Arizona, Atlanta, Denver, South Florida, Los Angeles, and San Diego. (No website)

**CHAMAH** (1953) 27 William Street, Suite 613, New York, NY 10005. (212) 943-9690. Operates in US, Israel, and Russia. Aims to upgrade Jewish awareness among Russian Jews and help the elderly and needy. Activities include, soup kitchens, home care for the elderly, senior citizen centers, day care centers, youth clubs, seminars, and Judaic classes for adults. Recognized as a major leading international Jewish organization. ([www.chamah.org](http://www.chamah.org))

**Council of Jewish Emigre Community Organizations** (2001). 40 Exchange Place, Suite 1302, New York, NY 10005. (212) 566-2120. A central coordinating body in the Russian Jewish community of NY that was formed in 2001 to facilitate the successful integration process of Russian-speaking Jews into the mainstream Jewish community and the greater American society. Today COJECO not only continues to support its 33 member organizations, but also strives to represent and advocate for the community's needs. COJECO serves as a bridge between the Russian Jewish community and the American Jewish community by providing informal Jewish education (including family retreats with workshops), leadership training, assistance to American Jewish organizations in developing culturally sensitive and appropriate programs for Russian-speaking Jews, and assistance to its member organizations with program development, technical assistance, and help in preparing grant proposals. ([www.cojeco.org](http://www.cojeco.org))

**Ezra USA** (2002). 311 Sea Breeze Avenue, Brooklyn, NY 11224. (718) 701-1527. Ezra USA is a youth movement working with Russian-speaking Jewish students and young adults in North America. It has been 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, charity events promoting tzedakah as a key Jewish value. ([www.new.ezratrips.org](http://www.new.ezratrips.org))

**Federation of Jewish Communities** (1998) 410 Park Avenue, Suite 1500, New York, NY 10022. (212) 262-3688. Goal is to revive the Jewish communities in the Former Soviet Union. Recognized as an umbrella organization that represents and administers a variety of established funds and institutions that operate in the region. ([www.fjc.ru](http://www.fjc.ru))

**Friends of Kishinev Jewry** (1995) 635 Empire Boulevard, Brooklyn, NY 11213. (718) 756-0458. Supports the rebuilding and restoration of the Jewish community in Kishinev in the Former Soviet Union. ([www.kishinev.org](http://www.kishinev.org))

**Genesis Philanthropy Group** (2009). 1540 Broadway, 40th Floor, New York, NY 10036. (212) 542-4272. The mission of Genesis Philanthropy Group (GPG) is to develop and enhance a sense of Jewish identity among Russian-speaking Jews worldwide, with a particular emphasis on the former Soviet Union, North America, and Israel, where up to three million Russian-speaking Jews reside. GPG is committed

to supporting and launching projects, programming, and institutions that are focused on ensuring that Jewish culture, heritage, and values are preserved in Russian-speaking Jewish communities across the globe. ([www.gpg.org](http://www.gpg.org))

**National Conference on Soviet Jewry** (1964). 2020 K. Street NW, Suite 7800, Washington, DC 20006. (202) 898-2500. Coordinating agency for major national Jewish organizations and local community groups in the US acting on behalf of Jews in the former Soviet Union (FSU); provides information about Jews in the FSU. ([www.ncsj.org](http://www.ncsj.org))

**Project Keshet** (1989). 2144 Ashland Avenue, Suite 3, Evanston, IL 60201. (847) 332-1994. Project Keshet transforms lives through Jewish identity building and social activism in the Former Soviet Union and among the Russian-speaking population in Israel. Project Keshet's programs have successfully engaged a new generation of Jewish women and girls in the region. From teenage youth groups, to programs on college campuses, to working with young professionals, its programs energize young women through a unique combination of Jewish content and social activism. ([www.projectkeshet.org](http://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. 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](http://www.rajeusa.com))

**Union of Councils for Jews in the Former Soviet Union** (1970). 2200 Pennsylvania Avenue NW, East Tower, 4th Floor, Washington, DC 20037. (202) 567-7572. Devoted to promoting religious liberty, freedom of emigration, and security for Jews in the FSU (former Soviet Union) through advocacy and monitoring of anti-Semitism, neo-fascism, human rights, rule of law, and democracy. 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](http://www.ucsj.org))

## Other Jewish National Origin Organizations

**American Friends of the Jewish Museum of Greece** (1982). PO Box 2010, New York, NY 10185. (212) 972-1550. The American Friends of the Jewish Museum of Greece (AFJMG) was founded in order to promote and provide much-needed financial support to the Jewish Museum of Greece that was founded in 1977. ([www.afjmg.org](http://www.afjmg.org))

**Historical Society of Jews from Egypt** (1996). PO Box 230445, Brooklyn, NY 11223. The Historical Society of Jews from Egypt undertakes the responsibility of preserving and maintaining the culture and history of Jews from Egypt. The aims of the Historical Society of Jews from Egypt are to preserve, maintain, coordinate the implementation, and convey their rich heritage to their children and grandchildren. Its goals are (1) to preserve Jewish historical sites and monuments in Egypt, including cemeteries, synagogues, schools, hospitals, social welfare buildings, and artifacts and documents; (2) to study and document the history of Jews from Egypt, with emphasis on contemporary history; (3) to establish a medium of communication for Jews from Egypt throughout the world; (4) to reunite families through genealogical research; (5) to assist members through social and welfare organizations; (6) to direct the efforts and support students undertaking similar work, sponsor lectures, publications, films, and discussion groups. ([www.hsje.org](http://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 it's own for conducting religious services for the Indian Jewish community for lectures on Torah, teaching the culture and tradition of the Jews of India to the second and third generation Indian Jews. Conduct religious classes for the community. Conduct socio-religious meetings to celebrate the other holidays. To conduct Shabbat services starting with Rosh Chodesh services. Start a monthly news letter to inform the community of the activities of the community. To organize religious and spiritual excursions to provide time for spiritual discourses and meditation. To participate in the Israel Day Parade and make our presence known in the larger Jewish community. To solicit funds from other Jewish organizations to support these activities. To ensure that the Indian Jewish culture traditions and mode of religious service are continued. Support Jews in India by providing scholarships, education, healthcare and support for various synagogues in India. ([www.jewsofinda.org](http://www.jewsofinda.org))

**Iranian American Jewish Federation** (1980). 1317 North Crescent Heights Boulevard, West Hollywood, CA 90046. (323) 654-4700. The Iranian American Jewish Federation (IAJF) was formed as an umbrella organization whose main objective is defending and protecting the interests and welfare of the Jews throughout the world-with special emphasis on Iranian Jews-as well as streamlining the philanthropic activities of its member organizations. The IAJF works in close cooperation 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 been recognized-both at the national and international level-as

the unified voice of Iranian Jews throughout the world. 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 powerful organizations. The IAJF 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](http://www.iajf.org))

**Jews Indigenous to the Middle East and North Africa** (2001). San Francisco, CA 94102. (415) 626-5062. Jews Indigenous to the Middle East and North Africa (JIMENA) is dedicated to educating and advocating on behalf of the 850,000 Jewish refugees from the Middle East and North Africa. In 2001, as the world was reeling from the September 11th World Trade Center terror attacks in New York, a group of former Jewish refugees from the Middle East and North Africa decided it was time to share their personal stories of religious oppression, displacement, material loss and fractured identities. Jews from Arab countries had lived continuously in the Middle East and North Africa for over 3,000 years, yet revisionist history of the region excluded their modern story of dispossession and plight. JIMENA's co-founders wanted to empower students and adult audiences with a deeper, personal understanding of the conflicts and cultural nuances in the region. Since JIMENA's formation, it 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. Members of JIMENA's Speakers Bureau have shared their personal stories with the UN Human Rights Council, US Congressional Human Rights Caucus, European and Italian Parliaments, Israeli Knesset, British House of Lords, many Universities in North America, and hundreds of organizations. As the only organization in North America focused on educating and advocating on behalf of Jewish refugees from Arab countries, the Israeli government has requested that JIMENA continue to play a key leadership role in international initiatives to advance this issue. ([www.jimena.org](http://www.jimena.org))

**North American Council, Museum of the History of Polish Jews** (2006). 401 Broadway, Suite 2302, New York, NY 10013. (212) 226-2900. The North American Council is a nonprofit organization supporting the mission of the Museum of the History of Polish Jews by raising crucial funds for the permanent exhibition and educational programs. Those who visit the Museum of the History of Polish Jews in Warsaw will begin their journey through 1,000 years of the history of Polish Jews at the memorial to the heroes of the Warsaw Ghetto uprising, which stands in defiant memory on the square across from the museum. ([www.mhpjnc.org](http://www.mhpjnc.org))

**Society for the History of Czechoslovak Jews** (1961). 760 Pompton Avenue, Cedar Grove, NJ 07009. (973) 239-2333. Studies the history of Czechoslovak Jews; collects material and disseminates information through the publication of books and pamphlets; conducts 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. In 2011 we initiated a series of lectures on topics related to the history and culture of Jews in the two countries. ([www.info@shcsj.org](mailto:www.info@shcsj.org))

**Yemenite Jewish Federation of America** (1994). 3358 Robbin Lane, Merrick, NY 11566. The Yemenite Jewish Federation of America (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. YJFA 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. ([www.yemenitejewishfederation.org](http://www.yemenitejewishfederation.org))

## Yiddish Organizations

**Central Yiddish Culture Organization** (1943). 25 East 21st Street #301, New York, NY 10010. (212) 505-8305. Promotes, publishes and distributes Yiddish books, music books, CDs, tapes and albums. Visitors from around the globe go to the bookstore to find treasures of Yiddish literature of the past 100 years as CYCO continues to disseminate Yiddish literature and culture into the twenty-first century. ([www.cycobooks.org](http://www.cycobooks.org))

**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](http://www.congressforjewishculture.org))

**International Association of Yiddish Clubs** (1997). Webmaster-Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403. (650) 349-6949. The purposes of the International Association of Yiddish Clubs (IAYC) are: (1) to take Yiddish out of isolation, unite, and give it a strong international voice. The IAYC conferences has been and will continue to be a source of interaction for groups, from meeting like-minded people to hearing and meeting the best resource people, be they writers, scholars, teachers, musicians, actors singers, or organizers; (2) to access and arrange inter-city touring groups, speakers, singers, theatre groups etc., through existing newsletters or the electronic media; and (3) to have Yiddish benefit from such alliances. ([www.derbay.org](http://www.derbay.org))

**League for Yiddish** (1979). 64 Fulton Street, Suite 1101, New York, NY 10038. (212) 889-0380. Encourages the development and use of Yiddish as a living language; promotes its modernization and standardization; publisher of Yiddish textbooks and English-Yiddish dictionaries. ([www.leagueforyiddish.org](http://www.leagueforyiddish.org))

**Living Traditions** (1994). 207 West 25th Street, Room 502, New York, NY 10001. (212) 532-8202. A nonprofit traditional arts organization dedicated to the

celebration of community-based traditional Yiddish culture and to the promotion of innovative methods of maintaining continuity in the transmission of Yiddish folk culture from generation to generation. Living Traditions brings the lush bounty of Yiddish culture to new generations in ways both inspiring and relevant to contemporary Jewish life, as a meaningful part of one's active personal identity in a multi-cultural world. It places a high value on cultural literacy by presenting Yiddish music, dance, history, folklore, crafts and visual arts through classes, publications, recordings, documentaries, and its annual flagship event, "KlezKamp: The Yiddish Folk Arts Program." Living Traditions thus 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](http://www.livingtraditions.org))

**National Yiddish Book Center.** 1021 West Street, Amherst, MA 01002, (413) 256-4900. The Yiddish Book Center is a non-profit organization working 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. Priorities include advancing knowledge of the content and literary and cultural progeny of the books that have been saved, offering fellowships and courses for high school students, college students and adults. NYBC also translates Yiddish literature into English and record oral histories and contemporary stories. ([www.yiddishbookcenter.org](http://www.yiddishbookcenter.org))

**The National Yiddish Theatre—Folksbiene.** 135 West 29th Street # 504, New York, NY 10001. (212) 213-2120. Celebrates the Jewish experience through the performing arts and helps to transmit the legacy. ([www.folksbiene.org](http://www.folksbiene.org))

**Yugntruf-Youth for Yiddish** (1964). 419 Lafayette Street, New York, NY 10003. (212) 889-0381. 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. Sponsors all activities in Yiddish: reading, conversation, creative writing groups; and an annual week long retreat in Berkshires. ([www.yugntruf.org](http://www.yugntruf.org))

## **Jewish LGBT or GLBT Organizations**

**A Wider Bridge** (2010). 332 Pine Street, Suite 600, San Francisco, CA 94104. (415) 987-5119. 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 Lesbian, Gay, Bisexual, and Transgender (LGBT) communities in Israel and North America. It focuses on programming that builds personal connection, providing individuals and organizations, both in Israel and America, with opportunities for engagement, education and experience, including travel, speakers and discussions, cultural events, online resources, advocacy and philanthropy. ([www.awiderbridge.org](http://www.awiderbridge.org))



**Eshel** (2010). A national organization whose 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. ([www.eshelonline.org](http://www.eshelonline.org))

**JONAH International** (Jews Offering New Alternatives for Healing) (1998). PO Box 313, Jersey City, NJ, 07303. (201) 433-3444. JONAH International is a nonprofit international organization dedicated to educating the world-wide Jewish community about the social, cultural and emotional factors which lead to same-sex attractions. ([www.jonahweb.org](http://www.jonahweb.org))

**JQ International** (formerly **Queer as Jews**) (2002). 8205 Santa Monica Boulevard, PMB #1-421, West Hollywood, CA 90046. (323) 417-2627. JQ International is a Gay, Lesbian, Bisexual and Transgender (GLBT) Jewish movement founded to serve as an infrastructure and community building space for GLBT Jews. JQ is a membership-based organization dedicated to the advancement of Jewish equality of sexual orientation and gender identity via social and educational programming, community service and activism. JQ is committed to providing quality programs and services catered to membership needs and inspired by Jewish values and the concept of Clal Yisrael. ([www.jqinternational.org](http://www.jqinternational.org))

**JQY**. (formerly **JQYouth**) (2001). Social/support group of gay, lesbian, bisexual, and transgender Jews ages 17–30 who are or who have been orthodox, yeshivish, chasidish or traditionally conservative. Has monthly meetings and an anonymous online discussion group. Members live in the US, Canada, Israel, England, and Australia. ([www.jqyouth.org](http://www.jqyouth.org))

**Keshet** (1996). 284 Armory Street, Jamaica Plain, MA 02130. (617) 524-9227. A national 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. 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](http://www.keshetonline.org))

**National Union of Jewish LGBTQ Students** (1997). 4100 Massachusetts Avenue NW, #UT16, Washington, DC 20016. National Union of Jewish LGBTQ Students (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. Since inception, NUJLS has convened an annual gathering of queer Jewish students for a Shabbat weekend conference full of spirited story-telling, services and meals, workshops, text study, activism, and spirituality. ([www.nujls.org](http://www.nujls.org))

**Nehirim** (2004). 125 Maiden Lane, Room 8B, New York, NY 10038. (212) 908-2515. Nehirim (“Lights”) builds community for GLBT Jews, partners, and allies. Its retreats and other programs celebrate GLBT culture and spirituality, and empower

GLBT Jews to become active voices in their home communities. Through this work, GLBT Jews are welcomed into the Jewish community, and in turn, a more vibrant, diverse, and inclusive Jewish community is built by incorporating the gifts of GLBT people. Nehirim is an independent national organization, not affiliated with any movement or ideology. ([www.nehirim.org](http://www.nehirim.org))

**World Congress of Gay, Lesbian, Bisexual & Transgender Jews: Keshet Ga'avah** (1980). PO Box 23379, Washington, DC 20026. Supports, strengthens, and represents numerous Jewish gay and lesbian organizations across the globe and the needs of gay and lesbian Jews generally. Challenges homophobia and sexism within the Jewish community and responds to anti-Semitism at large. ([www.glbtejews.org](http://www.glbtejews.org))

## Jewish Cultural Organizations

**America-Israel Cultural Foundation** (1939). 1140 Broadway, Suite #304, New York, NY 10001. (212) 557-1600. Supports and encourages the growth of cultural excellence in Israel through grants to cultural institutions; scholarships to gifted young artists and musicians. ([www.aicf.org](http://www.aicf.org))

**American Guild of Judaic Art** (1991). 135 Shaker Hollow, Alpharetta GA 30022. (404) 981-2308. A not-for-profit membership organization for those with interests in the Judaic arts, including artists, galleries, collectors & retailers of Judaica, writers, educators, appraisers, museum curators, conservators, lecturers, and others personally or professionally involved in the field. Helps to promote members' art. ([www.jewishart.org](http://www.jewishart.org))

**American Society for Jewish Music** (1974). c/o The Center for Jewish History, 15 West 16th Street, New York, NY 10011. (212) 874-3990. Promotes the knowledge, appreciation, and development of Jewish music, past and present, for professional and lay audiences; seeks to raise the standards of composition and performance in Jewish music, to encourage research, and to sponsor performances of new and rarely heard works. ([www.jewishmusic-asjm.org](http://www.jewishmusic-asjm.org))

**Association for Israel's Decorative Arts** (2003). c/o Dale & Doug Anderson, 100 Worth Avenue, Apartment 713, Palm Beach, Florida 33480. The mission of the Association for Israel's Decorative Arts (AIDA) is to foster 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 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.

These programs allow artists from Israel the opportunity to exchange ideas, techniques, and approaches to their work with a broad and diverse audience. AIDA was founded by the late Andrea Bronfman. ([www.aidaarts.org](http://www.aidaarts.org))

**Association for Jewish Theatre** (formerly **Council of Jewish Theatres**) (1979). 2728 North Hampden Court, Apartment 1605, Chicago, IL 60614. The Association for Jewish Theatre (AJT) is an international network whose members are committed to the enhancement of Jewish culture through theatre. AJT is committed to supporting, preserving and promoting the development of Jewish theater and Jewish theater artists. Members include theater companies of varying sizes from around the world as well as individual playwrights, dramaturges, and critics. AJT keeps its membership informed of current trends in Jewish Theatre and increases the visibility of its members. It annually publishes a newsletter and holds a conference at a member theatre, giving members an opportunity to network and learn with like-minded professionals. Membership is open to theatres whose mission statements and theater seasons promote the production of plays that reflect the broad range of the Jewish experience, and to individuals whose interests reflect active involvement in Jewish theatre. AJT is an independent organization. ([www.afjt.com](http://www.afjt.com))

**Center for Jewish Culture and Creativity** (1992). 423 North Palm Drive, Suite 102, Beverly Hills, CA 90210. (310) 276-3969. The Center for Jewish Culture and Creativity undertakes projects that address Jewish identity and community through the medium of culture. The Center was formed as an informal association 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. ([www.jewishcreativity.org](http://www.jewishcreativity.org))

**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](http://www.cajm.net))

**Foundation for Jewish Culture** (1960). 330 Seventh Avenue, 21st Floor, New York, NY 10001. (212) 629-0500. The Foundation for Jewish Culture invests in creative individuals to nurture a vibrant and enduring Jewish identity, culture and community. This goal is achieved through the provision of grants, recognition awards, networking opportunities and professional development services to artists and scholars. It collaborates with cultural institutions, Jewish organizations, consortia, and funders to support the work of these creative individuals. The Foundation also educates and builds audiences to provide meaningful Jewish cultural experiences to the American public, and advocates for the importance of Jewish culture as a core component of Jewish life. ([www.jewishculture.org](http://www.jewishculture.org))

**Idelsohn Society for Music Preservation** (formerly **Reboot Stereophonic**) (2005). 845 Third Avenue, 4th Floor, New York, NY 10022. (646) 731-2309. The Idelsohn Society for Musical Preservation is an all-volunteer nonprofit organization made up of a small but dedicated team from the music industry and academia who

passionately 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 believes that in order to incite a new conversation about the present, one must begin by listening anew to the past. 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](http://www.idelsohnsociety.com))

**International Jewish Presenters Association** (2005). c/o Downtown Arts Development, 155 Varick Street, New York, NY 10013. (212) 608-0555. The International Jewish Presenters Association (IIPA) 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, theatre companies, filmmakers and other talent. It offers an online forum for bookings, industry-wide trainings and a national Jewish culture conference called Schmooze, providing cutting-edge tools for sharing best practices, addressing common concerns and working economically. It facilitates excellent Jewish programming into many communities while bringing presenters and artists together into one powerful association. It represents both nonprofit and for profit presenters, in both major metropolitan and urban areas, as well as presenters in smaller cities, more rural communities, annual festivals at home in the US and abroad, in Europe, Israel and other parts of the globe. IIPA is also a growing resource for Jewish artists. ([www.jewishpresenters.org](http://www.jewishpresenters.org))

**Jewish Book Council** (1946). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 201-2920. 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](http://www.jewishbookcouncil.org))

**Jewish Heritage Project** (1981). 150 Franklin Street, #1W, New York, NY 10013. (212) 925-9067. 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, JHP has helped bring to light many books of great literary and historical significance. Not a grant giving organization. ([www.jewishheritageproject.org](http://www.jewishheritageproject.org))

**Jewish Publication Society** (1888). 2100 Arch Street, 2nd Floor Philadelphia, PA 19103. (215) 832-0600. The oldest publisher of Jewish books in the US. Publishes and disseminates books of Jewish interest for adults and children; titles include TANAKH, religious studies and practices, life cycle, folklore, classics, art. history. JPS is a nonprofit, non-denominational educational association whose mission is to enhance Jewish literacy and culture. ([www.jewishpub.org](http://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](http://www.jewishstorytelling.org))

**Judaica Institute of America** (2007). 3907 Fordham Drive, Baltimore, MD 21215. A nondenominational arts-education initiative that promotes Jewish heritage, literature, identity, and visual culture; supports scholarly research in Judaica. (No website)

**Kosher Culture Foundation** (2008). 7040 West Palmetto Park Road, #4-848, Boca Raton, FL 33433. (561) 392-2188. The Kosher Culture Foundation is an independent nonprofit 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 today and for generations to come. ([www.kosherculture.org](http://www.kosherculture.org))

**Music of Remembrance** (1998). PO Box 27500, Seattle, WA 98165. (206) 365-7770. Music of Remembrance (MOR) fills a unique cultural role in Seattle and throughout the world by remembering Holocaust musicians and their art through musical performances, educational activities, musical recordings, and commissions of new works. ([www.musicofremembrance.org](http://www.musicofremembrance.org))

**National Center for Jewish Film** (1976). Brandeis University, Lown 102, MS053, Waltham, MA 02454. (781) 736-8600. Unique, nonprofit motion picture archive, distributor, resource center and exhibitor. 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. ([www.jewishfilm.org](http://www.jewishfilm.org))

**Nextbook Inc.** (2003). 37 West 28th Street, 8th Floor, New York, NY 10001. (212) 920-3660. Nextbook is a nonprofit organization that promotes Jewish literature, culture, and ideas. The organization sponsors public lectures, commissions books on Jewish topics, and publishes an online magazine, Tablet Magazine. In addition, Nextbook Press, a project of Nextbook Inc., offers a series of books on Jewish themes published by Schocken Books. ([www.nextbook.com](http://www.nextbook.com))

**Terezin Music Foundation** (1991). Astor Station, Box 206, Boston, MA 02123. (857) 222-8262. Terezín Music Foundation (TMF) is a nonprofit organization 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. Terezin Music Foundation has taken on the urgent work of recovering, preserving, and performing the music created by prisoners in the

Terezín (Theresienstadt) concentration camp during WWII, where the Nazis attempted to hide unspeakable horrors behind a facade of art and culture. Inspired by the Terezín artists, 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 form an ongoing contribution to the chamber music repertoire and serve as agents of inspiration, healing, and transformation for future generations of artists and audiences. TMF Commissions are performed internationally in major venues by the world's great artists and form an enduring memorial. TMF Holocaust education programs further its mission. TMF produces concerts, master classes, commemorative events, and programs in Holocaust education in the US and Europe. ([www.terezinmusic.org](http://www.terezinmusic.org))

**Zamir Choral Foundation.** 475 Riverside Drive, Suite 825, New York, NY 10115. (212) 870-3335. Promotes choral music as a vehicle to inspire Jewish life, culture, and continuity. Under the organization's guidance and encouragement, many new choirs have formed in communities across North America and Europe. ([www.zamirfdn.org](http://www.zamirfdn.org))

## Jewish History/Heritage Organizations

**1654 Society** (2004). 8 West 70th Street, New York, NY 10023. (212) 873-0300. The 1654 Society celebrates the history of America's founding Jewish community—a group of 23 people who arrived in the colony of New Amsterdam from Recife, Brazil in 1654—and brings attention to the history of the Jewish people in America. ([www.1654society.org](http://www.1654society.org))

**Agudath Israel of America Orthodox Jewish Archives** (1978). 84 William Street New York, NY 10038. (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** (1892). 15 West 16th Street New York, NY 10011. (212) 294-6160. 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; makes available audiovisual material. ([www.ajhs.org](http://www.ajhs.org))

**The Friedberg Genizah Project** (1999). 3 Dove Lane, Lakewood, NJ 08701. (732) 730-9814. Promotes research of the material discovered in the Cairo Genizah and rejuvenates interest in this field of studies. ([www.genizah.org](http://www.genizah.org))

**Heritage Foundation for Preservation of Jewish Cemeteries** (2002). 616 Bedford Avenue, Suite 2B, Brooklyn, NY 11249. (718) 640-1470. The Heritage Foundation for Preservation of Jewish Cemeteries (HFPJC), also known as Avoyseinu, is a nonprofit organization committed to assisting Jews in restoring their ancestral cemeteries in Eastern Europe. The HFPJC 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](http://www.hfpjc.com))

**International Association of Jewish Genealogical Societies** (1988). An independent non-profit 501(c)(3) umbrella organization coordinating the activities and annual conference of numerous national and local Jewish genealogical societies around the world. Represents organized Jewish genealogy, encourages Jews to research their family history, promotes new Jewish Genealogical Societies, supports existing societies, and implements projects of interest to individuals researching their Jewish family histories. ([www.iajgs.org](http://www.iajgs.org))

**The Jacob Rader Marcus Center of the American Jewish Archives** (1947). 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 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. Today the AJA houses over 10 million pages of documentation. It contains nearly 8,000 linear feet of archives, manuscripts, near-print materials, photographs, audio and video tape, microfilm, and genealogical materials. ([www.americanjewisharchives.org](http://www.americanjewisharchives.org))

**Jewish American Society for Historic Preservation** (1997). 16405 Equestrian Lane, Rockville, MD 20855. Identifies and publicizes sites of American Jewish historical interest; in cooperation with local historical societies and houses of worship, promotes programs to stress the commonality of the American experience. ([www.jashp.org](http://www.jashp.org))

**Jewish Architectural Heritage Foundation** (2004). 515 Huguenot Avenue, Staten Island, NY 10312. (718) 757-1893/(347) 834-2850. The Jewish Architectural Heritage Foundation is a nonprofit corporation which 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](http://www.jahf.org))

**JewishGen** (1987). Edmond J. Safra Plaza, 36 Battery Place, New York, NY 10280. (646) 437-4326. JewishGen is a nonprofit organization affiliated with the Museum of Jewish Heritage—A Living Memorial to the Holocaust whose 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 more than 20 million records and provides a myriad of resources and search tools designed to assist those researching their Jewish ancestry. ([www.jewishgen.org](http://www.jewishgen.org))

**Research Foundation for Jewish Immigration** (1971). 570 Seventh Avenue, New York, NY 10018. (212) 921-3871. The oral history collection, containing about 250 items, offers transcripts of interviews with Jewish immigrants to the US from Germany and Central Europe during the Nazi period. The records of the American Federation of Jews from Central Europe include material on immigration and restitution as well as the records of the United Restitution Organization. Biographical files containing clippings, questionnaires, resumes, bibliographies, and other material concern 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) 930-3402. 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. ([www.hebrewbooks.org](http://www.hebrewbooks.org))

**Touro Synagogue Foundation** (1948). 85 Spring Street, Newport, RI 02840. (401) 847-4794, ext. 207. Helps maintain Touro Synagogue as a national historic site, opening and interpreting it for visitors; promotes public awareness of its preeminent role in the tradition of American religious liberty; annually commemorates George Washington's letter of 1790 to the Hebrew Congregation of Newport. (No website)

## 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 (1) to promote a systemic halachic solution to free agunot by encouraging the rabbinical courts to assert their halachic authority to dissolve dead marriages by applying the appropriate halachic concept; (2) to alert the Jewish community as to the severity and magnitude of the agunah problem; (3) to educate the Jewish community about halachic precedents and remedies for freeing agunot; (4) to 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 (5) to provide financial aid for agunot in need. ([www.agunahinternational.com](http://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](http://www.aleph-institute.org))



**American Jewish Society for Service** (1950). 10319 Westlake Boulevard, Suite 193, Bethesda, MD 20817. (301) 664-6400. Offers high school juniors and seniors opportunities to perform humanitarian service in voluntary work-service summer camps, putting their Jewish values into action as they provide significant and meaningful service to communities in need and gain leadership skills. It provides opportunities for participants to take charge of individual programs, linking social justice with Jewish values. ([www.ajss.org](http://www.ajss.org))

**Association of Jewish Aging Services** (1960). 2591 Connecticut Avenue NW, Suite 402, Washington, DC 20008. (202) 543-7500. A non-profit organization, AJAS is a unique forum that promotes and supports elder services in the context of Jewish values through education, professional development, advocacy and community relationships. It represents the best interests of the Jewish aged in communities where membership organizations are located. Its members administer to the needs of the aging through residential health care, assisted living and group homes, independent and congregate housing, and living-at-home service programs. It functions as the central coordinator for homes and residential facilities for Jewish elderly in North America, representing nearly all the not-for-profit charitable homes and housing for the Jewish aging facilities. It promotes excellence in performance and quality of service through fostering communication and education and encouraging advocacy for the aging and conducts annual conferences and institutes. ([www.ajas.org](http://www.ajas.org))

**Avodah: the Jewish Service Corps** (1998). 45 West 46th Street, 8th Floor, New York, NY 10018. (212) 545-7759. Strengthens the Jewish community's fight against the causes and effects of poverty in the US, by engaging participants in service and community building that inspire them to become lifelong leaders for social change, whose work for justice is rooted in and nourished by Jewish values. It combines direct anti-poverty work in New York City and Washington, DC with Jewish study and community-building; corps members live together and work full-time for a year on housing, welfare, education, health, and assist agencies helping with social concerns, like domestic abuse, survivors of torture, the visually impaired, senior citizens, and workplace injustice. ([www.avodah.net](http://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](http://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. Its 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. It 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](http://www.bendthearc.us))

**B'nai B'rith International** (1843). 2020 K Street NW, 7th Floor, Washington, DC 20006. (202) 857-6600 or (888) 388-4224. International Jewish organization open to both men and women, with affiliates in over 50 countries. The original members' first concrete action was creating an insurance policy that awarded members' widows \$30 toward funeral expenses, and a stipend of one dollar a week for the rest of their lives. Each child would also receive a stipend and, for male children, assurance he would be taught a trade. It is from this basis of humanitarian aid and service that a system of fraternal lodges and chapters grew in the US and, eventually, around the world. Many of the earliest achievements of B'nai B'rith represented firsts within the Jewish community, including aid in response to disasters 13 years prior to the founding of the American Red Cross, a Jewish public library, and a Jewish orphan home after the civil war. It offers programs designed to ensure the preservation of Jewry and Judaism: Jewish education, community volunteer service, expansion of human rights, assistance to Israel, housing for the elderly, leadership training, and the rights of Jews in all countries to study their heritage. It has played an active role as a non-governmental organization advocating for Israel and human rights at the UN and with other international organizations. ([www.bnaibrith.org](http://www.bnaibrith.org))

**Brith Sholom** (1905). 3939 Conshohocken Avenue, Philadelphia, PA 19131. (215) 878-5696. Fraternal organization devoted to community welfare, protection of rights of Jewish people, and activities that foster Jewish identity and provide support for Israel. Through its philanthropic arm, the Brith Sholom Foundation (1962), it sponsors Brith Sholom House in Philadelphia, nonprofit senior-citizen apartments, and Brith Sholom Beit Halochem in Haifa, Israel, rehabilitation, social, and sports center for disabled Israeli veterans, operated by Zahal. (No website)

**Challah for Hunger** (2004). PO Box 160564, Austin, TX 78716. (512) 200-4234. A national nonprofit organization that brings people together to raise money and awareness for social justice through baking and selling challah bread. The many chapters, on college campuses throughout the US and beyond, engage young people in community, tradition, hands-on baking, activism, and philanthropy. Each chapter donates 50 % of its profits to the national cause and chooses the hunger and disaster relief organizations around the world to support with the other half of its profits. ([www.challahforhunger.org](http://www.challahforhunger.org))

**Ezras Yisroel** (1994). 4415 14th Avenue, Brooklyn, NY 11219. (800) 601-4644. Seeks to ease the anguish and despair of Jewish families and individuals suffering from financial instability and crisis. It serves thousands of people each year through a broad range of compassionate social and financial services. Its goal is to provide help where and when it is needed. Through interest-free loans, discreet assistance with Yom Tov expenses, monthly stipends, Hachnosas Kallah (bridal assistance),

and many other similarly vital programs, Ezras Yisroel has succeeded in helping to restore hope and dignity to those who ask for assistance. Because Ezras Yisroel does not use solicited funds to support overhead, which is funded by an outside source, and it is staffed wholly by volunteers, every dollar collected is given to those in need. Donations may be designated for the needy in the US or Israel. ([www.ezrasyisroel.org](http://www.ezrasyisroel.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, non-sectarian 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](http://www.freesons.org))

**Global Jewish Assistance and Relief Network** (1992). 1485 Union Street, Brooklyn, NY 11213/511 Avenue of the Americas, Suite 18, New York, NY 10011. (718) 774-6497/(212) 868-3636. Global Jewish Assistance and Relief Network (GJARN) is a nonprofit charitable organization originally created to provide emergency relief to the collapsed Jewish communities of the Former Soviet Union. While it continues to provide vital services there, the bulk of its programs and energies today are in providing for the material welfare of needy Jews in Israel, primarily “the working poor,” through its programs of The Food Card and Prescriptions for Life. GJARN’s programs provide immediate relief with food, clothing and pharmaceuticals; improve primary medical care and health conditions; and promote the development of civil society. ([www.globaljewish.org](http://www.globaljewish.org))

**Guard Your Eyes** (2010). PO Box 32380, Pikesville, MD 21282. (646) 600-8100. Guard Your Eyes (GYE) is a vibrant network and fellowship of Jews of all affiliations, struggling to purify themselves and break free of lust-related behaviors. The GYE network helps Jews get back on a path of sanity, self-control, and healing. ([www.guardyoureyes.com](http://www.guardyoureyes.com))

**Ichud HaKehillos LeTohar HaMachane** (Union of Communities for Purity of the Camp) (2011). 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](http://www.freeloan.org))

**Jewish Children's Adoption Network** (1990). PO Box 147016, Denver, CO 80214. (303) 573-8113. An adoption exchange founded for the primary purpose of locating adoptive families for Jewish infants and children. Works with about 100 children a year, throughout North America, 85–90 % of whom have special needs. No fees charged for services, which include birth-parent and adoptive-parent counseling. It sells Judaic-themed fabric on-line to help raise funds. ([www.jcan.qwestoffice.nt](http://www.jcan.qwestoffice.nt))

**Jewish Coalition for Disaster Relief**. PO Box 4124, New York, NY 10163. The Jewish Coalition for Disaster Relief (JCDR) brings together the experience, expertise, and resources of national, primarily North American Jewish organizations, that seek to assist victims of natural or man-made disasters outside of North America on a non-sectarian 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](http://www.jdc.org/jcdr))

**Jewish Prisoner Services International**. PO Box 85840, Seattle, WA 98145. (206) 985-0577. Emergency collect line: +1-206-528-0363. 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](http://www.jpsi.org), [www.shemayisrael.com/jewishprisoners](http://www.shemayisrael.com/jewishprisoners), [www.jewishprisonerservices.org](http://www.jewishprisonerservices.org))

**Jewish Women International** (formerly **B'nai B'rith Women**) (1897). 1129 20th Street NW, Suite 801, Washington, DC 20036. (202) 857-1300. The leading Jewish organization empowering women and girls through economic literacy, community training, healthy relationship education, and the proliferation of women's leadership. Its innovative programs, advocacy and philanthropic initiatives protect the fundamental rights of all girls and women to live in safe homes, thrive in healthy relationships, and realize the full potential of their personal strength. It breaks the cycle of violence by developing emotionally healthy adults, empowering women and strengthening families. It accomplishes its goals through direct service programs, education, advocacy, networking, philanthropy and the promotion of "best practice" models, with programs in the US, Canada, and Israel. ([www.jwi.org](http://www.jwi.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](http://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](http://www.micahbooks.com), [www.facebook.com/JewsForAnimalRights](https://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 (stands for 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](http://www.joinforjustice.org))

**JSafe: The Jewish Institute Supporting an Abuse-Free Environment** (2005). 233 Walker Place, West Hempstead, NY 11552. (203) 858-9691. A national organization whose 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](http://www.jsafe.org))

**Mazon: a Jewish Response to Hunger** (1985). 10495 Santa Monica Boulevard, Suite 100, Los Angeles, CA 90025. (800) 813-0557. A grant-making and fund-raising nonprofit organization that 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 recognizes the importance of both responding to hungry peoples' immediate need for nutrition and sustenance and working to develop and advance long-term solutions. It practices and promotes a holistic approach to ending hunger, through three interrelated strategies: advocacy & education; partnership grants; and strategic initiatives. This approach symbolizes its desire to embody twin Jewish ideals: tzedakah and tikkun olam. It has awarded

grants totaling more than \$58 million 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](http://www.mazon.org))

**National Council of Jewish Women** (1893). 475 Riverside Drive, Suite 1901, New York, NY 10115. (212) 645-4048. A volunteer organization that has been at the forefront of social change for over a century—championing the needs of women, children, and families—while taking a progressive stance on such issues as child welfare, women's rights, and reproductive freedom. It works to improve the lives of women, children, and families in the US and Israel, and strives to insure individual rights and freedoms for all. NCJW embraces women of diverse backgrounds and temperaments, thinkers and doers, who want to play a part at the local, national, and even global level. Its 90,000 volunteers deliver vital services in 100 communities nationwide and carry out NCJW's advocacy agenda through a powerful grassroots network. ([www.ncjw.org](http://www.ncjw.org))

**Organization for the Resolution of Agunot** (2002). 551 West 181st Street, Suite 123, New York, NY 10033. (212) 795-0791. A nonprofit organization which 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](http://www.getora.com))

**Repair the World** (formerly **Jewish Coalition for Service**) (2003). 55 8th Avenue, Suite 1703, New York, NY 10018. (646) 695-2700. It 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](http://www.werepair.org))

**Tivnu: Building Justice** (2011). 7971 SE 11th Avenue, Portland, OR 97202. (503) 232-1864. Empowers Jews to take an active role in addressing basic human needs, particularly shelter. Tivnu participants learn construction skills, build affordable housing and other essential projects, explore Jewish texts and history, and study contemporary socio-economic issues in order to provide a solid foundation for Jewish social justice work. ([www.tivnu.org](http://www.tivnu.org))

**Workmen's Circle/Arbeter Ring** (1900). 247 West 37th Street, 5th Floor, New York, NY 10018. (212) 889-6800. Originally founded by Jewish immigrants from Eastern Europe seeking to promote values of social and economic justice through a Jewish lens, over the past century, it has undergone significant changes in outlook

and program. However, it remains passionately committed to the principles of Jewish community, the promotion of an enlightened Jewish culture, and social justice. It is building a new national network of energetic, engaged Jewish learning communities to join its Signature Shules (schools), Camp Kinder Ring, and its retreat and learning center, Circle Lodge, all connected by a shared passion to celebrate our Jewish cultural heritage and collectively improve the world through social change activism. Yiddish was once the primary language of the majority of its members. The organization is now respected as a central force in the renaissance of fascination and creativity in Yiddish culture that includes literature, music, and theater. Historically, the Workmen's Circle raised a crucial voice in the struggles of American labor; it continues to remain a bulwark in the fight for the dignity and economic rights of immigrants, fairness in labor practices, and decent health care for all Americans, in short, for the very promises that brought our organization's founders to this nation in the first place. It fosters Jewish identity and participation in Jewish life through Jewish, especially Yiddish, culture and education, friendship, mutual aid, and the pursuit of social and economic justice. Member services include: Jewish cultural seminars, concerts, theater, Jewish schools, children's camp and adult resort. fraternal and singles activities, a Jewish Book Center, public affairs/social action, health insurance plans, medical/dental/legal services, life insurance plans, cemetery/funeral benefits, social services, geriatric homes and centers, and travel services. ([www.circle.org](http://www.circle.org))

**World Council of Jewish Communal Service** (1967). 711 Third Avenue, 10th Floor, New York, NY 10017. (212) 687-6200. 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. The mission of the WCJCS is to provide a vehicle for addressing world-wide Jewish concerns, as well as to stimulate the professional-to-professional connection among individuals working on behalf of the Jewish community throughout the world. It seeks to improve professional practice through interchange of experience and sharing of expertise, fostering professional training programs, and stimulating research. Conducts quadrennial conferences in Jerusalem and periodic regional meetings. ([www.wcjcs.org](http://www.wcjcs.org))

## Jewish Legal Organizations

**American Association of Jewish Lawyers and Jurists** (1983) (AAJLJ). 2020 K Street NW, 7th Floor, Washington, DC 20006. (202) 775-0991. 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 (IAJLJ). Through its members, the AAJLJ provides legal support to safeguard human rights and works to combat those who utilize "lawfare" to delegitimize Israel. ([www.jewishlawyers.org](http://www.jewishlawyers.org))

**Beth Din of America** (1960). 305 Seventh Avenue, 12th Floor, New York, NY 10001. (212) 807-9042. 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](http://www.bethdin.org))

**National Jewish Commission on Law and Public Affairs** (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 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. ([www.jlaw.com/LawPolicy/colpa.html](http://www.jlaw.com/LawPolicy/colpa.html))

## Jewish Medical Organizations

**Allergists for Israel** (1984). 2121 Wyoming Avenue, El Paso, TX 79903. (915) 544-2557. The mission of Allergists for Israel is (1) 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; (2) provide financial support for Israeli allergy fellows for scholarly activities; (3) 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 (4) develop linkages between American and Israeli allergists/immunologists by sponsoring American allergists to visit and speak in Israel. Allergists for Israel is committed to providing academic and moral support for its allergy/immunology colleagues in Israel. It provides support for academic research grants and programs in Israel. Allergists for Israel provides opportunities for Israeli allergists/immunologists to come to the US or Canada to participate in clinical/academic/research programs as part of a mini-fellowship or sabbatical. ([www.allergists4israel.org](http://www.allergists4israel.org))

**American Committee for Shaare Zedek Medical Center in Jerusalem** (1949). 55 West 39th Street, 4th Floor, New York, NY 10018. (212) 869-8085. Increases awareness and raises funds for the various needs of this more than 100-year old hospital, including new medical centers of excellence, equipment, medical supplies, school of nursing and research. ([www.acsz.org](http://www.acsz.org))

**American Friends of ALYN Hospital** (1932). 122 East 42nd Street, Suite 1519, New York, NY 10168. (212) 869-8085. Supports the Alyn Hospital (Woldenberg Family Hospital/Pediatric and Adolescent Rehabilitation Center) in Jerusalem, Israel's premier rehabilitation center for physically disabled children, adolescents and young adults. Treats children suffering from birth defects (such as muscular dystrophy and spina bifida) and traumas (terrorism, car accidents, cancer, and fire),



enables patients and their families to achieve independence and a better quality of life. ([www.alynus.org](http://www.alynus.org))

**American Friends of Assaf Harofeh Medical Center** (1983). 12367 East Cornell Avenue, Denver, CO 80014. (720) 863-8624. Support group for Assaf Harofeh, Israel's third-largest government hospital, serving the poor population in the area between Tel Aviv and Jerusalem. Raises funds for medical equipment, medical training for immigrants, 24-h emergency services, hospital expansion, the school of nursing, and the school of physiotherapy. ([www.assafharofeh.org](http://www.assafharofeh.org))

**American Friends of Beit Issie Shapiro** (1980). 51 East 42nd Street, 11th Floor, New York, NY 10017. (212) 586-2464. Israel's most effective nonprofit and innovator of therapies for children and adults with disabilities. It has played a leading role in promoting the inclusion of people with special needs in society and is a vigilant advocate for better legal provisions for and with people with special needs. ([www.afobis.org](http://www.afobis.org))

**American Friends of Herzog Hospital** (1895). 136 East 57th Street, Suite 803, New York, NY 10022. (212) 683-3702. Herzog Hospital is the foremost geriatric and psychiatric health care facility in Israel, and a leading research center in genetics, Alzheimers and schizophrenia, with expertise in neurogeriatrics, physical rehabilitation, and long-term respiratory care. Its Israel Center for the Treatment of Psychotrauma provides therapy and seminars to help Israelis cope with the ongoing violence. Herzog Hospital receives no government funding, yet it maintains a balanced budget. Projects are supported through donations from "Friends of Herzog Hospital" groups overseas and in Israel and by foundations and individuals. ([www.herzoghospital.org](http://www.herzoghospital.org))

**American Friends of Magen David Adom** (1940). 352 Seventh Avenue, Suite 400, New York, NY 10001. (866) 632-2763 and (212) 757-1627. An authorized tax-exempt organization, it is the sole support arm in the US of Magen David Adom (MDA), Israel's equivalent to the Red Cross. MDA and its team of trained volunteer and professional medical responders depend on AFMDA support to provide the entire nation's pre-hospital emergency needs, including medical, disaster, ambulance and blood services. The MDA National Blood Services Center, located in Ramat Gan, provides 100 % of the blood requirements of the defense forces and 95 % of the blood needs for Israeli hospitals and the general civilian population. ([www.afmda.org](http://www.afmda.org))

**American Friends of Rabin Medical Center** (1994). 636 Broadway, Suite 218, New York, NY 10012. (212) 279-2522. It is committed to helping Israel's Rabin Medical Center of Petah Tikvah fulfill its mission: to sustain and expand its facilities with the most advanced technology and equipment by encouraging individual, family, corporate and institutional commitment to the hospital; to publicly promote the hospital; to educate the public; to encourage visitation; and to create joint ventures with other medical establishments. It raises funds through a variety of programmatic efforts throughout the US. ([www.afrmc.org](http://www.afrmc.org))

**American Friends of Rambam** (1969). 521 Fifth Avenue, Suite 1731, New York, NY 10175. (212) 292-4499. Represents and raises funds for Rambam Medical Center (Haifa), which serves about one-third of Israel's population, the US Sixth Fleet, and the UN Peacekeeping Forces. Rambam is the teaching hospital for the Technion's medical school. ([www.aforam.org](http://www.aforam.org))

**American Physicians and Friends for Medicine in Israel** (1950). 2001 Beacon Street, Suite 210, Boston, MA 02135. (617) 232-5382. Dedicated to advancing the state of medical education, research and health care in Israel. APF supports Israeli doctors' advanced training in the US and Canada, as well as maintaining a registry of American doctors prepared to go to Israel if emergency need for physicians arises, as well as to provide Israeli civilian hospitals with volunteer physicians and health care professionals while their Israeli counterparts perform military duty, which depletes hospital staffs. APF is the sole organization designated by Israel to maintain an Emergency Medical Volunteer Registry for North American Physicians. In the event of an emergency in Israel, medical volunteers from APF's Volunteer Registry would be called upon to serve the general population. Israel will provide these volunteers with travel, housing and insurance. APF also focuses on nurses' training and emergency and disaster preparedness in Israel. Physicians, nurses and other health care professionals may join the Volunteer Registry. All medical specialties are welcome. ([www.apfmed.org](http://www.apfmed.org))

**Batya: Friends of United Hatzalah**. 208 East 51st Street, Suite 303, New York, NY 10022. (646) 833-7108. In Israel United Hatzalah volunteers provide lifesaving medical care on the scene of emergencies prior to arrival of an ambulance. Volunteers—trained and certified as EMTs, Paramedics and MD's—provide an immediate response within 2–4 min from the onset of an incident. ([www.unitedhatzalah.org](http://www.unitedhatzalah.org)).

**Bonei Olam** (1999). 1755 46th Street, Brooklyn, NY 11204. (718) 252-1212. A worldwide organization whose mission is to help couples who are experiencing infertility realize their dreams of becoming parents. It provides 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 strong and dedicated network of doctors and fertility centers across the world, enabling it to offer unsurpassed medical and financial assistance to all applicants. It was founded by a group of individuals who themselves experienced the hardships of infertility. ([www.boneiolam.org](http://www.boneiolam.org))

**Child Life Society** (2000). 1347 43rd Street, Brooklyn, NY 11219. (718) 853-7123/(866) 443-5723. 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. It also subsidizes trips for CF victims to Arizona, where the warm, dry air helps ease their breathing difficulties and allows the children to feel healthy and normal, at least for a week or two. ([www.childlifesociety.org](http://www.childlifesociety.org))

**Dor Yeshorim** (1986). 429 Wythe Avenue, Brooklyn, NY 11249. (718) 384-6060. An international, confidential genetic screening system used mainly by Orthodox Jews, which attempts to prevent the transmission of genetic disorders that have an increased frequency among members of the Ashkenazi Jewish community. The screening system was established to follow Jewish law, under which abortion is not allowed, while acknowledging that testing might prevent the birth of an affected child. Designed by an Orthodox rabbi (Rabbi Joseph Ekstein, who lost four children to Tay-Sachs disease between 1965 and 1983), the system tests young adults before they begin to contemplate marriage. ([www.jewishgenetics.org/?q=content/dor-yeshorim](http://www.jewishgenetics.org/?q=content/dor-yeshorim))

**Ezer Mizion** (1979) 1281 49th Street, Brooklyn, NY 11219 (718) 853-8400. Israel's largest health support organization, offers an extensive range of medical and social support services to help sick, disabled, elderly and underprivileged. Services include the world's largest Jewish Bone Marrow Donor Registry and specialized programs for children with special needs, cancer patients, the elderly, and terror victims. ([www.ezermizion.org](http://www.ezermizion.org))

**Familial Dysautonomia Hope Foundation** (2001). 121 South Estes Drive, Suite 205-D, Chapel Hill, NC 27514. (919) 969-1414. Its mission is (1) to find a cure and new treatment options for familial dysautonomia (FD), a Jewish genetic disorder, by funding relevant medical research programs; (2) to provide a support network aimed at addressing the needs of patients and families affected by the disease; and (3) to promote FD education and awareness programs in the medical community and the public. FD has a carrier rate of 1 in 27 Ashkenazi Jews. ([www.fdhope.org](http://www.fdhope.org))

**Halachic Organ Donor Society** (2001). PO Box 693, New York, NY 10108. (212) 213-5087. Its mission is to increase organ donations from Jews to the general public. Its goals are: (1) to educate Jews about the different halachic and medical issues concerning organ donation; (2) to offer a unique organ donor card that enables Jews to donate organs according to their halachic belief; (3) to provide rabbinic consultation and oversight for cases of organ transplantation; and (4) to match altruistic living kidney donors with recipients. ([www.hods.org](http://www.hods.org))

**Israel Cancer Research Fund** (1975). 295 Madison Avenue, Suite 1030, New York, NY 10017. (212) 969-9800. The largest single source of private funds for cancer research in Israel. Has a threefold mission: To encourage innovative cancer research by Israeli scientists; to harness Israel's vast intellectual and creative resources to establish a world-class center for cancer study; to broaden research opportunities within Israel to stop the exodus of talented Israeli cancer researchers. ICRF has provided more than 1,800 grants to outstanding cancer researchers whose

laboratories are located in all leading scientific research institutions, universities and hospitals across Israel. ([www.icrfonline.org](http://www.icrfonline.org))

**Jewish Diabetes Association (JDA)** (1985). 1205 East 29th Street, Brooklyn, NY 11210. (718) 303-5955. JDA is the nation's first and leading Jewish nonprofit, non-sectarian 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 mission of the JDA 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](http://www.jewishdiabetes.org))

**Jewish Genetic Disease Consortium (JGDC)** (2006). 450 West End Avenue, New York, NY 10024. (855) 642-6900. Increases awareness about Jewish genetic diseases and encourages timely and appropriate genetic screening for all persons of Jewish heritage. The JGDC is comprised of an alliance of nonprofit organizations sharing a common goal of combating Jewish genetic diseases. Through its Medical Grand Rounds Program, Clergy Education Program, and Jewish Community Program, the JGDC educates physicians, rabbis and Jews of all backgrounds about Jewish genetic diseases, to increase genetic screening rates and understanding of the reproductive options available to decrease the incidence of Jewish genetic diseases and lead to healthier Jewish families. ([www.jewishgeneticdiseases.org](http://www.jewishgeneticdiseases.org))

**Jewish Healthcare International (JHI)** (1999). 440 Spring Street NW, Atlanta, GA 30309. (678) 222-3722. A nonprofit, non-sectarian 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 order to improve medical infrastructure in developing areas, and direct services to help at-risk populations gain better access to available care. Via education and training programs in Eastern Europe, screenings and public health education for Ethiopian olim in Israel and Ethiopia, and provision of healthcare volunteers, medications, and supplies for victims of natural disasters in New Orleans and Haiti, JHI embodies the Jewish ideal of *Tikun Olam*—repairing the world. Founded by Dr. Stephen Kutner initially to help elderly Jews in Romania improve their failing eyesight, today JHI has become a central Jewish volunteer healthcare organization to which Jews turn in order to meet medical and emergency needs throughout the world. ([www.jewishhealthcareinternational.org](http://www.jewishhealthcareinternational.org))

**Medical Development for Israel** (1982). 295 Madison Avenue, Suite 1705, New York, NY 10017. (212) 759-3370. Raises funds for and promote the activities of Schneider Children's Medical Center of Israel, as well as to serve as its public relations arm in the US. ([www.mdinyc.org](http://www.mdinyc.org))

**National Center for Jewish Healing** (1994). 135 West 50th Street, 6th Floor, New York, NY 10020. (212) 632-4500. Established as a 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. Activities include assisting the development of over 30 local Jewish healing centers throughout the US and Canada and training thousands of rabbis, cantors, chaplains in Jewish healing. In 1997, the NCJH became a program of the Jewish Board of Family and Children's Services (JBFCs). ([www.jbfc.org](http://www.jbfc.org))

**National Jewish Children's Leukemia Foundation** (1990). 7316 Avenue U, Brooklyn, NY 11234. (800) 448-3467 or (718) 251-1222. One of the leading non-profit 501c(3) organizations in the battle against leukemia and cancer in children and adults. The mission of the NCLF is to provide the cure for cancer and other life-threatening diseases throughout the world, and to insure that all persons, regardless of race, religion, ethnicity, gender, socioeconomic status or country of residence, have access to life-saving medical care. It supports medical research and direct patient care programs that ease the financial, social and psychological burdens of families with a diagnosis of cancer or other serious blood disorders. Through our hotline, we offer comprehensive information to any caller, and provide referrals for initial testing, physicians, hospital admissions, and treatment options. Programs: Bone Marrow Donor Search, Stem Cell Banking, Make A Dream Come True (granting wishes for terminally ill children), Ninja Power (martial arts therapy for ill children), Referral Service, Patient Advocacy, and Direct Economic Assistance. ([www.leukemiafoundation.org](http://www.leukemiafoundation.org))

**NEFESH** (1992). 3805 Avenue R, Brooklyn, NY 11234. (201) 384-0084. NEFESH was founded to bring Orthodox Jewish professionals and rabbis together to address mental health issues that they deal with daily on a professional and communal level. Since its founding, the organization has grown to be a worldwide organization, including the US, Canada, United Kingdom, Israel, Brazil, Belgium, and Argentina. Today, NEFESH is an interdisciplinary organization of Orthodox Jewish mental health professionals providing leadership and interdisciplinary education in the field of personal, family, and community mental health. Its diverse members are Torah-observant psychologists, social workers, psychiatrists, marriage and family therapists, professional counselors, psychiatric nurses, chemical dependency counselors, psychotherapists, guidance and pastoral counselors, and graduate students. Affiliates include Orthodox Rabbis, Jewish educators, attorneys, and allied professionals. ([www.nefesh.org](http://www.nefesh.org))

**Renewal** (2006). 5904-13th Avenue, Brooklyn, NY 11219. (718) 431-9831. A nonprofit organization dedicated to assisting people within the Jewish community suffering from various forms of kidney disease. Renewal is a multi-faceted proactive team of people who are dedicated to saving lives through kidney donation. Its goal is that no one in need of a kidney transplant should wait longer than 6 months to find a donor. Renewal is there for every patient and their family at every stage of the challenging journey towards health, providing many services to both donor and recipient. Special attention and detail is given to the kidney donors' needs. It strives

to make the kidney donors' experience as smooth as possible and provide continuous support and guidance from the initial phone call throughout the kidney donation process. It helps donors financially with loss of wages and any expenses they have due to the donation, sends them to convalesce after the surgery, and supports them through the preparation, process and recovery. Services also include providing referrals (doctors, hospitals, dialysis centers), guidance, and support for those with kidney disease. It holds donor drives, educational events, and publicizes the need for organ donation within the Jewish community. ([www.life-renewal.org](http://www.life-renewal.org))

**Sephardic Health Organization for Referral & Education (SHORE).** 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. The mission of SHORE is to (1) increase awareness and educate the community about Sephardic Jewish genetic diseases; (2) encourage genetic testing for carrier status in order to help eliminate genetic diseases in future generations of the Sephardic/Iranian Jewish community; and (3) provide a source of information for affected individuals and their families. ([www.shoreforlife.org](http://www.shoreforlife.org))

**Sharsheret** (2001). 1086 Teaneck Road, Suite 3A, Teaneck, NJ 07666. (866) 474-2774/(201) 833-2341. Sharsheret, Hebrew for "chain," is a national nonprofit organization supporting young women and their families, of all Jewish backgrounds, 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. ([www.sharsheret.org](http://www.sharsheret.org))

**United Order True Sisters** (1846). Linton International Plaza, 660 Linton Boulevard, Suite 6, Delray Beach, FL 13444. (561) 265-1557. The oldest women's philanthropic organization in the country, it was founded as a secret society, prior to electricity, women's suffrage, the abolition and the Civil War. The orders still uses secret ritual, degrees and regalia. In 1947, UOTS dedicated its mission to helping those patients afflicted with Cancer. It provides emotional and financial support to the cancer patient and their families, and personal services such as prosthesis, wigs and other goods to indigent patients who could not receive this help elsewhere. Volunteers assist both cancer and AIDS patients. ([www.uots.org](http://www.uots.org))

## **Jewish Organizations for People with Disabilities or Special Needs**

**American Friends of Tzohar** (1986). 1431 Coney Island Avenue, Brooklyn, NY 11230. (718) 258-1212. Tzohar is one of the finest Israeli schools for special needs children. ([www.tzohar.org](http://www.tzohar.org))

**Chai Lifeline** (1987). 151 West 30th Street, New York, NY 10001. (212) 465-1300. Through programs that address the emotional, social, and financial needs of seriously ill children, their families, and communities restores normalcy to family life, and better enables families to withstand the crises and challenges of serious pediatric illness. ([www.chailifeline.org](http://www.chailifeline.org))

**The Friendship Circle** (1994). 816 Eastern Parkway, Brooklyn, NY 11213. (718) 221-0985. A Jewish organization affiliated with the Chabad Lubavitch movement that connects teenage volunteers, children with special needs, and their families to the Jewish community through educational and social opportunities. It has branches across the US, Canada, and in other parts of the world. ([www.friendshipcircle.com](http://www.friendshipcircle.com))

**Jewish Deaf Resource Center** (1996). PO Box 318, Hartsdale, NY 10530. (917) 705-8941. The Jewish Deaf Resource Center (JDRC) is a national, nonprofit, bicultural, bilingual organization dedicated to supporting deaf individuals in their relationship with the wider Jewish community. It advocates within the Jewish community for issues of concern to the Jewish deaf community. JDRC's leadership, comprised of both deaf and hearing individuals, advocates to increase communication access for Jewish deaf individuals to services, rituals, learning and other Jewish experiences. ([www.jdrc.org](http://www.jdrc.org))

**Heart to Heart: The American Jewish Society for Distinguished Children** (1990). 616 East New York Avenue, Brooklyn, NY 11203. (718) 778 0111. Provides services that advocate for Jewish infants with special needs to remain at home with their parents and siblings. When that is simply not possible due to the many genuine variables, then Heart to Heart provides everything necessary to help make the transition to acceptance into an all new, warm and caring family. Current services include: (1) finding suitable long-term and short-term living arrangements for babies abandoned at birth; (2) seminars educating, informing, and encouraging parents, teachers, and the community; (3) camp fund for special needs children; (4) advocating for families with children in the Department of Education; (5) setting up inclusional education programs in yeshivas; and (6) shabbatons for families, siblings, and children with disability issues. ([www.hearttoheartamerican.org](http://www.hearttoheartamerican.org))

**Hebrew Seminary of the Deaf** (1992). 4435 West Oakton, Skokie, IL 60076. (847) 677-6724. Trains deaf and hearing men and women to become rabbis and teachers for Jewish deaf communities across America. All classes in the 5-year program are interpreted in Sign Language. Rabbis teaching in the seminary are Reform, Conservative, and Reconstructionist. A unique, pluralistic egalitarian school whose students learn Jewish ethics, thought, religion and history, and gain an in-depth understanding of the deaf culture. The Seminary's 5-year program also includes all of the standard curriculum and courses of study required for rabbinical ordination. In addition, all students must become proficient signers in American Sign Language as well as learning Hebrew Sign Language. These skills will enable them, as rabbis and teachers, to communicate easily and directly with the Jewish deaf communities and congregations throughout the US that they will eventually serve. We are also proud that the study of Kabbalah and healing meditative practices is an important part of its curriculum. ([www.hebrewseminarydeaf.org](http://www.hebrewseminarydeaf.org))

**JBI International** (Jewish Braille Institute of America) (1931). 110 East 30th Street, New York, NY 10016. (212) 889-2525/(800) 433-1531. A non-profit organization 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. ([www.jbilibrary.org](http://www.jbilibrary.org))

**Jewish Deaf Community Center** (1994). 507 Bethany Road, Burbank, CA 91504. (818) 845-9934. A non-profit organization, JDCC exists exclusively for educational, religious, and charitable purposes and does not charge membership fees. 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. ([www.jdcc.org](http://www.jdcc.org))

**The Jewish Guild for the Blind.** 15 West 65th Street, New York, NY 10023. (212) 769-6200. Serves persons of all ages who are visually impaired, blind and multidisabled. The Guild offers a broad range of programs that include medical, vision, low vision, psychiatric and rehabilitative services, managed long-term care, residential services, day health programs, schools and educational training programs for independent living. ([www.jgb.org](http://www.jgb.org))

**Jewish Deaf Singles Registry** (1990). Rachelle & Samuel Landau, PO. Box 2005, New York, NY 10159. (908) 352-7395. Programs for Jewish deaf and hard of hearing singles, including singles who are widowed and divorced. JDSR offers annual retreats, social events, newsletters, and opportunities to meet the right person for marriage. Secular, Reform, Conservative, and Orthodox Jewish Deaf and Hard of Hearing persons are welcome to join. ([www.njcd.org](http://www.njcd.org))

**The Jewish Heritage for the Blind.** 2882 Nostrand Avenue, Brooklyn, NY 11229. (718) 338-4999. Dedicated to servicing and promoting the independence of individuals who are blind or visually impaired. ([www.jhbinternational.org](http://www.jhbinternational.org))

**Jewish Special Education International Consortium.** A professional network of Directors, Coordinators and Administrators of Jewish special education services in Central Agencies for Jewish Education throughout the US and Canada. Communities that do not have Central Agencies are represented by a designee of the local Jewish Federation. The mission of the Consortium is to provide a structured forum that will enable professionals in special education to access and disseminate information and ideas on: (1) program models and development; (2) specialized curriculum and technology; (3) inclusion; (4) professional development and support; (5) advocacy and legislation; and (6) community relations and awareness. Each year, a colloquium is held which provides opportunities for networking and professional growth. A listserv enables members of the Consortium to be in communication, share resources, and provide collegial support throughout the year. The website contains resources and materials to help provide support and services to children and adults with special needs in the Jewish community. ([www.jsped.org](http://www.jsped.org))

**Keren Or, Jerusalem Center for Multi-Handicapped Blind Children** (1956). 350 7th Avenue, Suite 701, New York, NY 10001. (212) 279-4070. Provides



education, therapy and rehabilitation programs for children with visual impairment who are also physically and/or mentally disabled at the Keren-Or Center for Multi-Handicapped Blind Children in Jerusalem. It is the only center of its kind in the world under Jewish auspices devoted exclusively to this population. Keren Or aims to limit the economic burden on families, and relies on funds from the state, local municipalities, and generous donors. Keren Or's state-of-the-art facilities, dedicated staff, and individualized therapy programs allow each student to reach his or her maximum potential. ([www.keren-or.org](http://www.keren-or.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. ([www.matankids.org](http://www.matankids.org))

**National Association of Day Schools Serving Exceptional Children.** Attention: NADSEC Coordinator, 11 Broadway, 13th Floor, New York, NY 10004. (212) 613-8127/(551) 404-4447. The National Association of Day Schools Serving Exceptional Children (NADSEC) is an association of yeshivot 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 Impairment, visual Impairment, mobility Impairment, and developmental disabilities. NADSEC offers the following services: (1) Resource Guide of programs throughout the US and Canada for families looking for the appropriate educational setting for their child; (2) staff development opportunities; (3) shared curriculum materials and guides; and (4) networking for both schools and families. NADSEC hosts staff development conferences in the Fall and Spring each year on a national level. ([www.njcd.org/educational-services/](http://www.njcd.org/educational-services/))

**Our Way for the Deaf and Hard of Hearing** (1969). 11 Broadway, 13th Floor, New York NY, 10004. (212) 613-8229. Dedicated to providing resources, services, and social programming for the Jewish population with hearing issues, it opens the doors for the deaf and hard of hearing in all areas of life: religious, social, educational, and vocational. Our Way sponsors Shabbatons (weekend retreats), selected prayers illustrated in sign language publications, educational support and resource services for the deaf and hard of hearing communities. ([www.njcd.org/our-way-for-the-deaf-hard-of-hearing](http://www.njcd.org/our-way-for-the-deaf-hard-of-hearing))

**P'TACH (Parents for Torah for All Children)** (1976). 1689 East 5th Street, Brooklyn, NY 11230. (718) 854-8600. A nonprofit organization whose 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 and that every child can succeed and should be provided with the opportunity within a regular mainstream setting. To help realize this goal, it has taken the initiative to establish special classes and resource centers in conjunction with yeshivas and Jewish day schools throughout the US, Canada and Israel. It utilizes

these model programs as laboratories in the forefront of research and discovery on how children learn. These programs are then used as models for others to observe, study, and duplicate. P'TACH also 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. This is accomplished by providing intensive training for regular classroom teachers and empowering them to understand and manage differences in learning. ([www.ptach.org](http://www.ptach.org))

**Yachad, The National Jewish Council for Disabilities** (1983). 11 Broadway, 13th Floor, New York, NY 10004. (212) 613-8229. Dedicated to addressing the needs of all individuals with disabilities and including them in the Jewish community. Yachad members participate in several inclusive activities per month which are designed to provide them with opportunities for personal growth and enriched lives, while helping to educate the community about members' abilities and strengths. It teaches social skills for everyday living, including learning to build and maintain meaningful and lasting relationships between individuals. Yachad aims to both prepare individuals for work and to find appropriate work placements. It also provides individualized guidance and support to families, including siblings and parents of people with disabilities. There are Yachad Chapters located throughout the US and Canada. ([www.njcd.org](http://www.njcd.org))

**Yad HaChazakah-The Jewish Disability Empowerment Center** (2006). 419 Lafayette Street, 2nd Floor, New York, NY 10003. (646) 723-3955. Led by Jews with disabilities, it 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, or mental health-related disabilities or chronic health conditions, regardless of cultural or religious affiliation, who seek to lead active and meaningful lives in Jewish communities. ([www.yadempowers.org](http://www.yadempowers.org))

## **Jewish Funeral and End of Life Organizations**

**Gamliel Institute** (2010). c/o Rabbi Stuart Kelman, 1003 Mariposa Avenue, Berkeley, CA 94707. (510) 524-5886. The Gamliel Institute is a center for study, training, and advocacy concerning Jewish end of life practices. The Institute is a project of Kavod V'Nichum (Honor and Comfort), a North American organization which provides assistance, training, and resources about Jewish death and bereavement practice for Chevra Kadisha groups and bereavement committees in synagogues and communities throughout the US and Canada. ([www.jewish-funerals.org/gamliel-institute](http://www.jewish-funerals.org/gamliel-institute))

**Jewish Cemetery Association of North America** (2009). 8430 Gravois Road, St. Louis, MO 63123. (248) 723-8884. The members of the Jewish Cemetery Association of North America (JCANA) are devoted to the preservation, sanctity, and continuity of Jewish cemeteries. 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. It also sustains community awareness relating to end of life issues and traditional Jewish burial practices. JCANA advocates for Federal legislation to protect Jewish cemetery rights while contesting any legislative act that would infringe on religious freedom. Through its quarterly newsletter, JCANA offers its members timely advice on all aspects of Jewish cemetery management. JCANA champions a 12-point Code of Ethics for its members and encourages that these standards be affirmed to enhance member prestige with prospective families in local markets. JCANA seeks to safeguards 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](http://www.jcana.org))

**Jewish Funeral Directors of America** (1932). 107 Carpenter Drive, Suite 100, Sterling, VA 20164. (888) 477-5567. The Jewish Funeral Directors of America (JFDA) is an international association of Jewish funeral homes and Jewish funeral directors in the US and Canada. 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 meetings and seminars provide progressive educational content on a variety of topics ranging from Jewish funeral practices to current industry and legislative updates. JFDA members are the experts to turn to when there is a death in the Jewish community. JFDA members work closely with all denominations of Judaism, ensuring traditional continuity, and are available to assist families with the arrangement of meaningful funerals, incorporating a variety of service options. ([www.jfda.org](http://www.jfda.org))

**The Kaddish Foundation** (1987). 277 Saddle River Road, Airmont, NY 10952. (888) 999-7685. Founded 25 years ago by Rabbi Yitzchak Kurlander, it is a non-profit organization offering 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. ([www.kaddishfoundation.com](http://www.kaddishfoundation.com))

**Kavod—The Independent Jewish Funeral Chapels** (formerly **National Independent Jewish Funeral Directors**) (2002). 8914 Farnum Court, Omaha, NE 68114. (402) 397-0134. Kavod represents a coalition of professional funeral homes who believe that a solid future for funeral service is based on the collective insight and dedication from caring professionals. This unified voice helps to shape and provide the professional standards that families and communities count on in their time of need. The group was formed to create a network of independent family owned Jewish funeral providers to support one another in this changing environment and where many have expressed a need to have an individual service provider who is independent and will facilitate as an advocate for the families being served. Membership in Kavod is by invitation only. ([www.nijfd.org](http://www.nijfd.org))

**Kavod v'Nichum** (Honor and Comfort) (2000). 8112 Sea Water Path, Columbia, MD 21045. (410) 733-3700. 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. It sponsors an annual international conference whose focus is on Chevra Kadisha, Jewish cemeteries, and all aspects of Jewish death practices. It is also a sponsor of the Gamliel Institute, a world-class institute of higher learning dedicated to education related to Jewish death, dying, burial, and mourning. ([www.jewish-funerals.org](http://www.jewish-funerals.org))

**Misaskim** (2004). 5805 16th Avenue, Brooklyn, NY 11204. (718) 854-4548/(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. Since 2007, Misaskim has been providing disaster/accident recovery services and is effectively the American branch of the Israeli organization, ZAKA. ([www.misaskim.org](http://www.misaskim.org))

**National Institute for Jewish Hospice** (1985). 732 University Street, North Woodmere, New York 11581. (800) 446-4448 or (516) 791-9888. Serves as a national Jewish hospice resource center, established to help alleviate suffering in serious and terminal illness. Through conferences, research, publications, referrals, and counseling services, it 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. The 24 h toll-free 800 number counsels families, patients and care givers, and provides locations of hospices, hospitals, health professionals and clergy of all faiths. ([www.nijh.org](http://www.nijh.org))

## Jewish Media Organizations

**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](http://www.ajpa.org))

**CAMERA—Committee for Accuracy in Middle East Reporting in America** (1982). PO Box 35040, Boston, MA 02135. (617) 789-3672. 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 non-partisan organization, it 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](http://www.camera.org))

**Facts & Logic About the Middle East (FLAME)** (1994). PO Box 590359, San Francisco, CA 94159. FLAME has for over 15 years brought 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. The media—both print and broadcast—are with few exceptions biased against Israel. 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 accomplishes this by publishing monthly hasbarah (educating and clarifying) messages in major publications of general circulation, such as *US News and World Report*, *The New York Times*, *The Nation*, *The National Review*, *The American Spectator*, *The Washington Times National Weekly*, and others. It also publishes its messages in a number of Jewish publications, in the US and in Israel, among them The International Edition of the Jerusalem Post. Its messages also appear monthly in over 50 small-town newspapers, all across the US and Canada, covering an important segment of the population that might otherwise not have access to mainstream media. FLAME is the only organization that, in a systematic manner, acquaints the American public with the truth about Israel, the enormous pressures to which the Jewish State is subject, and the great dangers—existential dangers—it would face if it were to yield to these pressures. It is not a membership organization; it has no "members"—only donors. ([www.factsandlogic.org](http://www.factsandlogic.org))

**HonestReporting.** To ensure Israel is represented fairly and accurately it monitors the media, exposes cases of bias, promotes balance, and effects change through education and action. ([www.honestreporting.com](http://www.honestreporting.com))

**ISRAEL21c** (2000). 44 Montgomery Street, 41st Floor, San Francisco, CA 94104. Established as an independent, US-based nonprofit organization with a mission to increase public and media awareness about the Israel that exists beyond the conflict. The media's preoccupation with the conflict means journalists are not regularly reporting on the Israel that is a leader in technological achievements, a center for advanced medical research, and a force for democracy and decency in the world. ([www.israel21c.org](http://www.israel21c.org))

**Jewish Internet Defense Force (JIDF)** (2000). A private, independent, non-violent protest organization representing a collective of activists, operating under the name 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 throughout a large network reaching hundreds of thousands via email, Facebook, YouTube, RSS feeds, Twitter, and other digital hubs to those who share

its concerns for Israel and about anti-Semitic and jihadist online content. ([www.thejidf.org](http://www.thejidf.org))

**Jewish Student Press Service** (1971) (JSPS). 125 Maiden Lane, 8th Floor, New York, NY 10038. (212) 675-1168. An independent, nonprofit, student-run organization, established to provide quality, student-written articles to a then-thriving 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, the 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 been publishing its own magazine, *New Voices*, which is America's only national magazine written and published by and for Jewish college students. ([www.newvoices.org](http://www.newvoices.org)) ([www.shmoozenet.com/jsp/index.html](http://www.shmoozenet.com/jsp/index.html))

**Middle East Media & Research Institute** (MEMRI) (1999). PO Box 27837, Washington, DC 20038. (202) 955-9070. An independent, nonpartisan, nonprofit organization that explores the Middle East and South Asia through their media. It was founded to inform the debate over US policy in the Middle East. MEMRI bridges the language gap between the West and the Middle East and South Asia, providing timely translations of Arabic, Farsi, Urdu-Pashtu and Dari media, as well as original analysis of political, ideological, intellectual, social, cultural, and religious trends. MEMRI monitors, translates, and analyzes important primary sources and mass media of the Middle East and South Asia, including television broadcasts, print media, mosque sermons, and in many cases schoolbooks and other sources. Countries covered by MEMRI include: Afghanistan; Algeria; Bahrain; Bangladesh; Egypt; India; Iran; Iraq; Jordan; Kashmir; Kuwait; Lebanon; Libya; Pakistan; Palestinians; Qatar; Saudi Arabia; Somalia; Sudan; Syria; Tunisia; Turkey; UAE; and Yemen. MEMRI is committed to giving readers, in both the East and the West, comprehensive access to the primary-source material from the Arab and Muslim world that it translates. English is the primary language into which MEMRI translates, but MEMRI research is also translated into French, Polish, Japanese, and Hebrew. Since September 11, 2001, The Middle East Media Research Institute (MEMRI) has been following, and documenting, content in media of the Middle East and South Asia concerning the attacks that took place on that day. This online archive serves as the foremost repository for translated research material from the Arab and Muslim world on 9/11, providing primary sources and translated research for governments, media, and academia worldwide. ([www.memri.org](http://www.memri.org))

## **Jewish Environmental Organizations**

**American Society for the Protection of Nature in Israel** (1986). 28 Arrandale Avenue, Great Neck, NY 11024. (800) 411-0966. A nonprofit organization raising awareness of and supporting the work of the Society for the Protection of Nature in Israel, an Israeli organization devoted to environmental protection and nature

education. Since 1953, SPNI has worked to promote knowledge, love, and respect for the land among its citizens and abroad. ([www.aspni.org](http://www.aspni.org))

**Amir** (2010). 144 2nd Street, Lower Level, San Francisco, CA 94105. (415) 718-2647. Amir inspires and empowers youth to serve others through the lens of environmental stewardship. 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. ([www.amirproject.org](http://www.amirproject.org))

**Canfei Nesharim** (2003). 25 Broadway, Suite 1700, New York, NY 10004. (212) 284-689. Provides a Torah-based approach to understand and act on the relationship between traditional Jewish sources and modern environmental issues. As the leader of a Torah-based environmental movement, it develops programs and materials and provides access to Torah-based environmental resources. It seeks to educate both those in the Orthodox Jewish community and those in the wider Jewish community about these issues, to promote an ongoing dialogue about our Torah mandated responsibility to protect the environment, to instill a sense of responsibility to protect our environment, and to encourage actions to protect the environment. ([www.canfeinesharim.org](http://www.canfeinesharim.org))

**Coalition on the Environment and Jewish Life** (1993). 116 East 27th Street, 10th Floor, New York, NY 10016. (212) 532-7436. Promotes environmental education, advocacy, and action in the American Jewish community. It is sponsored by a broad coalition of Jewish organizations, and is a member of the National Religious Partnership for the Environment. ([www.coejl.org](http://www.coejl.org))

**Green Hevra** (2012). A network of national and regional Jewish environmental organizations that harnesses the power of its members and the unique wisdom of Jewish tradition to change the consciousness of American communities so that the Jewish people become a force that creates a more sustainable world. ([www.greenhevra.com](http://www.greenhevra.com))

**Green Zionist Alliance**. PO Box 30006, New York, NY 10011. (347) 559-4492. A North America-based 501(c)3 nonprofit, 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. ([www.greenzionism.org](http://www.greenzionism.org))

**Hazon** Hazon c/o Makom Hadash 125 Maiden Lane Suite 8B New York, NY 10038. (212) 644-2332. Hazon means vision and is America's largest Jewish environmental group. We create healthier and more sustainable communities in the Jewish world and beyond. We effect change in the world through transformative experiences, thought leadership, and capacity-building. Home of the People of the Bike and the New Jewish Food Movement. ([www.hazon.org](http://www.hazon.org))

**Isabella Freedman Jewish Retreat Center** (formerly **Jewish Working Girls Vacation Society, Camp Lehman for Jewish Working Girls, Camp Isabella Freedman**) (1893). 116 Johnson Road, Falls Village, CT 06031. (800) 398-2630. Creates transformative experiences that integrate ecological awareness, vibrant Jewish spirituality, and social justice. Each year, over 30 Jewish organizations,

spanning the denominational spectrum, hold retreats at Isabella Freedman. Reflecting this programmatic shift, the agency is now called the Isabella Freedman Jewish Retreat Center. ([www.isabellafreedman.org](http://www.isabellafreedman.org))

**Jewish Farm School** (2005). 25 Broadway, 17th Floor, New York, NY 10004 (877) 537-6286 (Farm—392 Dennytown Road, Putnam Valley, NY 10579). Environmental education non-profit organization whose mission is to practice and promote sustainable agriculture and to support food systems rooted in justice and Jewish traditions. ([www.jewishfarmschool.org](http://www.jewishfarmschool.org))

**Jewish Global Environmental Network** (2003). 443 Park Avenue South, 11th Floor, New York, NY 10013 (212) 532-7436. Develops partnerships and collaborative initiatives through which Jewish environmental leaders in Israel and around the world work together toward a sustainable future for Israel. (No website)

**Jewish National Fund of America** (JNF) (1901). 42 East 69th Street, New York, NY 10021. (800) 542-TREE. The JNF is the American fund-raising arm of Keren Kayemeth Lelsrael, the official land agency in Israel. JNF works in the following areas: water resource development, afforestation and ecology, education, tourism and recreation, community development and research. JNF has evolved into a global environmental leader by planting 250 million trees, building over 210 reservoirs and dams, developing over 250,000 acres of land, creating more than 1,000 parks, providing the infrastructure for over 1,000 communities, bringing life to the Negev Desert and educating students around the world about Israel and the environment. ([www.jnf.org](http://www.jnf.org))

**Jewish Vegetarians of North America** (formerly **The Jewish Vegetarian Society of America**) (1975). 49 Patton Drive, Newport News, VA 23606. Dedicated to spreading the ideas of Jewish vegetarianism, advocated by many chief rabbis, as God's ideal diet that best lives up to Torah mandates on compassion for animals, concern for health, and protecting creation. ([www.jewishveg.com](http://www.jewishveg.com))

**Mosaic Outdoor Clubs of America** (1995). (888) 667-2427. Mosaic Outdoor Clubs of America is a network of Jewish outdoor clubs dedicated to organizing outdoor and environmental activities for Jewish singles, couples, and families. ([www.mosaicoutdoor.org](http://www.mosaicoutdoor.org))

**ShalomVeg** (2007) (860) 967-1581. Networking and learning resource for Jewish vegans, vegetarians and animal activists. Features include learning pages, profiles, networking tools, recipes and activism. ([www.shalomveg.com](http://www.shalomveg.com))

**Shamayim V'Aretz Institute** (2012). Los Angeles, CA. The Shamayim V'Aretz (Heaven and Earth, in Hebrew) Institute is the 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. ([www.shamayimvaretz.org](http://www.shamayimvaretz.org))

**Urban Adamah** (2010). 1050 Parker Street, Berkeley, CA 94710. (510) 649-1595. A nonprofit organization that is a community organic farm and Jewish environmental education center. ([www.urbanadamah.org](http://www.urbanadamah.org))



## Jewish Fraternities/Sororities

**Alpha Epsilon Phi** (1909). 11 Lake Avenue Extension, Suite 1A, Danbury, CT 06811. (203) 748-0029. 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. Their dream continues, to succeed, prosper and thrive, on over 50 college and university campuses nationwide. Today it is a Jewish sorority, but not a religious organization, with membership open to all college women, regardless of religion, who honor, respect and appreciate the Jewish founding and are comfortable in a culturally Jewish environment. Among its notable alumni are Barbara Barrie (TV and Broadway stage actress), Ruth Bader Ginsburg (Supreme Court Justice), Nancy Goodman Brinker (Founder of the Susan G. Komen Foundation for Breast Cancer Research, appointed in 2001 as Ambassador to Hungary), Lillian Copeland (Broke world and Olympic records in 1932 Olympic games in discus), Anita Morris Perlman (First woman to be named Brandeis University's Women of the Year, founded B'nai B'rith Girls), Charlotte Rae (TV and Broadway stage actress), and Judith Resnik (Second woman astronaut, killed aboard the Challenger space craft). ([www.aepi.org](http://www.aepi.org))

**Alpha Epsilon Pi Fraternity** (1913). 8815 Wesleyan Road, Indianapolis, IN 46268. (317) 876-1913. International Jewish fraternity active on over 100 campuses in the US and Canada; encourages Jewish students to remain loyal to their heritage and to assume leadership roles in the community; active in behalf of Israel and Magen David Adom among other causes. Its basic purpose is to provide the opportunity for a Jewish man to be able to join a Jewish organization whose purpose is not specifically religious, but rather social and cultural in nature. Alpha Epsilon Pi is a Jewish fraternity, though non-discriminatory and open to all who are willing to espouse its purpose and values. Among its very many notable alumni are Wolf Blitzer, Art Garfunkel, Mark Zuckerberg, Gene Wilder, Jerry Lewis, Chet Simmons, James Brooks, Richard Lewis, Jerry Reinsdorf, Ron Klein, and Bernard Marcus. ([www.aepi.org](http://www.aepi.org))

**Alpha Omega International Dental Fraternity** (1907). 50 West Edmonston Drive, #303, Rockville, MD 20852. (877) 677-8468/(301) 738-6400. The oldest Jewish dental fraternity in the world. Its membership consists of dedicated dentists and dental students who believe in Alpha Omega's tenets of professionalism, fraternalism, and commitment to Judaic values. ([www.ao.org](http://www.ao.org))

**Sigma Alpha Epsilon Pi** (1998). Jewish-interest sorority founded at the University of California, Davis. Its purpose is to promote unity, support, and Jewish awareness, as well as to provide a Jewish experience for the members, and the community as a whole. Devoted to friendship, motivation, opportunity, leadership, and well-being. There are chapters in California, Maryland, Michigan, Missouri, Oregon, and Virginia. ([www.sigmaepi.com](http://www.sigmaepi.com))

**Sigma Alpha Mu Fraternity** (1909). 8701 Founders Road, Indianapolis, IN 46268. (317) 789-8338. Its mission is to foster the development of collegiate men and our alumni by instilling strong fraternal values, offering social and service opportunities,

and teaching leadership skills. It is open to members of all beliefs who appreciate our great heritage as a fraternity of Jewish men. It encourages students to take an active role on campus, and in community projects, offers leadership opportunities and financial aid to members and scholarships to leaders of Jewish youth groups. It is currently active on 70 campuses across North America. ([www.sam.org](http://www.sam.org))

**Sigma Alpha Rho** (1917). The oldest, continuously run, independent Jewish high school fraternity. ([www.sarfraternity.org](http://www.sarfraternity.org))

**Sigma Delta Tau** (1917). 714 Adams Street, Carmel, IN 46032 (317) 846-7747. Founded at Cornell University in Ithaca, NY by seven Jewish women. The original name, Sigma Delta Phi, was changed after it was discovered a sorority with the same name already existed. There are over 100 chapters today and it is not affiliated with any one religion. Purpose is to form a close social and fraternal union of those of similar ideals and to foster, maintain and instill such ideals in the hearts of its members as will result in actions worthy of the highest precepts of true womanhood, democracy and humanity. Among its notable alumni are Dr. Joyce Brothers (Psychologist, Advice Columnist, Writer, Actress), Gloria Cohen (International President, Women's League for Conservative Judaism), and Phyllis Snyder (National President, National Council of Jewish Women). ([www.sigmadeltatau.com](http://www.sigmadeltatau.com))

**Zeta Beta Tau Fraternity (ZBT)** (1898). 3905 Vincennes Road, Suite 300. Indianapolis, IN 46268. (317) 334-1898. The mission of ZBT is to foster and develop in its membership the tenets of its Credo: Intellectual Awareness, Social Responsibility, Integrity and Brotherly Love, to prepare its members for positions of leadership and service within their communities. Mindful of its founding in 1898 as the Nation's first Jewish Fraternity, ZBT will preserve and cultivate its relationships within the Jewish community. Since 1954, ZBT has been committed to its policy of non-sectarian Brotherhood, and values the diversity of its membership. ZBT will recruit and initiate men of good character, regardless of religion, race or creed who are accepting of these principles. Notable alumni include, among many others, Walter Annenberg, Burton Baskin, Jack Benny, Leonard Bernstein, Rudy Boschwitz, Tal Brody, Jeffrey H. Brotman, Jerome Bruckheimer, Jerry Herman, Robert K. Kraft, Joseph "Jeph" Loeb III, Sid Luckman, Michael S. Ovitz, William S. Paley, Greg B. Steiner, and Mike Wallace. ([www.zbt.org](http://www.zbt.org))

## Jewish Sports Organizations

**Israeli Sports Exchange** (1996). 100 Misty Lane, Parsippany, NJ 07054. (973) 952-0405. Israeli Sports Exchange (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, including travel between Israel and New York, lodging, meals, sports instruction, touring fees, and admission to special events and museums. ([www.israeli-sports-exchange.com](http://www.israeli-sports-exchange.com))

**Jewish Coaches Association (JCA)** (2006). PO Box 167, Tennent, NJ 07763. (732) 322-5145. A nonprofit organization that fosters the growth and development of individuals of the Jewish faith at all levels of sports, both nationally and internationally. It fights anti-Semitism in the work place and represents members' concerns to the NCAA. ([www.jewishcoaches.com](http://www.jewishcoaches.com))

**Jewish Sports Foundation** (2010). 500 Lake Cook Road, Suite 350, Deerfield, IL 60015. (877) 573-1160. Established to find innovative ways to use the power of sports to keep young Jews engaged and involved with the Jewish community. ([www.jewishsportsfoundation.com](http://www.jewishsportsfoundation.com))

**Maccabi USA/Sports for Israel** (1948). 1926 Arch Street, 4R, Philadelphia, PA 19103. (215) 561-6900. Sponsors US team for World Maccabiah Games in Israel every 4 years; endeavors, through sports, to perpetuate and preserve the American Jewish community by encouraging Jewish pride, strengthening Jewish bonds and by creating a heightened awareness of Israel and Jewish identity. The volunteer organization seeks to enrich the lives of Jewish youth in the US, Israel and the Diaspora through athletic, cultural and educational programs. ([www.maccabiusa.com](http://www.maccabiusa.com))

## Other Jewish Organizations

**Association of Orthodox Jewish Scientists** (1948). 1011 Moss Place Lawrence, NY 11559. (718) 969-3669. 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. ([www.aojs.org](http://www.aojs.org))

**The Compassionate Listening Project** (formerly **Mid-East Citizen Diplomacy**) (TCLP) (1990). PO Box 17, Indianola, WA 98342. (360) 626-4411. Teaches powerful skills for peacemaking within families, communities, on the job, and in social change work locally and globally. The curriculum for TCLP grew out of many years of reconciliation work on the ground in Israel and Palestine. ([www.compassionatelistening.org](http://www.compassionatelistening.org))

**Jewish Motorcyclists Alliance (JMA)** (2005). An umbrella organization whose affiliate clubs consist of official, organized motorcycle riding clubs or groups. The JMA's major goal is to promote the encouragement and mentoring of its

membership in activities that will promote worthy educational and charitable activities that are of benefit to the wider Jewish community and the broader non-Jewish community that is supportive of the goals and aspirations of the Jewish people. ([www.jewishbikersworldwide.com](http://www.jewishbikersworldwide.com))

**National Conference of Shomrim Societies** (1958). PO Box 598, Knickerbocker Station, New York, NY 10002. 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. ([www.nationalshomrim.org](http://www.nationalshomrim.org))

**Presentense Group** (2010). 131 West 86th Street, 7th Floor, Room 2, New York, NY 10024. (212) 877-1584. 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. ([www.presentense.org](http://www.presentense.org))

**Reboot** (2002). 44 West 28th Street, 8th Floor, New York, NY 10001. (413) 582-0137. A nonprofit organization that engages and inspires young, Jewishly-unconnected, cultural creative innovators and thought-leaders, who, through their candid and introspective conversations and creativity, generate projects that impact both the Jewish and non-Jewish worlds. ([www.rebooters.net](http://www.rebooters.net))

**Society of Jewish Ethics** (2003). 1531 Dickey Drive, Atlanta, GA 30322. (404) 712-8550. 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](http://www.societyofjewishethics.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, it is an independent, nonprofit organization founded by the Jewish Community Relations Council of New York to seek a halachically acceptable and secure method to uniquely identify and register each Torah scroll. ([www.universaltorahregistry.org](http://www.universaltorahregistry.org))

**Vaad Mishmereth STaM** (1975). 4907 16th Avenue, Brooklyn, New York, NY 11204. (718) 438-4980. A nonprofit consumer-protection agency dedicated to preserving and protecting the halakhic integrity of Torah scrolls, tefillin, phylacteries, and mezuzoth. 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. Teaches and certifies sofrim worldwide. Offices in Israel, Strasbourg, Chicago, London, Manchester, Montreal, and Zurich. (No website)

## Canadian Jewish Organizations

**Aish Hatorah** (1981). 949 Clark Avenue W, Thornhill, ON L4J 8G6. (905) 764-1818. A movement of people taking responsibility for the existential threats, both spiritual and physical, facing the Jewish people by developing partners, leaders, and through innovative programming and strategic solutions. ([www.aishtoronto.com](http://www.aishtoronto.com))

**Arachim** House of Metals, 45 Commercial Road, Toronto, ON M4G-1Z3 (416) 421-1572. Dedicated to renewing authentic Jewish values using 3–5 day retreats that use lectures, workshops, and discussion groups to examine basic questions of Jewish outlook. ([www.arachimusa.org](http://www.arachimusa.org))

**ARZA Canada**. 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 630-0375. ARZA Canada, the Canadian Association of Reform Zionists, is an affiliate of the Union for Reform Judaism and its Canadian Council. Its mandate is to connect with Reform communities throughout Canada, foster connections with and strengthen its ties to the Reform Movement in Israel, and work to realize the vision of Reform Zionism. ARZA believes in fostering a pluralistic, democratic society in the State of Israel, where no particular religious interpretation of Judaism takes legal precedence over another. ARZA believes in promoting an interest in Israel and Zionist activities in Progressive Jewish communities throughout Canada. ([www.arzacanada.org](http://www.arzacanada.org))

**Association for the Soldiers of Israel-Canada** (1971). 788 Marlee Avenue, Suite 201, Toronto, ON M6B 3K1. (416) 783-3053. Canadian partner of The Association for the Well being of Israel's Soldiers (AWIS). Only non-profit organization in Canada supporting the well being of Israel soldiers on active duty. ([www.asicanada.org](http://www.asicanada.org))

**Association of Jewish Seniors** (AJS) (1970). 530 Wilson Avenue, 4th Floor, Toronto, ON M3H 5Y9. (416) 635-2900, ext. 458. Unites seniors groups and members-at-large within the Jewish community. With approximately 5,000 members, it educates, increases awareness of services concerning health, social and economic matters as well as help seniors reach their own potential and enhance their well-being. There are monthly meetings, cultural programs as well as outreach to isolated and unaffiliated seniors. (No website)

**Azrieli Foundation** (1989). 1010 St. Catherine Street West, Suite 1200, Montreal, QC H3B 3S3. (514) 282-1155. The Azrieli Foundation is a Canadian philanthropic organization established by David J. Azrieli that 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. The mission of the Azrieli Foundation 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](http://www.azrielifoundation.org))

**B'nai Brith Canada** (1875). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633-6224. The action arm of the Jewish community. Reaches out to those in need, fights

antisemitism, racism and bigotry, promotes human rights and peace throughout the world. Sponsors a wide range of activities, both at national and local level. B'nai Brith Canada includes the following subdivisions: League for Human Rights, The Institute for International Affairs, Parliament Hill Office, and Canada-Israel Public Affairs Committee. ([www.bnaibrith.ca](http://www.bnaibrith.ca))

**Canada Israel Experience (CIE)** (1996). 4600 Bathurst Street, Suite 220, Toronto, ON M2R 3V3. (800) 567-4772, ext. 5348/(416) 398-6931, ext. 5348. An organization born of the collective vision to strengthen Jewish identity among Jewish youth and young adults through participation in meaningful Israel Experience programs. CIE prides itself on playing an active role within the Jewish Federation system. In this regard, Canada Israel Experience is the only Canadian tour organizer that maintains a national network of local Israel Experience representatives. In every major Canadian Jewish community, CIE employs a regional Canada Israel Experience professional ready to facilitate and assist participants in preparing for their Israel Experience. ([www.canadaisraelexperience.com](http://www.canadaisraelexperience.com))

**Canadian Council for Reform Judaism.** 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 630-0375. The Canadian Council for Reform Judaism is the charitable entity in Canada dealing with the collection of congregational dues and issuing of tax receipts for eligible donations. The URJ Canada Steering Committee is the programmatic arm, providing a strong network of support in all program areas to its Canadian congregations. The Canadian Council for Reform Judaism and the URJ Canada Steering Committee represent Reform Congregations from Montreal to Vancouver with over 30,000 affiliated members. ([www.ccrj.ca](http://www.ccrj.ca))

**Canadian Council of Conservative Synagogues (CCCS)** (2008). 37 Southbourne Avenue, Toronto, ON M3H 1A4. (416) 635-7007. The objective of the CCCS is to facilitate cooperative programming among the member synagogues, for adults and youth, as well as to provide support for congregations through the sharing of existing resources (e.g., visiting clergy, sharing of programming ideas, and emergency responses to member synagogue needs). The CCCS also sponsors a community high school program for students in grades 7–10, which focuses on the teaching and discussion of contemporary and relevant Jewish topics. The CCCS was formed when several congregations split from the United Synagogue of Conservative Judaism, partly over ideological differences in such areas as women's ritual participation and GLBT inclusion. ([www.canadianccs.ca](http://www.canadianccs.ca))

**Canadian Federation of Jewish Students (CFJS)** (2004) or Federation Canadienne Des Etudiants Juifs (FCEJ). The representative national voice of Jewish student groups on campuses across Canada. CFJS is committed to enriching the Canadian Jewish student community by fostering Jewish identity, developing leadership, facilitating communication, and providing representation. It is based on the following five principles: (1) Representation and Student Voice, (2) Convening and Uniting, (3) Leadership Development, (4) Canadian Jewish Identity Development, and (5) National Communication. ([www.canadianfederationofjewishstudents.com](http://www.canadianfederationofjewishstudents.com))

**Canadian Foundation for Masorti Judaism.** 1000 Finch Avenue West, #508, Toronto, ON M3J 2V5. (416) 667-1717/866-357-3384. Supports the work of the Masorti Movement, raising funds to enable the Movement to further its activities in Israel. The Foundation also serves as the Movement's voice to Canadian media public officials, and Jewish leadership. Donations to the Foundation help the Masorti Movement in Israel and its related institutions to strengthen the Masorti Movement and achieve a shared vision of a religiously tolerant, pluralistic Israeli society. The Masorti (traditional, in Hebrew) Movement is a traditional, egalitarian religious movement in Israel, affiliated with the worldwide Masorti/Conservative movement. In promoting the combined values of Conservative Judaism, religious tolerance and Zionism, the Movement strives to nurture a healthy, pluralistic, spiritual and ethical foundation for Israeli society. Legal advocacy is one of the central roles of the Movement, which represents the religious rights of Masorti and Conservative Judaism before the Israeli establishment, including government ministries, the Supreme Court and municipalities. ([www.masorti.ca](http://www.masorti.ca))

**Canadian Friends of The Hebrew University of Jerusalem** (1944). 3080 Yonge Street, Suite 5024, Toronto, ONT M4N 3N1. (416) 485-8000. Promotes awareness, leadership and financial support for the Hebrew University of Jerusalem. Facilitates academic and research partnerships between Canada and Israel, establishes scholarships, and recruits Canadian students. ([www.cfhu.org](http://www.cfhu.org)).

**Canadian Friends of the World Union for Progressive Judaism.** 3845 Bathurst Street, Suite 301, Toronto, ON M3H 3N2. (416) 460-0782. The fundraising arm of the World Union for Progressive Judaism (WUPJ) in Canada. Its mandate is to raise funds in support of the programs and institutions of the World Union and to transfer these funds to the World Union in Israel, Europe and New York where they will be disbursed by WUPJ staff acting as agents for the Canadian Friends. The Canadian Friends of the WUPJ raises funds for educational, religious and study programs in Israel, Europe and the Former Soviet Union. It funds nursery schools, elementary and high Schools, adult education programs, programs for new immigrants, social action programs and other programs that contribute to the growth of Reform Judaism in Israel, the Former Soviet Union, and Europe. Through educational programs, the organization fosters the growth of Reform Judaism outside of North America. ([www.canadahelps.org/CharityProfilePage.aspx?CharityID=s15152](http://www.canadahelps.org/CharityProfilePage.aspx?CharityID=s15152))

**Canadian Jewish Holocaust Survivors Association** (1999). Center for Israel and Jewish Affairs, 4600 Bathurst Street, 4th Floor, Toronto, ON M6A 3V2. (416) 638-1991, ext. 5126. Dedicated to being a grassroots voice for more than 17,000 survivors across Canada, it has four primary objectives: (1) to represent and speak on behalf of Canadian Jewish Holocaust Survivors with a unified voice in partnership with community funding, planning and service delivery organizations; (2) to advocate on behalf of Canadian Jewish Holocaust Survivors and help ensure they receive their "fair share" of restitution and compensation funds; (3) to disseminate and interpret information to Canadian Jewish Holocaust Survivors regarding restitution matters; and (4) to engage in activities promoting the interest and welfare of Canadian Jewish Holocaust Survivors. (No website)

**Canadian Jewish Political Affairs Committee (CJPAC)** (2005). 161 Eglinton Avenue East, Suite 210, Toronto, ON M4P 1J5. (416) 929-9552, ext. 224/(866) 929-9552, ext. 224. CJPAC is a unique national, grassroots, independent organization. Its mandate is to activate the Jewish community in the political process to advance relationships with members of the Canadian political community and foster Jewish and pro-Israel political leadership. It mobilizes grassroots across the country, builds relationships with elected officials—of all political parties—and works for Jewish community interests, on a multi-partisan basis, during and between elections. CJPAC is Canada's only political, national, membership driven Jewish and pro-Israel advocacy organization and does not endorse political parties. It works with elected officials regardless of their partisan affiliation to advance the interests of the community. ([www.cjpac.ca](http://www.cjpac.ca))

**Canadian Magen David Adom for Israel (CMDA)** (1976). 6900 Decarie Boulevard, Suite 3155, Montreal, QC H3X 2T8. (800) 731-2848/(514) 731-4400. The sole authorized fund-raising organization in Canada dedicated to supplying ambulances, medical equipment, supplies and blood testing kits to support the life-saving efforts of Magen David Adom (MDA) in Israel. The CMDA actively raises funds to support Israel's team of trained volunteer and professional medical responders and aids in providing the entire nation's pre-hospital emergency medical needs, including disaster, ambulance and blood services. With its Head of Operations in Montreal and supporting chapters across the country, CMDA's commitment to this cause runs deep with over 100 dedicated volunteers and a permanent staff of full-time professionals. Today, and every day, CMDA saves lives. ([www.cmdai.org](http://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. A Canadian nonprofit organization that has been working, in partnership with similar offices around the world, for nearly 40 years, to raise funds in support of the Shaare Zedek Medical Center in Jerusalem. The Foundation allows supporters to connect to a meaningful cause in Israel and the good work that is being done in the Hospital on a larger scale, to the ideologies it represents: compassion for all human life, no matter the race, religion or political views. Though the Foundation has centralized its fundraising efforts in the Toronto office, the organization reaches individuals across the country with events and specific fundraising programs. The Foundation is a national organization with offices in Montreal, Winnipeg and Toronto. ([www.hospitalwithaheart.ca](http://www.hospitalwithaheart.ca))

**Canadian Society for Yad Vashem** (1986). 265 Rimrock Road, Suite 218, Toronto, ON M3J 3C6. (416) 785-1333. One of the largest societies among Yad Vashem's representative bodies worldwide, it is charged with raising financial resources for Yad Vashem's global initiatives and implementing nationally its important vision and goals of disseminating the facts and universal lessons of the Shoah across Canada through significant educational and commemorative initiatives. ([www.yadvashem.ca](http://www.yadvashem.ca))

**Canadian Technion Society (CTS)** (1943). 970 Lawrence Avenue West, Suite 206, Toronto ON M6A 3B6. (416) 789-4545/(800) 935-8864. Part of a worldwide family



of Technion Societies which provide critical support to the Technion-Israel Institute of Technology, ranked among the world's leading science and technology universities. CTS offers various regional activities to promote philanthropic donations to Technion from individuals, families, foundations and the corporate community; promotes Canadian development and use of Technion educational facilities; and supports those researchers and scientists from Canada as well as their counterparts from Technion who are involved in the exchange of scientific information and products of technical research and development. ([www.cdntech.org](http://www.cdntech.org))

**The Canadian Yeshiva & Rabbinical School** (2012). 81 St. Mary Street, Toronto, ON M5S 1J4. (416) 900-4796/(888) 318-8001. Located at the University of Toronto, the School does not identify itself with any current Jewish denomination. It offers a unique blend of the traditional and the modern for critical thinkers seeking a community of Halakhic observance aimed at bringing Jewish values to the public discourse through twenty-first century community building. Its mission is to provide a modern, halachic alternative for those traditional students who have not found the yeshiva that matches their needs. Its goal is to create traditional, community-driven rabbis who are erudite Torah scholars, passionate spiritual leaders, and empathetic halachic counselors. It is a place where serious, committed, academically qualified students with a pioneering spirit can encounter Jewish text on the highest level with renowned scholars and rabbis who see these texts not only as an academic enterprise but also as a way of discerning G-d's word. Its studies embody a rigorous professional training for service in the rabbinate including academics (Talmud, Jewish law, Bible studies, Jewish history, Jewish philosophy and Hebrew literature), practice (prayer, prayer meaning, synagogue skills, home ritual, social action and Jewish living), pastoral counseling, and professional development (homiletics, speech, pedagogy, administration). ([www.cdnyeshiva.org](http://www.cdnyeshiva.org))

**Canadian Young Judaea** (1917). 788 Marlee Avenue, Toronto, ON M6B 3K1. (416) 781-5156. Largest Jewish youth movement. Aim is to strengthen members' Jewish identity with an emphasis on the centrality of Israel. Offers a wide range of year round and summer programs across the country. ([www.youngjudaea.ca](http://www.youngjudaea.ca))

**Canadian Zionist Federation** (1967). 4600 Bathurst Street, 4th Floor, Toronto, ON M2R 3V2. (416) 633-3988. National federation for Zionist organizations across Canada. Official representative and voice of Canadian Zionist to the World Zionist Organization. Provides programs to educate and nurture young people by instilling in them a deep commitment to Israel, helping them preserve their identity as Jews and fostering cultural values. Provides scholarships to study in Israel and Hebrew Language Study Programs. Affiliated with the Israel Aliyah Centre and Canada-Israel Experience Centre. ([www.jewishtorontoonline.net](http://www.jewishtorontoonline.net))

**The Centre for Israel and Jewish Affairs** (formerly **Canadian Council for Israel and Jewish Advocacy**, which included **Canadian Jewish Congress**, **Canada-Israel Committee**, and **Quebec-Israel Committee**) (2004). PO Box 19514, Postal Outlet Manulife Centre, 55 Bloor Street West, Toronto, ON M4W 3T9. (416) 925-7499. A non-partisan organization creating and implementing strategies to improve the

quality of Jewish life in Canada and abroad, increase support for Israel, and strengthen the Canada-Israel relationship. Working in partnership with Federations and local communities, it is the advocacy agent of Jewish Federations of Canada—UIA. It seeks to identify issues important to the Jewish community and assist in communicating with government, media, community, business, and academic leaders to build understanding and close relationships. Recognizing the important role that the Jewish community can play in the public life of Canada, the Centre works to establish and strengthen positive and mutually beneficial relations with other faith and ethno-cultural communities. Using research to better understand issues and opinions, the Centre works to coordinate, streamline, and direct strategic, targeted advocacy programming on behalf of the vibrant and varied Jewish community across Canada. ([www.cija.ca](http://www.cija.ca))

**Canadian Friends of Ezer Mizion** (1979). 4850 Keele Street, 1st Floor, Toronto, ON M3J 3K1. (877) 544-3866. Israel's largest health support organization, offers an extensive range of medical and social support services to help sick, disabled, elderly and underprivileged. Services include the world's largest Jewish Bone Marrow Donor Registry and specialized programs for children with special needs, cancer patients, the elderly, and terror victims. ([www.ezermizion.org](http://www.ezermizion.org))

**Friends of Simon Wiesenthal Center for Holocaust Studies**. 5075 Yonge Street, Suite 902, Toronto, ON M2N 6C6. (416) 864-9735. A nonprofit human rights organization that works to improve Canadian society and is committed to countering racism and anti-Semitism, and to promoting the principles of tolerance, social justice and Canadian democratic values through advocacy and education. It carries out the work of the Wiesenthal Center in Canada by bringing anti-Semitism, bigotry, racial hatred, and ethnic intolerance to the attention of the Canadian government, the public and the media. Friends has established itself as a leader in the field of social awareness and public education throughout Canada. ([www.fswc.ca](http://www.fswc.ca))

**Gesher Canada**. c/o The Canadian Jewish Education Fund, 110 Eglinton Avenue W, Suite 401, Toronto, ON M4R 1A3, (416) 955-0607, ext. 233. Gesher Canada's mission is to monitor and intercede on behalf of causes important to the Canadian Orthodox Jewish community. It takes advocacy positions before federal, provincial and local governmental or quasi-governmental bodies and agencies. In so doing, Gesher seeks to protect the rights and advance the interests of Orthodox Jews and their growing network of educational and religious institutions, and to offer a uniquely Orthodox Jewish perspective on contemporary issues of public concern. These goals include: (a) protecting and advancing religious and civil rights; (b) promoting the interests of religiously affiliated schools and their parent and student bodies; (c) providing assistance to and facilitating the needs and goals of religiously affiliated organizations; and (d) commenting on contemporary social, moral and family issues. ([www.geshercanada.ca](http://www.geshercanada.ca))

**Hadassah-WIZO Organization of Canada** (1917). 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8. (514) 937-9431. Canada's leading Jewish women's

philanthropic organization. Non-political, volunteer driven and funds a multitude of programs and projects for Children, Healthcare and Women in Israel and Canada. ([www.chw.ca](http://www.chw.ca))

**Hashomer Hatzair** (1923). 4700 Bathurst Street, Suite 2, Toronto, ON M2R 1W8. (416) 736-1339. A Zionist youth movement that works to build progressive Jewish values, links to Israel, community, and a commitment to social, environmental and economic justice in a setting based on youth leadership and responsibility. Has year-round programming and summer activities at Camp Shomria. Affiliated with Meretz Party. ([www.hashomerhatzair.ca](http://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. Hillel Canada plays a critical role in ensuring the future of the Jewish community by serving Jewish students—from those with strong Jewish backgrounds to those with none at all—at colleges and post-secondary campuses across Canada within a welcoming environment. ([www.jewishcanada.org/page.aspx?id=233851](http://www.jewishcanada.org/page.aspx?id=233851))

**Independent Jewish Voices-Canada** (2008). PO Box 23088, Ottawa, ON K2A 4E2. A national human rights organization whose mandate is to promote a just resolution to the dispute in Israel and Palestine through the application of international law and respect for the human rights of all parties. It is composed of a group of Jews in Canada from diverse backgrounds, occupations and affiliations who have in common a strong commitment to social justice and universal human rights. They come together in the belief that the broad spectrum of opinion among the Jewish population of Canada is not reflected by those institutions which claim authority to represent the Jewish community as a whole. They further believe that individuals and groups within all communities should feel free to express their views on any issue of public concern without incurring accusations of disloyalty. Independent Jewish Voices-Canada opposes Israel's continued occupation of Palestine. It works actively with other organizations nationally and internationally to challenge Israeli policies of racial and ethnic segregation, discrimination and military aggression against Palestinians. ([www.ijvcanada.org](http://www.ijvcanada.org))

**International Fellowship of Christians and Jews of Canada**. 218-449 The Queensway South, Keswick, ON L4P 2C9. (888) 988-4325/(416) 596-9307. A Canadian nonprofit organization whose mission is to foster better relations and understanding between Christians and Jews; encourage greater cooperation between both communities on issues of shared biblical concern; support Israel and Jews in crises or need; and cooperate in building a more moral society through open dialogue, education, and sensitization of people of faith around the world. The organization was founded by Rabbi Yechiel Eckstein to promote greater understanding between Jews and Christians and to build Christian support for Israel and other shared concerns. It operates under the leadership of Rabbi Yechiel Eckstein and is governed by an independent Board of Directors representing both faiths who share a strong belief in building bridges between the Christian and Jewish communities. ([www.ifcj.ca](http://www.ifcj.ca))

**Jewish Federations of Canada-UIA (JFC-UIA)** (formerly **United Israel Appeal of Canada** and **UIA Federations Canada**) (1967). 4600 Bathurst Street, Suite 315, Toronto, ON M2R 3V3. (416) 636-7655. Serves Jewish federated and non-federated communities in Canada with programs and services that strengthen Jewish life. JFC-UIA represents ten Canadian Federations and four regional councils, each of which raises and distributes funds annually for social welfare, social services and educational needs. JFC-UIA's mission is to support Canadian Jewish federations and communities by increasing its philanthropic capabilities, national and international influence, connection to Israel and each other, and capacity for collective thought and action. In Canada, core efforts include: (1) Israel experience programs; (2) leadership development initiatives; (3) Jewish identity programming on university campuses; (4) fundraising and programming in regional communities; and (5) advocacy for Israel and the Jewish people. ([www.jewishcanada.org](http://www.jewishcanada.org))

**Jewish Immigrant Aid Services of Canada (JIAS)** (1922). 4600 Bathurst Street, Suite 309, Toronto, ON M2R 3V3. (613) 722-2225. The oldest chartered nonprofit settlement organization in Canada, JIAS has been a critical force in shaping and building the Jewish communities of Canada. It continues to serve as the voice of the Canadian Jewish community on issues of integration and re-settlement. JIAS champions the cause of all new immigrants and refugees by positively influencing Canadian immigration laws, policies and practices, and by ensuring that they are humane in nature and responsive to the needs of potential newcomers. ([www.jias.org](http://www.jias.org))

**The Jewish Manuscript Preservation Society (JMPS)** (2007). 181 Bay Street, Suite 250, Toronto, ON M6A 1Y7. (416) 595-8174. Established as a nonprofit organization 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](http://www.jewishmanuscripts.org))

**Jewish National Fund of Canada** (1901). 5757 Cavendish, Suite 550, Montreal, QC H4W 2W8. (514) 934-0313. Fundraising organization affiliated with the World Zionist Organization; involved in afforestation, water reclamation, and development of the land of Israel including the construction of roads and preparation of sites for new settlements. Provides educational materials and programs to Jewish schools across Canada. ([www.jnf.ca](http://www.jnf.ca))

**Jews for Judaism** (1983) 2795 Bathurst, Toronto, ON M6B 4J6 (416) 789-0020. Mission is to strengthen and preserve Jewish identity through education and counseling that counteracts deceptive proselytizing targeting Jews for conversion. ([www.jewsforjudaism.ca](http://www.jewsforjudaism.ca))

**Kashruth Council of Canada** (1952). 3200 Dufferin Street, Suite 308, Toronto, ON M6A 3B2. (416) 635-9550. The largest kosher certification agency in Canada. It is best known for its kosher supervision service, with the COR symbol found on the labels of many commercial and consumer food products. ([www.cor.ca](http://www.cor.ca))

**Keren Hayeled** (1962). 561 Glengrove Road, Toronto, ON M6B 2H5 (416) 782-1659. Provides a warm home to orphans and children from dysfunctional families throughout Israel. Programs include rehabilitative care, Big Brother, educational center, and after-school activities. ([www.kerenhayeled.org](http://www.kerenhayeled.org))

**Labour Zionist Alliance of Canada** (1909). 272 Codsell Avenue, Toronto, ON M3H 3X2. (416) 630-9444. Active in fundraising. Conducts cultural and educational programs and social activities. ([www.cjhn.ca/permalink/106](http://www.cjhn.ca/permalink/106))

**Mizrachi Organization of Canada** (1941). 296 Wilson Avenue, North York, ON M3H IS8. (416) 630-9266. Promotes religious Zionism aimed at making Israel a state based on Torah. Bnei Akiva is its youth movement. It supports Mizrahi-Hapoel Hamizrachi and other religious Zionist institutions in Israel which strengthen traditional Judaism. In order to serve our University age youth, Mizrahi has established Yavneh Olami as an international Religious Zionist student organization that utilizes innovative educational resources to inspire, educate and empower Jewish students from the Diaspora to strengthen their connection to Israel and the Jewish People. ([www.mizrachi.ca](http://www.mizrachi.ca))

**National Council of Jewish Women of Canada** (1897). 1588 Main Street, Suite 118, Winnipeg. MB R2V 1Y3. (204) 339-9700. The first Jewish women's organization in Canada. It has been a catalyst for change and a powerful force on behalf of children, the elderly, families, the disabled, new Canadians and the disadvantaged in both the general and Jewish communities. It is a network of dedicated volunteers. ([www.ncjwc.org](http://www.ncjwc.org))

**Ne'eman Foundation** (2011). 5 Lisa Crescent, Thornhill, ON L4J 2N2. (647) 955-1820. A Canadian organization dedicated to providing a secure financial link between Israel and Canada, in addition to helping Israeli nonprofit organizations build a new donor base in Canada or strengthen an existing one. It supports projects that reduce or eliminate poverty, advance education, religion, and quality of life, and promote charitable initiatives for community development in Israeli communities. ([www.neemanfoundation.com](http://www.neemanfoundation.com))

**Ometz** (2008). 1 Cummings Square (5151 Cote Ste-Catherine Road), Montreal, QC H3W 1M6. (514) 342-0000. A non-profit, community-based human services agency that supports and strengthens individuals and families by offering employment, immigration, and social services. Created by the merger of Jewish Employment Montreal (JEM), Jewish Family Services (JFS), and Jewish Immigrant Aid Services (JIAS). ([www.ometz.ca](http://www.ometz.ca))

**One Family Fund Canada**. 36 Eglinton Avenue West, Suite 601, Toronto, ON M4R 1A1. Supports One Family, an organization that empowers victims of terror attacks to rebuild their lives. Helps orphans of both parents, orphans of one parent, bereaved parents, widows and widowers, bereaved siblings, and wounded victims. ([www.onefamilyfund.org](http://www.onefamilyfund.org))

**ORT Canada** (1942). 3101 Bathurst Street, Suite 604, Toronto, ON M6A 2A6. (416) 787-0339. Raises funds for schools and programs in Canada and worldwide for highly acclaimed cutting edge technology training. Teaches skills that help young

people to become self-sufficient, confident and productive members of society. Mission is to work for the advancement of people worldwide through training and education. ([www.ortcanada.com](http://www.ortcanada.com))

**The Polish-Jewish Heritage Foundation of Canada** (1988). Montreal Chapter: Station Cote St. Luc, C 284, Montreal QC H4V 2Y4; Toronto Chapter: 195 Waterloo Avenue, Toronto, ON M3H 3Z3. (416) 630-1099. Its objectives are to: (1) foster a better understanding of Polish-Jewish history and culture; (2) encourage an honest, open-minded dialogue between Poles and Jews, which will contribute to mutual understanding and help shed old prejudices and stereotypes destructive to both Poles and Jews; (3) preserve the unique heritage of Polish Jewry; and (4) foster research. The Foundation presents programs on Jewish life in Poland, Polish-Jewish relations, and the impact of Polish-Jewish thought and creativity. Programs include lectures, seminars, films, publications, concerts, exhibitions, commemorative events, and book launches. While open to the broader public, the Foundation's membership is comprised mainly of Christians and Jews of Polish origin. The Foundation has chapters in Toronto and Montreal. ([www.polish-jewish-heritage.org](http://www.polish-jewish-heritage.org), [www.pjhftoronto.ca](http://www.pjhftoronto.ca))

**Rabbinical Assembly of Canada (Conservative) Institute for Jewish Liturgy and School for Shamashim** (2004). c/o Rav Roy D. Tanenbaum, Dean, 81 St. Mary Street, Toronto, ON M5S 1J4. (416) 900-4796. This 2-month program (1-month sessions over consecutive summers) focuses on learning the skills to lead traditional davenning. It is one of the few opportunities for lay people to immerse themselves in the study and practice of daily prayer over a significant period of time. ([www.shamashim.org](http://www.shamashim.org))

**Rabbinical College of Canada** (1941). 6405 Westbury Avenue, Montreal, QC H3W 2X5. (514) 735-2201. Rabbinical College of Canada (also known as Yeshivas Tomchei Temimim Lubavitch), is a Chabad-Lubavitch rabbinical institution of higher education. The college provides rabbinical ordinations for its students in the Chabad Hasidic community. ([www.chabad.org/centers/default\\_cdo/aid/117808/jewish/Rabbinical-College-of-Canada-TTL.htm](http://www.chabad.org/centers/default_cdo/aid/117808/jewish/Rabbinical-College-of-Canada-TTL.htm))

**Sar-El Canada** (1982). 788 Marlee Avenue, Suite 315, Toronto ON M6B 3K1. (416) 781-6089. Sar-El Canada (sometimes known as Canadian Volunteers for Israel) is the representative, in Canada, of the Sar-El program in Israel, which was founded in 1982 as a nonprofit, non-political organization and is represented in some 30 countries worldwide. Sar-El Canada has traditionally been the third largest source of volunteers, after Volunteers for Israel (VFI) in the US and Volontariat Civil (UPI) in France. ([www.sarelcanada.org](http://www.sarelcanada.org))

**State of Israel Bonds-Canada** (1953). 970 Lawrence Avenue West, Suite 502. Toronto, ON M6A 3B6. (416) 789-3351. Sole purpose is to sell bonds and notes for the Israeli Ministry of Finance. Bonds help build Israel's advanced infrastructure including roads, ports, commuter rail and tunnels, and water desalination plants. ([www.israelbonds.ca](http://www.israelbonds.ca))

**Transnistria Survivors' Association** (1994). c/o Arnold Buxbaum, 210-500 Glencairn Avenue, Toronto, ON M6B 1Z1. (416) 787-9734. A nonprofit non-incorporated association representing the 6,000–8,000 survivors of the Transnistria Holocaust living in Canada at the time the association was formed. It currently delivering the following programs and services: (1) provides social support services to the survivors their families (members or not members of the association) on a demonstrated need basis; (2). publishes and disseminates information about the Transnistria Holocaust outside and within the organization; (3).educates survivors' children and grandchildren to eliminate all forms of hate and discrimination, some still practiced in Canada, and also teaches tolerance; (4) liaisons with other groups and organizations in the community which have similar scope and objectives, supporting them to eradicate all forms of hatred and discrimination. (No website)

**United Jewish People's Order** (1926). 585 Cranbrooke Avenue, Toronto, ON M6A 2X9. (416) 789-5502. The United Jewish People's Order of Canada (UJPO) is an independent socialist-oriented, secular cultural and educational organization with branches in Toronto, Winnipeg and Vancouver, and members in Montreal and other Canadian centers. From its beginnings, the UJPO has always had a socially progressive outlook. It has consistently promoted the unionization of workers, peace, and social justice in Canada and the world. The UJPO develops and perpetuates a progressive secular approach on social and cultural matters, Jewish heritage, the Yiddish language and holiday and festival celebrations. It sponsors secular Jewish education, musical and cultural groups, concerts, lectures, and public forums, and takes part in social action and related community activities. ([www.ujpo.org](http://www.ujpo.org))

**Ve'ahavta** (The Canadian Jewish Humanitarian and Relief Committee) (1996). International Tikun Olam Centre, 200 Bridgeland Avenue, Unit D, Toronto, ON M6A 1Z4. (416) 964-7698/(877) 582-5472. A Canadian humanitarian and relief organization that is motivated by the Jewish value of tzedakah—the obligation to do justice—by assisting the needy locally and abroad through volunteerism, education, and acts of kindness, while building bridges between Jews and other peoples, worldwide. ([www.veahavta.org](http://www.veahavta.org))

**Yaldeinu (Our Children)/The Marcos Soberano Society for Jewish Education and Camping** (2007). 196 Citation Drive, Condord, ON L4K 2V2. (905) 482-3374. An international charitable organization dedicated to preserving the traditions and ideals of Judaism by providing formal and informal education to a myriad of Jewish children in various parts of the world. Headquartered in Toronto, Canada, Yaldeinu's activities are divided into two categories: Jewish day school education and Jewish camping. With a strong sense of Zionism fueling Yaldeinu's mandate, the organization raises funds for distribution in the form of scholarships and camperships. Scholarships are granted to underprivileged children in conjunction with the most reputable Jewish educational institutions in such parts of the world as the Former Soviet Union and Central/Latin America. These scholarships are distributed to children whose parents cannot afford day school tuition in their countries of residence. ([www.yaldeinu.org](http://www.yaldeinu.org))

# Chapter 11

## Synagogues, College Hillels, and Jewish Day Schools

Ira Sheskin and Arnold Dashefsky

**Orthodox Union** ([www.ou.org/synagogue\\_support/synagogues](http://www.ou.org/synagogue_support/synagogues))

A list of Orthodox synagogues by state

**Chabad Centers** ([www.chabad.org/centers/default\\_cdo/jewish/Centers.htm](http://www.chabad.org/centers/default_cdo/jewish/Centers.htm))

A list of Chabad Centers

**Young Israel** ([www.youngisrael.org/content/](http://www.youngisrael.org/content/))

A list of Young Israel synagogues by state

**United Synagogue of Conservative Judaism** ([www.uscj.org/Kehilla.aspx](http://www.uscj.org/Kehilla.aspx))

A list of Conservative synagogues by state

**Union for Reform Judaism** ([congregations.urj.org/](http://congregations.urj.org/))

A list of Reform synagogues by state

**Jewish Reconstructionist Movement** ([www.jewishrecon.org](http://www.jewishrecon.org))

A list of Reconstructionist synagogues by state

**Sephardic Synagogues** ([www.americansephardifederation.org/sub/store/synagogues\\_US.asp](http://www.americansephardifederation.org/sub/store/synagogues_US.asp))

A list of Sephardic synagogues by state

**Society for Humanistic Judaism** ([www.shj.org/CongList.htm](http://www.shj.org/CongList.htm))

A list of Humanist communities by region

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**The Center for Cultural Judaism** ([www.culturaljudaism.org/ccj/communities/communities](http://www.culturaljudaism.org/ccj/communities/communities))

A list of communities and resources for cultural and secular Jewish people

**Alliance for Jewish Renewal** ([www.aleph.org/locate.htm](http://www.aleph.org/locate.htm))

A list of Jewish Renewal synagogues by state

**LGBT Synagogues and Havurot** ([www.huc.edu/ijso/SynOrg/LGBT/list/](http://www.huc.edu/ijso/SynOrg/LGBT/list/))

A list of LGBT synagogues by state

**Hillel Foundations on College Campuses** ([www.hillel.org/index](http://www.hillel.org/index))

Provides a guide to Jewish life on college campuses

**Jewish Day Schools** ([www.Jewishdayschools.net](http://www.Jewishdayschools.net))

A list of Jewish day schools

# Chapter 12

## Jewish Overnight Camps

Ira Sheskin and Arnold Dashefsky

### 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](http://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).

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## ***United States***

### **Arizona**

Camp Charles Pearlstein (Congregation Beth Israel in Scottsdale, AZ)  
3400 Camp Pearlstein Road  
Prescott, AZ 86303  
(928) 778-0091 (S), (480) 951-0323  
[www.campstein.org](http://www.campstein.org)

### **California**

Camp Akiba (Temple Akiba)  
2400 Highway 154  
Santa Barbara, CA 93105  
(424) 202-1792 (S), (310) 398-5783  
[www.templeakiba.net/fellowship.asp?pid=48](http://www.templeakiba.net/fellowship.asp?pid=48)

Camp Alonim (American Jewish University)  
1101 Peppertree Lane  
Brandeis, CA 93064  
(805) 582-4450  
[www.alonim.com](http://www.alonim.com)

Camp Be'chol Lashon (Institute for Jewish and Community Research)  
1700 Marshall Petaluma Road  
Petaluma, CA 94952  
(415) 386-2804  
[www.bechollashon.org](http://www.bechollashon.org)

Camp Gan Israel Running Springs (Chabad—Gan Israel)  
3500 Seymour Road  
Running Springs, CA 92382  
(909) 867-7020 (S), (310) 622-8030  
[www.cgirunningsprings.blogspot.com](http://www.cgirunningsprings.blogspot.com)

Camp Hess Kramer (Wilshire Boulevard Temple)  
11495 East Pacific Coast Highway  
Malibu, CA 90265  
(310) 265-7861 (S), (213) 388-2401  
[www.wbtcamps.org](http://www.wbtcamps.org)

Camp JCA Shalom (Independent affiliated with JCC Association)  
34342 Mullholland Highway  
Malibu, CA 90265  
(818) 889-5500  
[www.campjcashalom.com](http://www.campjcashalom.com)

Camp Mountain Chai  
42900 Jenks Lane Road  
Angelus Oaks, CA 92305  
(909) 794-3800 (S), (858) 499-1330  
[www.campmountainchai.com](http://www.campmountainchai.com)

Camp Ramah in California (National Ramah Commission)  
PO Box 158  
Ojai, CA 93024  
(805) 646-4301 (S), (888) 226-7726  
[www.ramah.org](http://www.ramah.org)

Camp Tawonga (Independent)  
31201 Mather Road  
Groveland, CA 95321  
(415) 543-2267  
[www.tawonga.org](http://www.tawonga.org)

Camp Yofi (Merage Jewish Community Center of Orange County)  
PO Box 277  
Angelus Oaks, CA 92305  
(909) 794-2693 (S), (949) 435-3400  
[www.jccoc.org](http://www.jccoc.org)

Gan Israel Ranch Camp (Machaneh Mamosh Incorporated)  
39285 Highway 70  
Quincy, CA 95971  
(310) 567-9912 (S), (310) 910-1770  
[www.ganisraelranchcamp.org](http://www.ganisraelranchcamp.org)

Grinding Hilltop Camp (Wilshire Boulevard Temple)  
11495 East Pacific Coast Highway  
Malibu, CA 90265  
(310) 457-9617 (S), (213) 388-2401  
[www.wbtamps.org](http://www.wbtamps.org)

Habonim Dror Camp Gilboa (Habonim Dror Youth Movement)  
38200 Bluff Lake Road  
Big Bear, CA 92315  
(909) 866-1407 (S), (323) 653-6772  
[www.campgilboa.org](http://www.campgilboa.org)

URJ Camp Newman (Union for Reform Judaism)  
4088 Porter Creek Road  
Santa Rosa, CA 95404  
(707) 571-7657 (S), (415) 392-7080, ext. 11  
[www.campnewmanswig.org](http://www.campnewmanswig.org)

**Colorado**

JCC Ranch Camp (Robert E. Loup Jewish Community Center)

21441 North Elbert Road

Elbert, CO 80106

(303) 648-3800 (S), (303) 316-6384

[www.ranchcamp.org](http://www.ranchcamp.org)

Ramah Outdoor Adventure (National Ramah Commission)

26601 Stoney Pass Road

Sedalia, CO 80135

(303) 261-8214

[www.ramahoutdoors.org](http://www.ramahoutdoors.org)

Schwayder Camp (Congregation Emanuel)

9118 State Highway 103

Idaho Springs, CO 80452

(303) 567-2722 (S), (303) 388-4013

[www.shwayder.com](http://www.shwayder.com)

**Connecticut**

Camp Chomeish of New England (Independent)

11 Johnsonville Road

Moodus, CT 06469

(203) 243-7765

[www.campchomeish.com](http://www.campchomeish.com)

Camp Laurelwood (Independent)

463 Summerhill Road

Madison, CT 06443

(203) 421-3736

[www.camplaurelwood.org](http://www.camplaurelwood.org)

**Florida**

Camp Gan Israel Florida (Chabad—Gan Israel)

3260 Friendship Circle

Groveland, FL 34736

(352) 429-2549 (S), (954) 796-7330

[www.cgiflorida.com](http://www.cgiflorida.com)

Camp Shalom (Independent)

168 Camp Shalom Trail

Orange Springs, FL 32182

(352) 546-2223 (S), (305) 279-0401

[www.CampShalom.net](http://www.CampShalom.net)

**Georgia**

Adamah Adventures (Independent)

1440 Spring Street NW

Atlanta, GA 30309

(404) 297-4914

[www.adamahadventures.org](http://www.adamahadventures.org)

Camp Barney Medintz (Marcus Jewish Community Center of Atlanta)

4165 Highway 129 North

Cleveland, GA 30528

(706) 865-2715 (S), (678) 812-3844

[www.campbarney.org](http://www.campbarney.org)

Camp Ramah Darom (National Ramah Commission)

70 Carom Lane

Clayton, GA 30525

(706) 782-9300 (S), (404) 531-0801

[www.ramahdarom.org](http://www.ramahdarom.org)

URJ Camp Coleman (Union for Reform Judaism)

201 Camp Coleman Drive

Cleveland, GA 30528

(706) 865-4111 (S), (770) 671-8971

[www.campcoleman.com](http://www.campcoleman.com)

**Illinois**

Camp Ben Frankel (Jewish Federation of Southern Illinois, Southeastern Missouri, and Western Kentucky)

1206 Touch of Nature Road

Makanda, IL 62958

(618) 453-1121 (S), (618) 975-2416

[www.campbenfrankel.com](http://www.campbenfrankel.com)

Camp Bnos Maarava (Agudath Israel of Illinois)

1889 Cary Road

Algonquin, IL 60102

(847) 854-7746 (S), (773) 279-8400

(No website)

Camp Henry Horner (Jewish Council for Youth Services)

26710 West Nippersink Road

Ingleside, IL 60041

(847) 740-5010 (S), 312-726-8891

[www.jcys.org/chh/index.html](http://www.jcys.org/chh/index.html)

Camp Red Leaf (Jewish Council for Youth Services)  
(for children and adults with developmental disabilities)  
26710 West Nippersink Road  
Ingleside, IL 60041  
(847) 740-5010 (S), (312) 726-8891  
[www.jcys.org/chh/index.html](http://www.jcys.org/chh/index.html)

Yeshivas HaKayitz (Chicago) (Hebrew Theological College)  
7135 North Carpenter Road  
Skokie, IL 60077  
(847) 982-2500  
[www.yeshivashakayitz.com](http://www.yeshivashakayitz.com)

### **Indiana**

Camp Livingston (Jewish Community Centers of America)  
4998 Nell Lee Road  
Bennington, IN 47011  
(812) 427-2202 (S), (513) 793-5554  
[www.camplivingston.com](http://www.camplivingston.com)

Camp Nageela Midwest (Nageela Jewish Experience)  
4215 East Landry Lane  
Marshall, IN 47859  
(765) 597-2272 (S), (773) 604-4400  
[www.CampNagellaMidwest.org](http://www.CampNagellaMidwest.org)

URJ Goldman Union Camp Institute (GUCI) (Union for Reform Judaism)  
9349 Moore Road  
Zionsville, IN 46077  
(317) 873-3361  
[www.guci.urjcamp.org](http://www.guci.urjcamp.org)

### **Maine**

Camp Micah  
156 Moose Cove Lodge Road  
Bridgton, ME 04009  
(207) 647-8999 (S), (617) 244-6540  
[www.campmicah.com](http://www.campmicah.com)

Camp Modin  
51 Modin Way  
Belgrade ME 14917  
(207) 465-4444  
[www.modin.com](http://www.modin.com)

JCC Maccabi Camp Kingswood (Jewish Community Centers of Greater Boston)  
104 Wildwood Road  
Bridgton, ME 04009  
(207) 647-3969 (S), (617) 558-6528  
[www.kingswood.org](http://www.kingswood.org)

### **Maryland**

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](http://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](http://www.airylouise.org)

Habonim Dror Camp Moshava (Habonim Dror North America)  
615 Cherry Hill Road  
Street, MD 21154  
(410) 893-7079 (S), (800) 454-2205  
[www.camphabonimdrormoshava.org](http://www.camphabonimdrormoshava.org)

NCSY Camp Sports (NCSY)  
9141 Reisterstown Road #54  
Baltimore, MD  
(212) 613-8193 (S), (888) TOUR-4-YOU  
[www.ncsysummer.com](http://www.ncsysummer.com)

### **Massachusetts**

BIMA at Brandeis University (Brandeis University)  
415 South Street  
Waltham, MA 02454  
(781) 736-8416  
[www.brandeis.edu/highschool/bima](http://www.brandeis.edu/highschool/bima)

Camp Avoda (Independent)  
23 Gibbs Road  
Middleboro, MA 02346  
(508) 947-3800 (S), (781) 334-6275  
[www.campavoda.org](http://www.campavoda.org)



Camp Bauercrest (Independent)  
17 Old Country Road  
Amesbury, MA 01913  
(978) 388-4732 (S), (978) 443-0582  
[www.bauercrest.org](http://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](http://www.campkinderland.org)

Camp Pembroke (Eli and Bessie Cohen Foundation)  
306 Oldham Street  
Pembroke, MA 02359  
(781) 294-8006 (S), (781) 489-2070  
[www.camppembroke.org](http://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](http://www.campramahne.org)

Genesis at Brandeis University (Brandeis University)  
415 South Street  
Waltham, MA 02454  
(781) 736-8416  
[www.brandeis.edu/highschool/genesis](http://www.brandeis.edu/highschool/genesis)

URJ Crane Lake Camp (Union for Reform Judaism)  
46 State Line Road  
West Stockbridge, MA 01266  
(413) 232-4257 (S), (201) 722-0400  
[www.cranelakecamp.com](http://www.cranelakecamp.com)

URJ Joseph Eisner Camp (Union for Reform Judaism)  
53 Brookside Road  
Great Barrington, MA 01230  
(413) 528-1652 (S), (201) 722-0400  
[www.eisner.urjcamp.org](http://www.eisner.urjcamp.org)

## **Michigan**

Camp Agudah Midwest (Agudath Israel)  
68299 County Road 388  
South Haven, MI 49090  
(269) 637-4048 (S), (773) 279-8400  
(No website)

**Camp Gan Israel Michigan (Chabad—Gan Israel)**

1450 Lake Valley Road Northeast  
Kalkaska, MI 49646  
(248) 376-0210 (S), (248) 242-5348  
[www.cgidetroit.com](http://www.cgidetroit.com)

**Habonim Dror Camp Tavor (Habonim Dror North America)**

59884 Arthur L. Jones Road  
Three Rivers, MI 49093  
(269) 244-8563 (S), (262) 334-0399  
[www.campfavor.com](http://www.campfavor.com)

**Tamarack Camps -Camp Maas (Fresh Air Society)**

4361 Perryville Road  
Ortonville, MI 48462  
(248) 627-2821 (S), (248) 647-1100  
[www.tamarackcamps.com](http://www.tamarackcamps.com)

**Minnesota**

**Camp Teko (Temple Israel)**  
645 Tonkawa Road  
Long Lake, MN 55356  
(952) 471-8216 (S), (612) 374-0365  
[www.templeisrael.com](http://www.templeisrael.com)

**Mississippi**

**URJ Henry S. Jacobs Camp (Union for Reform Judaism)**  
3863 Morrison Road  
Utica, MS 39175  
(601) 885-6042  
[www.jacobs.urjcamps.org](http://www.jacobs.urjcamps.org)

**Missouri**

**Camp Sabra (St. Louis Jewish Community Center)**  
30750 Camp Sabra Road  
Rocky Mount, MO 65072  
(573) 365-1591 (S), (314) 442-3151  
[www.campsabra.com](http://www.campsabra.com)

**New Hampshire**

**Camp Tel Noar (Eli and Bessie Cohen Foundation)**  
Sunset Lake, 167 Main Street  
Hampstead, NH 03841  
(603) 329-6931 (S), (781) 489-2070  
[www.camptelnoar.org](http://www.camptelnoar.org)

**Camp Tevya (Eli and Bessie Cohen Foundation)**

1 Mason Road  
Brookline, NH 03033  
(603) 673-4010 (S), (781) 489-2070  
[www.camptevyva.org](http://www.camptevyva.org)

**Camp Yavneh (Hebrew College)**

18 Lucas Pond Road  
Northwood, NH 03261  
(603) 942-5593 (S), (617) 559-8860  
[www.campyavneh.org](http://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](http://www.cyj.org)

**New Jersey**

**Camp Louemma**  
43 Louemma Lane  
Sussex, NJ 07461  
(973) 875-4403 (S), (973) 287-7264  
[www.camplouemma.com](http://www.camplouemma.com)

**New York****Bais Chana Jewish Un-Camp (Bais Chana Women International)**

383 Kingston Avenue, Suite 248  
Brooklyn, NY 11213  
(718) 604-0088  
[www.jewishuncamp.org](http://www.jewishuncamp.org)

**Berkshire Hills Emanuel Camps (UJA Federation of New York)**

159 Empire Road  
Copake, NY 12516  
(518) 329-3303 (S), (914) 693-8952  
[www.bhecamps.com](http://www.bhecamps.com)

**Camp Emunah (Bnos Yaakov Yehudah)**

Route 52 and Old Greenfield Road, PO Box 266  
Greenfield Park, NY 12435  
(845) 647-8742 (S), (718) 735-0200  
[www.campemunah.com](http://www.campemunah.com)

**Camp Gan Israel (Chabad—Gan Israel)**

487 Parksville Road

Parksville, NY 12768

(845) 292-9307

[www.campganisrael.com](http://www.campganisrael.com)**Camp Kinder Ring (Workmen's Circle)**

335 Sylvan Lake Road

Hopewell Junction, NY 12533

(845) 221-2771 (S), (516) 280-3157

[www.campkr.com](http://www.campkr.com)**Camp L'man Achai (Independent)**

1590 Perch Lake Road

Andes, NY 13731

(845) 676-3996 (S), (718) 436-8255

[www.campmanachai.com](http://www.campmanachai.com)**Camp Nageela East (Jewish Education Program of Long Island)**

5755 State Route 42

Fallsburg, NY 12733

(845) 434-5257 (S), (516) 374-1528

[www.campnagella.org](http://www.campnagella.org)**Camp Ramah in the Berkshires (National Ramah Commission)**

PO Box 515

Wingdale, NY 12594

(845) 832-6622 (S), (201) 871-7262

[www.ramahberkshires.org](http://www.ramahberkshires.org)**Camp Seneca Lake (JCC of Greater Rochester)**

200 Camp Road

Penn Yan, NY 14527

(315) 536-9981 (S), (585) 461-2000, ext. 218

[www.campsenecalake.com](http://www.campsenecalake.com)**Camp Shomria (Hashomer Hatzair)**

52 Lake Marie Road

Liberty, NY 12754

(845) 292-6241 (S), (212) 627-2830

[www.campshomria.com](http://www.campshomria.com)**Camp Simcha (Chai Lifeline)**

430 White Road

Glen Spey, NY 12737

(845) 856-1432 (S), (212) 699-6672

[www.campsimcha.org](http://www.campsimcha.org)

Camp Tel Yehudah (Hadassah)  
PO Box 69  
Barryville, NY 12719  
(845) 557-8311 (S), (800) 970-2267  
[www.campty.com](http://www.campty.com)

Camp Young Judaea Sprout Lake (Hadassah)  
6 Sprout Lake Camp, Route 82  
Verbank, NY 12585  
(845) 677-3411 (S), (212) 451-6233  
[www.cyjsl.org](http://www.cyjsl.org)

Drisha High School Summer Program (Drisha Institute for Jewish Education)  
37 West 65th Street, 5th floor  
New York, NY 10023  
(212) 595-0307  
[www.drisha.org](http://www.drisha.org)

Eden Village Camp (Independent)  
392 Dennytown Road  
Putnam Valley, NY 10579  
(877) 397-3336  
[www.edenvillagecamp.org](http://www.edenvillagecamp.org)

Habonim Dror Camp Na'aleh (Habonim Dror North America)  
368 County Highway 1  
Bainbridge, NY 13733  
(607) 563-8900 (S), (212) 229-2700  
[www.naaleh.org](http://www.naaleh.org)

Jewish Girls Retreat (Chabad Lubavitch of  
S. Rensselaer County, YALDAH Magazine)  
45 Ferry Street  
Troy, NY 12180  
(614) 547-2267  
[www.jewishgirlsretreat.net](http://www.jewishgirlsretreat.net)

Passport NYC Specialty Camps (92nd Street Y)  
1395 Lexington Avenue  
New York, NY 10128  
(212) 415-5573  
[www.92YPassportNYC.org](http://www.92YPassportNYC.org)

Surprise Lake Camp (UJA Federation of NY)  
382 Lake Surprise Road  
Cold Spring, NY 10516  
(845) 265-3616 (S), (212) 924-3131  
[www.surpriselake.org](http://www.surpriselake.org)

**The Zone Camp (Boy's Division)**

123 Scotch Valley Road

Stamford, NY 12167

(866) 843-9663

[www.thezone.org](http://www.thezone.org)**The Zone Camp (Girl's Division)**

964 South Gilboa Road

Gilboa, NY 12076

(866) 843-9663

[www.thezone.org](http://www.thezone.org)**URJ Kutz Camp (Union for Reform Judaism)**

46 Bowen Road

Warwick, NY 10990

(845) 987-6300 (S), (212) 650-4164

[www.kutz.urjcamp.org](http://www.kutz.urjcamp.org)**North Carolina****6 Points Sports Academy (Union for Reform Judaism)**

4344 Hobbs Road

Greensboro, NC 27410

(561) 208-1650

[www.6pointsacademy.org](http://www.6pointsacademy.org)**Blue Star Camps (Independent)**

179 Blue Star Way

Hendersonville, NC 28739

(828) 692-3591 (S), (954) 963-4494

[www.bluestarcamps.com](http://www.bluestarcamps.com)**Camp Judaea (Hadassah)**

48 Camp Judea Lane, Box 395

Hendersonville, NC 28792

(828) 685-8841 (S), (404) 634-7883

[www.campjudaea.org](http://www.campjudaea.org)**Ohio****Camp Wise (JCC of Cleveland)**

13164 Taylor Wells Road

Chardon, OH 44024

(440) 635-5444 (S), (216) 593-6250

[www.campwise.org](http://www.campwise.org)

**Oregon**

B'nai B'rith Camp (B'nai B'rith Men's Camp Association)

PO Box 110

Neotsu, OR 97364

(541) 994-2218 (S), (503) 452-3444

[www.bbcamp.org](http://www.bbcamp.org)

**Pennsylvania**

BBYO's International Kallah (B'nai B'rith)

661 Rosehill Road

Lake Como, PA 18437

(570) 798-2400 (S), (202) 857-6633

[www.bbyo.org](http://www.bbyo.org)

B'nai B'rith Perlman Camp (B'nai B'rith)

661 Rosehill Road

Lake Como, PA 18437

(570) 635-9200 (S), (301) 977-0050

[www.perlmancamp.org](http://www.perlmancamp.org)

Camp Chayolei Hamelech (Chayolei Hamelech Inc.)

445 Masthope Plank Road

Lackawaxen, PA 18435

(570) 949-4433 (S), (718) 221-0770

[www.chayol.com](http://www.chayol.com)

Camp Dina for Girls (UJA Federation)

355 Bangor Mountain Road

Stroudsburg, PA 18360

(570) 992-2267 (S), (718) 437-7117

[www.campdina.com](http://www.campdina.com)

Camp Dora Golding for Boys (UJA Federation)

418 Craigs Meadow Road

East Stroudsburg, PA 18301

(570) 223-0417 (S), (718) 437-7117

[www.campdoragolding.com](http://www.campdoragolding.com)

Camp Gan Israel B-ME (Chabad—Gan Israel)

PO Box 26576

Collegeville, PA 19426

(845) 425-0903

[www.cgibme.org](http://www.cgibme.org)

Camp JRF (Jewish Reconstructionist Federation)

1 Pine Grove Road

South Sterling, PA 18460

(570) 676-9291 (S), (215) 885-5601

[www.campjrf.org](http://www.campjrf.org)

Camp Morasha  
274 Highlake Road  
Lakewood, PA 18439  
(570) 798-2781 (S), (718) 252-9696  
[www.campmorasha.com](http://www.campmorasha.com)

Camp Moshava (Bnei Akiva of the United States and Canada)  
245 Navajo Road  
Honesdale, PA 18431  
(570) 253-4271 (S), (212) 465-9021  
[www.moshava.org](http://www.moshava.org)

Camp Nah-Jee-Wah (New Jersey YMHA-YWHA Camps)  
570 Sawkill Road  
Milford, PA 18337  
(570) 296-8596 (S), (973) 575-3333  
[www.njycamps.org](http://www.njycamps.org)

Yeshivas Kayitz of Pittsburgh  
1400 Summit Street  
White Oak, PA  
(913) 710-1771  
(No website)

Camp Nesher (New Jersey YMHA-YWHA Camps)  
90 Woods Road  
Lakewood, PA 18439  
(570) 798-2373 (S), (973) 575-3333, ext. 111  
[www.njycamps.org](http://www.njycamps.org)

Camp Poyntelle Lewis Village (Samuel Field YMHA, UJA Federation)  
PO Box 66  
Poyntelle, PA 18454  
(570) 448-2161 (S), (718) 279-0690  
[www.poyntelle.com](http://www.poyntelle.com)

Camp Ramah in the Poconos (National Ramah Commission)  
2618 Upper Woods Road  
Lakewood, PA 18439  
(570) 798-2504 (S), (215) 885-8556  
[www.ramahpoconos.org](http://www.ramahpoconos.org)

Camp Shoshanim (New Jersey YMHA-YWHA Camps)  
119 Woods Road  
Lakewood, NJ 18439  
(570) 798-2551 (S), (973) 575-3333  
[www.campshoshanim.org](http://www.campshoshanim.org)



Camp Stone (Young Israel, Bnei Akiva)  
2145 Deer Run Road  
Sugar Grove, PA 16350  
(814) 489-7841 (S), (216) 382-8062  
[www.campstone.org](http://www.campstone.org)

Capital Camps  
12750 Buchanan Trail East  
Waynesboro, PA 17268  
(717) 794-2177 (S), (301) 468-2267  
[www.capitalcamps.org](http://www.capitalcamps.org)

Cedar Lake Camp (New Jersey YMHA-YWHA Camps)  
570 Sawkill Road  
Milford, PA 18337  
(570) 296-8596, ext. 147 (S), (973) 575-3333, ext. 124  
[www.njycamps.org](http://www.njycamps.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](http://www.goldenslippercamp.org)

Habonim Dror Camp Galil (Habonim Dror North America)  
146 Red Hill Road  
Ottsville, PA 18942  
(610) 847-2213 (S), (215) 968-2013  
[www.campgalil.org](http://www.campgalil.org)

Pinemere Camp (Jewish Community Center Association)  
8100 Bartonsville Woods Road  
Stroudsburg, PA 18360  
(570) 629-0266 (S), (215) 487-2267  
[www.pinemere.com](http://www.pinemere.com)

Round Lake Camp (New Jersey YMHA-YWHA Camps)  
(for children with learning differences and social communication disorders)  
119 Woods Road  
Lakewood, PA 18439  
(570) 798-2551, ext. 21, (973) 575-3333, ext. 145  
[www.roundlakecamp.org](http://www.roundlakecamp.org)

Teen Age Camp (New Jersey YMHA-YWHA Camps)  
570 Sawkill Road  
Milford, PA 18337  
(570) 296-8596 (S), (973) 575-3333  
[www.njycamps.org](http://www.njycamps.org)

**URJ Camp Harlam (Union for Reform Judaism)**

575 Smith Road  
Kunkletown, PA 18058  
(570) 629-1390 (S), (610) 668-0423  
[www.harlam.urjcamp.org](http://www.harlam.urjcamp.org)

**Rhode Island**

Camp Jori (Independent)  
1065 Wordens Pond Road  
Wakefield, RI 02879  
(401) 783-7000 (S), (401) 463-3170  
[www.campjori.com](http://www.campjori.com)

**Tennessee**

Camp Darom (Baron Hirsch Congregation)  
24845 Natchez Trace Road  
Wildersville, TN 38388  
(901) 683-7485  
[www.campdarom.com](http://www.campdarom.com)

**Texas**

Camp Gan Israel-South Padre Island (Chabad—Gan Israel)  
904 Padre Boulevard  
South Padre Island, TX 78597  
(877) 290-1338  
[www.cgispi.com](http://www.cgispi.com)

Camp Young Judaea Texas (Hadassah)  
121 Camp Young Judaea Drive  
Kimberley, TX 78676  
(512) 847-9564 (S), (713) 723-8354  
[www.cyjtxas.org](http://www.cyjtxas.org)

URJ Greene Family Camp (Union for Reform Judaism)  
1192 Smith Lane  
PO Box 1468  
Bruceville, TX 76630  
(254) 859-5411  
[www.greene.urjcamp.org](http://www.greene.urjcamp.org)

**Utah**

Camp Nageela West (Community Kollel of Greater Las Vegas)  
6460 Manhead Road  
Randolph, UT 84064  
(435) 793-6222 (S), (801) 613-1539  
[www.nageelawest.org](http://www.nageelawest.org)

**Washington**

Camp Solomon Schechter (Independent)

1627A 73rd Avenue SE

Olympia, WA 98501

(360) 352-1019 (S), (206) 447-1967

[www.campschechter.org](http://www.campschechter.org)

Sephardic Adventure Camp

(Congregation Ezra Bessaroth and Sephardic Bikur Holim Congregation)

1476 West Lost Lake Road

Shelton, WA 98584

(206) 257-2225

[www.sephardicadventurecamp.org](http://www.sephardicadventurecamp.org)

URJ Camp Kalsman (Union for Reform Judaism)

14724 184th Street NE

Arlington, WA 98223

(360) 435-9302 (S), (425) 284-4484

[www.kalsman.urjcamp.org](http://www.kalsman.urjcamp.org)

**West Virginia**

Emma Kaufmann Camp (JCC of Greater Pittsburgh)

297 Emma Kaufmann Camp Road

Morgantown, WV 26508

(304) 599-4435 (S), (412) 521-8010

[www.emmakaufmanncamp.com](http://www.emmakaufmanncamp.com)

**Wisconsin**

B'nai B'rith Beber Camp (B'nai B'rith)

W 1741 Highway J

Mukwonago, WI 53149

(262) 363-6800 (S), (847) 677-7130

[www.bebercamp.com](http://www.bebercamp.com)

Camp Moshava Wild Rose (Bnei Akiva)

W 8256 County Road P

Wild Rose, WA 54984

(920) 622-3379 (S), (847) 674-9733

[www.moshavawildrose.org](http://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](http://www.ramahwisconsin.com)

**Camp Young Judaea Midwest (Hadassah)**

East 989 Stratton Lake Road  
Waupaca, WI 54981  
(715) 258-2288 (S), (847) 675-6790  
[www.cyjmid.org](http://www.cyjmid.org)

**Herzl Camp**

7260 Mickey Smith Parkway  
Webster, WI 54893  
(715) 866-8177 (S), (952) 927-4002  
[www.herzlcamp.org](http://www.herzlcamp.org)

**JCC Camp Chicago (JCC of Chicago)**

443 Munroe  
Lake Delton, WI 53940  
(847) 763-3551  
[www.campchi.com](http://www.campchi.com)

**JCC Machaneh Chavayah at Perlstein (JCC of Chicago)**

443 Munroe  
Lake Delton, WI 53940  
(773) 761-9100  
[www.gojcc.org](http://www.gojcc.org)

**Steve and Shari Sadek Family Camp Interlaken JCC**

(Harry & Rose Samson Family JCC)  
7050 Old Highway 70  
Eagle River, WI 54521  
(715) 479-8030 (S), (414) 967-8240  
[www.campinterlaken.org](http://www.campinterlaken.org)

**URJ Olin-Sang-Ruby Union Institute (OSRUI) (Union for Reform Judaism)**

600 Lac La Belle Drive  
Oconomowoc, WI 53066  
(262) 567-6277 (S), (847) 509-0990  
[www.osrui.org](http://www.osrui.org)

***Canada*****Alberta**

Camp BB Riback  
Box 242  
Pine Lake, AB TOM 1S0  
(403) 886-4512 (S), (587) 988-9771  
[www.campbb.com](http://www.campbb.com)

**British Columbia**

Camp Hatikvah (Camp Hatikvah Foundation)

1-5763 Oak Street

Vancouver, BC V6M 2V7

(604) 263-1200

[www.camphatikvah.com](http://www.camphatikvah.com)

Habonim Dror Camp Miriam (Habonim Dror North America)

835 Berry Point Road

Gabriola Island, BC VOR 1X1

(604) 266-2825

[www.campmiriam.org](http://www.campmiriam.org)

**Manitoba**

Camp Massad of Manitoba

(Jewish Foundation of Manitoba, The Jewish Federation of Winnipeg)

General Delivery

Winnipeg Beach, MB R0C 3G0

(204) 389-5300 (S), (204) 477-7487

[www.campmassad.ca](http://www.campmassad.ca)

**Nova Scotia**

Camp Kadimah (Atlantic Jewish Council)

1681 Barss Corner Road

Barss Corner, NS B0R 1A0

(902) 644-2313 (S), (866) 523-4624

[www.campkadimah.com](http://www.campkadimah.com)

**Ontario**

B'nai Brith Camp (Jewish Community Center Association)

Box 559

Kenora, ON P9N 3X5

(807) 548-4178 (S), (204) 477-7512

[www.bbcamp.ca](http://www.bbcamp.ca)

Camp Agudah Toronto (Agudath Israel)

129 McGillivray

North York, ON M5M 2Y7

(416) 781-7101

(No website)

Camp Moshava (Bnei Akiva)

1485 Murphy Road RR#1

Ennismore, ON K0L 1T0

(705) 292-8143 (S), (416) 630-7578

[www.campmoshava.org](http://www.campmoshava.org)

Camp Northland-B'nai Brith (The Jewish Camp Council of Toronto)  
4250 Haliburton Lake Road  
Haliburton, ON K0M 1S0  
(705) 754-2374 (S), (905) 881-0018  
[www.campnbb.com](http://www.campnbb.com)

Camp Ramah in Canada (National Ramah Commission)  
1104 Fish Hacherty Road  
Utterson, ON P0B 1M0  
(416) 789-2193  
[www.campramah.com](http://www.campramah.com)

Camp Shalom (Toronto Zionist Council)  
PO Box 790  
Gravenhurst, ON P1P 1V1  
(705) 687-4244 (S), (416) 783-6744  
[www.camp-shalom.com](http://www.camp-shalom.com)

Camp Shomria (Hashomer Hatzair)  
RR#3 Ottylake  
Perth, ON K7H 3C5  
(613) 267-4396 (S), (416) 736-1339  
[www.campshomria.ca](http://www.campshomria.ca)

Camp Solelim (Canadian Young Judaea)  
6490 Tilton Lake Road  
Sudbury, ON P3G 1L5  
(705) 522-1480 (S), (416) 781-5156  
[www.solelim.ca](http://www.solelim.ca)

Camp Walden  
RR#2 (38483 Hwy-28)  
Palmer Rapids, ON K0J 2E0  
(613) 758-2365 (S), (416) 736-9971  
[www.jewish-sleepover-camp.com](http://www.jewish-sleepover-camp.com)

Habonim Dror Camp Gesher (Habonim Dror North America)  
General Delivery  
Cloyne, ON K0H 1K0  
(613) 336-2583 (S), (416) 633-2511  
[www.campgesher.com](http://www.campgesher.com)

URJ Camp George (Union for Reform Judaism)  
RR#3  
Parry Sound, ON P2A 2W9  
(705) 732-6964 (S), (416) 638-2635  
[www.campgeorge.org](http://www.campgeorge.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](http://www.cbbmtl.org)

Camp B'nai Brith of Ottawa (Independent)

7861 Chemin River

Quyon, QC J0X 2V0

(819) 458-2660 (S), (613) 244-9210

[www.cbboottawa.com](http://www.cbboottawa.com)

Camp Gan Israel Montreal (Chabad—Gan Israel)

103 Chemin De La Minerva

La Minerve, QC J0T 1H0

(819) 274-2215 (S), (514) 343-9606

[www.cgimontreal.com](http://www.cgimontreal.com)

Camp Kinneret-Biluim (Canadian Young Judaea)

184 Rue Harisson

Mont Tremblant, QC J8E 1M8

(819) 425-3332 (S), (800) 426-5108 and (800) 804-6661

[www.ckb.ca](http://www.ckb.ca)

Camp Massad

1200 Chemin du Lac Quenouille

Sainte Agathe des Monts, QC J8C 0R4

(819) 326-4686 (S), (514) 488-6610

[www.campmassad.org](http://www.campmassad.org)

Camp Pardas Chanah

984 Route 117

Val David, QC J0T 2N0

(819) 322-2334 (S), (514) 731-3681

[www.camppc.com](http://www.camppc.com)

Camp Yaldei (The Donald Berman Yaldei Developmental Center)

(for children with developmental disabilities)

2100 Marlowe Avenue, 5th Floor

Montreal, QB H4A 3LR

(514) 279-3666, ext. 222

[www.yaldei.org](http://www.yaldei.org)

Harry Bronfman Y Country Camp, (Montreal JCC—YM-YWHA)

130 Chemin Lac Blanc

Huberdeau, QC J0T 1G0

(819) 687-3271 (S), (514) 737-6551, ext. 267

[www.ycountrycamp.com](http://www.ycountrycamp.com)

# Chapter 13

## Jewish Museums

Ira Sheskin and Arnold Dashefsky

### Central Coordinating Body for Jewish Museums

Council of American Jewish Museums

*Through training of museum staff and volunteers, information exchange, and advocacy on behalf of Jewish museums, CAJM strengthens the Jewish-museum field in North America.*

Center for Judaic Studies

University of Denver

2000 East Asbury Avenue, Suite 157

Denver, CO 80208-0911

(303)-871-3015

[www.cajm.net](http://www.cajm.net)

Note: For Holocaust Museums, see the next chapter.

### *United States*

#### **Alaska**

Alaska Jewish Museum and Cultural Center

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University of Connecticut, Storrs, CT, USA

e-mail: [arnold.dashefsky@uconn.edu](mailto:arnold.dashefsky@uconn.edu)



*Collection of original documents, photographs, visual art, books, and cultural artifacts that tell the story of the Jewish experience in Alaska, showcases untold Jewish contributions to Alaska's history, art, and culture, and celebrates Alaska's heroic humanitarian rescues of Jewish refugees during the establishment of the State of Israel*

1221 East 35th Avenue  
Anchorage, AK 99508  
(907) 770-7021

[www.alaskajewishmuseum.com](http://www.alaskajewishmuseum.com)

### **Arizona**

Phoenix

Arizona Jewish Historical Society  
Cutler Plotkin Jewish Heritage Center

*History of the Jewish community and experience in Arizona*

122 East Culver Street  
Phoenix, AZ 85004

(602) 241-7870

[www.azjhs.org/Exhibits.html](http://www.azjhs.org/Exhibits.html)

Phoenix

Sylvia Plotkin Judaica Museum (Congregation Beth Israel)

*Over 1,000 Judaic artifacts from around the world exploring Torah, Jewish holidays, and life cycle events*

10460 North 56th Street  
Scottsdale, AZ 85253

(480) 951-0323

[www.cbiaz.org/about/museum](http://www.cbiaz.org/about/museum)

Tucson

Jewish History Museum

*History of the Jewish experience in the Southwest*

564 South Stone Avenue  
Tucson, AZ 85701

(520) 670-9073

[www.jewishhistorymuseum.org/home](http://www.jewishhistorymuseum.org/home)

### **California**

East Bay (Oakland)

Jewish Heritage Museum (The Reutlinger Community for Jewish Living)

*Judaica from Europe, the Middle East, and North Africa documenting the history of the Jewish people around the world*

4000 Camino Tassajara  
Danville, CA 94506

(925) 932-0396

[www.rcjl.org/museum](http://www.rcjl.org/museum)

## East Bay (Oakland)

The Magnes Collection of Jewish Art and Life

*Cultures of the Jews in the global diaspora and the American West*

University of California, Berkeley

2121 Allston Way

Berkeley, CA 94720

(510) 643-2526

[www.magnes.org](http://www.magnes.org)

## Los Angeles

Aliyah Bet and Machal Museum

*Exhibit documenting the history of the American and Canadian men and women who served on the ships to smuggle Holocaust survivors through the British blockade into Palestine (Aliyah Bet) or as volunteers with the Israeli armed forces (Machal) during Israel's war of independence*

American Jewish University

15600 Mulholland Drive

Bel Air, CA 90077

(888) 853-6763/(310) 476-9777

[www.israelvets.com/two\\_museums.html](http://www.israelvets.com/two_museums.html)

## Los Angeles

American Jewish University

Platt and Borstein Galleries (exhibitions in the visual arts) and Marvin and Sondra

Smalley Sculpture Garden

15600 Mulholland Drive

Bel Air, CA 90077

(310) 476-9777

[culture.ajula.edu](http://culture.ajula.edu)

## Los Angeles

Gothelf Art Gallery (Lawrence Family JCC)

*Contemporary artists and a wide variety of visual media*

4126 Executive Drive

La Jolla, CA 92037

(858) 362-1154

[www.sdcjc.org/gag](http://www.sdcjc.org/gag)

## Los Angeles

Skirball Cultural Center

*Experiences and accomplishments of the Jewish people over 4,000 years from antiquity to America*

2701 North Sepulveda Boulevard

Los Angeles, CA 90049

(310) 440-4500

[www.skirball.org](http://www.skirball.org)

**Los Angeles****Milken Archive of Jewish Music**

*Largest collection of American Jewish music, with more than 700 recorded works and, in addition, oral histories, photographs, historical documents, video footage from recording sessions, interviews, and life performances, and an extensive collection of program notes and essays*

1250 Fourth Street

Santa Monica, CA 90401

(310) 570-4770

[www.milkenarchive.org](http://www.milkenarchive.org)

**Los Angeles****Zimmer Children's Museum**

*Hands-on exhibits for children ages 0–8, some of which have Jewish themes*

6505 Wilshire Boulevard, #100

Los Angeles, CA 90048

(323) 761-8984

[www.zimmermuseum.org](http://www.zimmermuseum.org)

**San Francisco****Contemporary Jewish Museum**

*Contemporary perspectives on Jewish culture, history, art, and ideas*

736 Mission Street

San Francisco, CA 94103

(415) 655-7800

[www.theejm.org](http://www.theejm.org)

**San Francisco****Elizabeth S. & Alvin I. Fine Museum (Congregation Emanu-El)**

*Jewish art and history*

2 Lake Street

San Francisco, CA 94118

(415) 751-2535

[www.emanuelsf.org/page.aspx?pid=372](http://www.emanuelsf.org/page.aspx?pid=372)

**Colorado****Denver****Mizel Museum**

*Artifacts, fine art, video, and photography exploring the diversity of Jewish life, culture, and history*

400 South Kearney Street

Denver, CO 80224

(303) 394-9993

[www.mizelmuseum.org](http://www.mizelmuseum.org)

## Denver

Singer Gallery (Mizel Arts and Culture Center at Robert E. Loup JCC)

*Exhibits of visual art by Jewish artists of historical and contemporary significance, exploring intersections of art and popular culture where Jews have been defining or central figures*

350 South Dahlia Street

Denver, CO 80246

(303) 316-6360

[www.maccjcc.org/singer-gallery](http://www.maccjcc.org/singer-gallery)

**Connecticut**

## Hartford

Chase Family Gallery (Mandell JCC)

*Art in all forms-painting, sculpture, photography, glass and ceramics-ranging from contemporary to classical to avant garde from local, national and worldwide artists and craftspeople*

335 Bloomfield Avenue

West Hartford, CT 06117

(860) 236-4571

[www.mandelljcc.org](http://www.mandelljcc.org)

## Hartford

Jewish Historical Society of Greater Hartford

*Exhibitions about the Jewish community of Greater Hartford*

333 Bloomfield Avenue

West Hartford, CT 06117

(860) 727-6171

[www.jhsg.org/about.htm](http://www.jhsg.org/about.htm)

## Hartford

The Museum of Jewish Civilization (University of Hartford)

*Story of Jewish civilization told through exhibits highlighting the history of Jewish interactions with Muslims and Christians, the lives of Jews worldwide and in ancient Israel, and the Holocaust*

Maurice Greenberg Center for Judaic Studies

Mortensen Library (Harry Jack Gray Center)

200 Bloomfield Avenue

West Hartford, CT 06117

(860) 768-4963

[www.hartford.edu/greenberg/museum.asp](http://www.hartford.edu/greenberg/museum.asp)

**District of Columbia**

Ann Loeb Bronfman Gallery (Washington DCJCC)

*Artwork and artifacts that address themes of social consciousness and cultural awareness while enhancing Jewish identity*

1529 16th Street NW

Washington, DC 20036

(202) 777-3208

[www.washingtondcjcc.org/center-for-arts/gallery](http://www.washingtondcjcc.org/center-for-arts/gallery)

B'nai B'rith Klutznick National Jewish Museum

*Art and artifacts on Jewish life and culture, including ceremonial and folk art, coins, maps, photographs, and painting and sculpture. Includes the American Jewish Sports Hall of Fame, a group of unique plaques dedicated to noted athletes, sports writers, and coaches*

2020K Street NW

Washington, DC 20006

(202) 518-9400

[www.bnaibrith.org/bnai-brith-klutznick-national-jewish-museumreg---virtual-gallery.html](http://www.bnaibrith.org/bnai-brith-klutznick-national-jewish-museumreg---virtual-gallery.html)

Lillian and Albert Small Jewish Museum

*History of the Jewish community in the Greater Washington DC area from the mid-1800s to the present*

701 Fourth Street NW

Washington, DC 20001

(202) 789-0900

[www.jhsgw.org](http://www.jhsgw.org)

National Museum of American Jewish Military History

*Contributions of Jewish Americans who served in the US Armed Forces*

1811 R Street NW

Washington, DC 20009

(202) 265-6280

[www.nmajmh.org](http://www.nmajmh.org)

The Dennis and Phillip Ratner Museum

*Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage*

10001 Old Georgetown Road

Bethesda, MD 20814

(301) 897-1518

[www.ratnermuseum.com](http://www.ratnermuseum.com)

**Florida**

## Gainesville

Aliyah Bet and Machal Museum (Museum of American and Canadian Volunteers in Israel's War of Independence)

*Exhibit documenting the history of the American and Canadian men and women who served on the ships to smuggle Holocaust survivors through the British blockade into Palestine (Aliyah Bet) or as volunteers with the Israeli armed forces (Machal) during Israel's war of independence*

Norman H. Lipoff Hall

Hillel Building

University of Florida

2020 West University Avenue

Gainesville, FL 32603

(532) 372-2900

[www.israelvets.com/two\\_museums.html](http://www.israelvets.com/two_museums.html)

## Miami

Harold and Vivian Beck Museum of Judaica (Beth David Congregation)

*Sephardic and Ashkenazi artifacts depicting Jewish life cycle events, festivals, and Shabbat*

2625 SW Third Avenue

Miami, FL 33129

(305) 854-3911

[www.bethdavidmiami.org/our-spaces.php](http://www.bethdavidmiami.org/our-spaces.php)

## Miami

Jewish Museum of Florida

*Florida Jewish experience exploring the diversity of Jewish life and the influence of Florida Jews on Florida, the nation, and the world*

301 Washington Avenue

Miami Beach, FL 33139

(305) 672-5044

[www.jewishmuseum.com](http://www.jewishmuseum.com)

## Sarasota

Judaica Museum of Temple Beth Sholom

*Jewish arts, culture, and lifestyle, including Jewish life cycle, Holocaust, and holidays.*

1050 South Tuttle Avenue

Sarasota, FL 34237

(941) 955-8121

[www.templebethsholomfl.org/Programs/JudaicaMuseum.aspx](http://www.templebethsholomfl.org/Programs/JudaicaMuseum.aspx)

**Georgia**

Atlanta

The Breman Jewish Heritage &amp; Holocaust Museum

*Jewish life in Georgia, Atlanta's Jewish history, and history of the Holocaust*

1440 Spring Street NW

Atlanta, GA 30309

(678) 222-3700

[www.thebreman.org](http://www.thebreman.org)

Savannah

Nancy and Lawrence Gutstein Museum (Congregation Mickve Israel)

*Jewish history of the Jews of Savannah, Georgia*

20 East Gordon Street

Savannah, GA 31401

(912) 233-1547

[www.mickveisrael.org](http://www.mickveisrael.org)**Illinois**

Chicago

Frank Rosenthal Memorial Collection (Temple Anshe Sholom)

*Extensive private collection of Judaica gathered by Rabbi Frank F. Rosenthal*

20820 South Western Avenue

Olympia Fields, IL 60461

(708) 748-6010

[www.templeanshesholom.org](http://www.templeanshesholom.org)

Chicago

KAM Isaiah Israel Congregation

*A small museum of Jewish artifacts*

1100 East Hyde Park Boulevard

Chicago, IL 60615

(773) 924-1234

[www.kamii.org](http://www.kamii.org)

Chicago

Rosengard Museum (Congregation Beth Shalom)

*Judaic ritual and ceremonial objects, Megillot Esther, items for Jewish life cycle events, and Jewish artwork*

3433 Walters Avenue

Northbrook, IL 60062

(847) 498-4100

[www.bethshalomnb.org/article.aspx?id=12884902018](http://www.bethshalomnb.org/article.aspx?id=12884902018)

**Chicago**

Museum at Spertus Institute of Jewish Learning and Leadership

*The Chicago Jewish experience and aspects of Jewish culture*

610 South Michigan Avenue

Chicago, IL 60605

(312) 322-1700

[www.spertus.edu/library](http://www.spertus.edu/library)

**Kansas**

Kansas City

Kansas City Jewish Museum of Contemporary Art/The Epsten Gallery/Museum Without Walls (Village Shalom)

*Jewish culture and experience through traditional and contemporary art, celebrating the common humanity within our diverse society*

5500 West 123rd Street

Overland Park, KS 66209

(913) 266-8413

[www.kcjmca.org/home](http://www.kcjmca.org/home)

**Maine**

Portland

Maine Jewish Museum

*Jewish history, art, and culture of Maine, reflecting the contributions and accomplishments of Maine's original Jewish immigrants and their families*

267 Congress Street

Portland, ME 04101

(207) 329-9854

[www.mainejewishmuseum.org](http://www.mainejewishmuseum.org)

**Maryland**

Baltimore

The Goldsmith Museum and Hendler Learning Center (Chizuk Amuno Congregation)

*Judaica depicting the history of Jewish Baltimore and Chizuk Amuno Congregation; The Learning Center features a time line of Jewish history from the Biblical period to the present against a backdrop of world civilization*

8100 Stevenson Road

Baltimore, MD 21208

(410) 486-6400, ext. 291

[www.chizukamuno.org/about/the-goldsmith-museum](http://www.chizukamuno.org/about/the-goldsmith-museum)

Baltimore

The Jewish Museum of Maryland

*The Jewish experience in America with special attention to Jewish life in Maryland*

15 Lloyd Street

Baltimore, MD 21202

(410) 732-6400

[www.jewishmuseummd.org](http://www.jewishmuseummd.org)



Washington DC

The Dennis and Phillip Ratner Museum

*Permanent collection of the art of Phillip Ratner in sculpting, drawing, painting, and graphics, depicting Biblical themes and Jewish heritage*

10001 Old Georgetown Road

Bethesda, MD 20814

(301) 897-1518

[www.ratnermuseum.com](http://www.ratnermuseum.com)

### **Massachusetts**

Amherst

Yiddish Book Center

*Yiddish language and culture*

Harry and Jeanette Weinberg Building

1021 West Street

Amherst, MA 01002

(413) 256-4900

[www.yiddishbookcenter.org](http://www.yiddishbookcenter.org)

Boston

American Jewish Historical Society, New England Archives

*Documentary record of Jewish life in the Greater Boston area and New England communities*

101 Newbury Street

Boston, MA 02116

(617) 226-1245

[www.ajhsboston.org](http://www.ajhsboston.org)

Boston

Mayyim Hayyim Art Gallery (Mayyim Hayyim Living Waters Community Mikveh)

*Juried exhibits by contemporary artists of all faiths that provide original perspectives about immersion in particular and about ritual in general*

1838 Washington Street

Newton, MA 02466

(617) 244-1836, ext. 1

[www.mayyimhayyim.org/Gallery](http://www.mayyimhayyim.org/Gallery)

Boston

The Vilna Shul, Boston's Center for Jewish Culture

*Boston's oldest surviving immigrant-era synagogue, exploring the Boston Jewish historical, cultural, and spiritual experience*

18 Phillips Street

Boston, MA 02114

(617) 523-2324

[www.vilnashul.com](http://www.vilnashul.com)

**Boston**

Wyner Museum (Temple Israel of Boston)

*Souvenirs of the Holy Land 1880–1915 depicting a carefully constructed view of Palestine over a century ago*

477 Longwood Avenue

Boston, MA 02215

(617) 731-3711

[tisrael.org/](http://tisrael.org/)

**Michigan**

Detroit

Goodman Family Judaic & Archival Museum at Temple Israel

*Artistic works of Judaica that manifest the ongoing traditions of Judaism and the historical expression of the Jewish people*

5725 Walnut Lake Road

West Bloomfield, MI 48323

(248) 661-5700

[www.temple-israel.org](http://www.temple-israel.org)

Detroit

Janice Charach Gallery (JCC of Metropolitan Detroit)

*Exhibitions of Jewish art and works by Jewish artists*

6600 West Maple Road

West Bloomfield, MI 48322

(248) 432-5579

[www.jccdet.org](http://www.jccdet.org)

Detroit

Shalom Street (JCC of Metropolitan Detroit)

*More than 30 interactive, hands-on exhibits depicting Jewish traditions and values, our relationship with and responsibility to nature, Jewish arts, and the diversity of the Jewish people*

6600 West Maple Road

West Bloomfield, MI 48322

(248) 432-5451

[www.jccdet.org](http://www.jccdet.org)

**Minnesota**

Minneapolis

Tychman Shapiro Gallery (Sabes JCC)

*Artwork related to Jewish traditions and culture as well as artwork of Jewish artists on themes outside their faith system*

4330 South Cedar Lake Road

Minneapolis, MN 55416

(952) 381-3416

[www.sabesjcc.org/tychman-shapiro-gallery.php](http://www.sabesjcc.org/tychman-shapiro-gallery.php)

**Mississippi**

Natchez

Museum of the Southern Jewish Experience (Temple B'nai Israel)

*History of the Southern Jewish experience*

213 South Commerce Street

Natchez, MS 39120

(601) 362-6357

[www.msje.org/museum](http://www.msje.org/museum)**New Jersey**

Cape May County

The Sam Azeez Museum of Woodbine Heritage (Woodbine Brotherhood Synagogue)

*History and heritage of the Russian Jews who settled in Woodbine, New Jersey, the experimental agricultural industrial colony envisioned by Baron de Hirsch, in the 1890s*

610 Washington Avenue

Woodbine, NJ 08270

(609) 861-5355

[www.thesam.org](http://www.thesam.org)

Greater MetroWest

The Jewish Museum of New Jersey (Congregation Ahavas Sholom)

*400 years of Jewish history in New Jersey with an emphasis on tolerance and diversity*

145 Broadway

Newark, NJ 07104

(973) 485-2609

[www.jewishmuseumnj.org](http://www.jewishmuseumnj.org)

Monmouth County

Jewish Heritage Museum of Monmouth County

*History of the Jewish residents of Monmouth County, New Jersey*

310 Mounts Corner Drive

Freehold, NJ 07728

(732) 252-6990

[www.jhmomc.org](http://www.jhmomc.org)**New York (Outside New York Metropolitan Area)**

Binghamton

Hanukkah House Museum (Temple Concord)

*Seasonal teaching museum and exhibition housed in historic Kilmer Mansion, depicting the Jewish religious and cultural experience and featuring hundreds of different Hanukkah menorahs and dreidles on loan from community members*

9 Riverside Drive

Binghamton, NY 13905

(607) 723-7355

[www.templeconcord.com/community/hannukah](http://www.templeconcord.com/community/hannukah)

**Buffalo**

Benjamin and Dr. Edgar R. Cofeld Judaic Museum (Temple Beth Zion)

*Collection of Judaica artifacts rotated for viewing according to the holidays*

805 Delaware Avenue

Buffalo, NY 14209

(716) 836-6565

[www.tbz.org/Facilities/facilities.html](http://www.tbz.org/Facilities/facilities.html)

**Kingston (Ulster County)**

Gomez Mill House

*Experiential tours of the oldest extant Jewish dwelling in North America continuously lived in for nearly three centuries, focusing on the contributions of former Mill House owners to the multi-cultural history of the Hudson River Valley and the role of American Jews as pioneers*

11 Millhouse Road

Marlboro, NY 12542

(845) 236-3126

[www.gomez.org](http://www.gomez.org)

**New York Metropolitan Area****Brooklyn**

Jewish Children's Museum

*Hands-on exhibits for children and their families focusing on Jewish holidays, biblical history, Israel, contemporary Jewish life, Jewish values and traditions, and other aspects of Jewish culture*

792 Eastern Parkway

Brooklyn, NY 11213

(718) 467-0600

[www.jewishchildrens.museum](http://www.jewishchildrens.museum)

**Bronx**

Derfner Judaica Museum (The Hebrew Home at Riverdale)

*Collection of Jewish ceremonial art donated by Riverdale residents Ralph and Leuba Baum, the majority of which were used primarily by European Jews before the Holocaust, and rotating exhibits relating to Jewish history and contemporary Jewish culture*

Jacob Reingold Pavilion

5901 Palisade Avenue

Riverdale, NY 10471

(718) 581-1000

[www.m.hebrewhome.org/derfnerjudaicamuseum.asp](http://www.m.hebrewhome.org/derfnerjudaicamuseum.asp)

## Manhattan

## American Jewish Historical Society

*Oldest national ethnic historical organization in the nation, documenting the history of the Jewish presence in the US from 1654 to the present and reflecting the variety of American Jewish culture as expressed in the synagogue, ritual practice, the home, entertainment, and sports*

## Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 294-6160

[www.ajhs.org](http://www.ajhs.org)

## Manhattan

## Hebrew Union College-Jewish Institute of Religion Museum

*Contemporary artists exploring Jewish identity, history, culture, spirituality, and experience*

## The Brookdale Center

One West 4th Street

New York, NY 10012

(212) 824-2298

[www.huc.edu/museums](http://www.huc.edu/museums)

## Manhattan

## Herbert &amp; Eileen Bernard Museum of Judaica (Temple Emanu-El)

*Judaica exploring Jewish national identity, history, and material culture as well as the history of Temple Emanu-El*

One East 65th Street

New York, NY 10065

(212) 744-1400, ext. 259

[www.emanuelnyc.org/museum.php](http://www.emanuelnyc.org/museum.php)

## Hineni Heritage Center-Interactive Museum

*Multi-media museum in which music, photographs, words, and design combine to let the visitor experience the continuity of Judaism through the ages, as depicted in 3 themed rooms: the Jewish Way of Life, the Holocaust, and Israel*

232 West End Avenue

New York, NY 10023

(212) 496-1660

[www.hineni.org/museum.asp](http://www.hineni.org/museum.asp)

## Manhattan

## Kehila Kedosha Janina Synagogue and Museum

*History and customs of Kehila Kedosha Janina Synagogue, built in 1927 on New York City's Lower East Side by Romaniote Jews from Janina, Greece, and the story of this tiny and obscure Jewish community from their entry into Greece in the first century to their current life in America*

280 Broome Street

New York, NY 10002

(212) 431-1619

[www.kkjsm.org](http://www.kkjsm.org)

## Manhattan

## Leo Baeck Institute

*History and culture of German-speaking Jewry*

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 744-6400

[www.lbi.org](http://www.lbi.org)

## Manhattan

## Museum at Eldridge Street

*Located within the historic Eldridge Street Synagogue, displaying the culture, history, and traditions of Eastern European Jewish immigrants who settled in New York City's Lower East Side*

12 Eldridge Street

New York, NY 10002

(212) 219-0888

[www.eldridgestreet.org](http://www.eldridgestreet.org)

## Manhattan

## Tenement Museum

*America's immigrant history and experience, Jewish and non-Jewish, related through viewing restored apartments of past residents of New York City's Lower East Side from different time periods, including the restored apartment of the German-Jewish Gumpertz family*

103 Orchard Street

New York, NY 10002

(212) 982-8420

[www.tenement.org](http://www.tenement.org)

## Manhattan

## The Jewish Museum

*Collections comprise 27,000 items, ranging from archaeological artifacts to works by today's cutting-edge artists, exploring the essence of Jewish identity; permanent exhibition tells the story of the Jewish people through diverse works of art, antiques, and media*

1109 Fifth Avenue

New York, NY 10128

(212) 423-3200

[www.thejewishmuseum.org](http://www.thejewishmuseum.org)

## Manhattan

## The Laurie M. Tisch Gallery (The JCC in Manhattan)

*Multi-disciplinary exhibits that offer new perspectives on the rich history and values of the community*

The Samuel Priest Rose Building

334 Amsterdam Avenue

New York, NY 10023

(646) 505-5708

[www.jccmanhattan.org/the-laurie-m-tisch-gallery](http://www.jccmanhattan.org/the-laurie-m-tisch-gallery)

## Manhattan

## The Library of the Jewish Theological Seminary

*One of the greatest collections of Judaica in the world, including books, manuscripts, archival documents, recordings, and Jewish art, exploring the literary and cultural heritage of the Jewish people*

3080 Broadway

New York, NY 10027

(212) 678-8082

[www.jtsa.edu/The\\_Library/About.xml](http://www.jtsa.edu/The_Library/About.xml)

## Manhattan

## Yeshiva University Museum

*More than 8,000 artifacts depicting Jewish culture around the world and throughout history, and exhibits of emerging or contemporary artists working on Jewish themes*

Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 294-8330

[www.yumuseum.org](http://www.yumuseum.org)

## Manhattan

## YIVO Institute for Jewish Research

*History of 1,000 years of Jewish life throughout Eastern Europe, Germany, and Russia and its continuing influence in America, including largest collection of Yiddish-language materials in the world*

## Center for Jewish History

15 West 16th Street

New York, NY 10011

(212) 246-6080

[www.yivo.org](http://www.yivo.org)

## Nassau

## Elsie K. Rudin Judaica Museum (Temple Beth-El of Great Neck)

*Judaica artifacts, including a collection of antique Judaica used in family religious observances, and contemporary Judaica art, including one of the finest collections of Ilya Schor's work in the world*

5 Old Mill Road

Great Neck, NY 11023

(516) 487-0900

[www.tbegreatneck.org/aboutus/tbe/art\\_and\\_architecture/elsie\\_k\\_rudin\\_judaica\\_museum](http://www.tbegreatneck.org/aboutus/tbe/art_and_architecture/elsie_k_rudin_judaica_museum)

## Queens

## Bukharian Jewish Museum

*Collection of more than 3,000 artifacts that tells the 2,500-year history of the Bukharian Jews of Central Asia and paints an interactive picture of the life and culture of the region*

Jewish Institute of Queens/Queens Gymnasia

60-05 Woodhaven Boulevard

Elmhurst, NY 11373

(718) 897-4124/(718) 426-9369

[www.YouTube.com/watch?v=N8E0WdGV5D4](http://www.YouTube.com/watch?v=N8E0WdGV5D4)

## Suffolk

## Alan &amp; Helene Rosenberg Discovery Museum (Suffolk Y JCC)

*Hands-on museum where children and their families experience learning about Jewish life, history, values, traditions, and heroes as well as Israel and the Hebrew language*

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

[www.suffolkjcc.org/html/discoverymuseum.shtml](http://www.suffolkjcc.org/html/discoverymuseum.shtml)



**Suffolk**

George Kopp Jewish Military Hall of Heroes (Suffolk Y JCC)

*Contributions to the peace and freedom of the US of Jewish men and women who served in the US Armed Forces*

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

[www.suffolkjcc.org/html/georgekoppallofheroes.shtml](http://www.suffolkjcc.org/html/georgekoppallofheroes.shtml)

**Suffolk**

The National Jewish Sports Hall of Fame and Museum (Suffolk Y JCC)

*Plaques honoring Jewish individuals who have distinguished themselves in the field of sports, fostering Jewish identity through athletics*

74 Hauppauge Road

Commack, NY 11725

(631) 462-9800

[www.jewishsports.org/jewishsports/index.shtml](http://www.jewishsports.org/jewishsports/index.shtml)

**Westchester**

Gladys & Murray Goldstein Cultural Center (Temple Israel of New Rochelle)

*Judaic art, archaeological artifacts, contemporary Israeli art, commemorative photographs, and storied objects illustrating the Jewish people's contributions to art and culture*

1000 Pinebrook Boulevard

New Rochelle, NY 10804

(914) 235-1800

[www.tinr.org/community/committees/culturalcenter](http://www.tinr.org/community/committees/culturalcenter)

**Westchester**

Rabbi Irving and Marly Koslowe Judaica Gallery (Westchester Jewish Center)

*Revolving exhibitions of fine art, folk art, and photography that mirror the Jewish world, in microcosm*

175 Rockland Avenue

Mamaroneck, NY 10543

(914) 698-2960

[www.wjcenter.org/Our\\_Community/Committees/Judaica\\_Gallery](http://www.wjcenter.org/Our_Community/Committees/Judaica_Gallery)

**North Carolina****Durham**

Rosenzweig Gallery (Judea Reform Congregation)

*Jewish religious and creative arts and crafts, as well as original programs of Judaica, religious prints and books, and exhibits of highly acclaimed Israeli and regional artists*

1933 West Cornwallis Road

Durham, NC 27705

(919) 489-7062

[www.judeareform.org/aboutus/facilities](http://www.judeareform.org/aboutus/facilities)

**Raleigh**

Judaic Art Gallery of the North Carolina Museum of Art

*One of the finest collections of Jewish ceremonial art in the US, celebrating the spiritual life and ceremonies of the Jewish people*

2110 Blue Ridge Road

Raleigh, NC 27607

(919) 839-6262

[www.ncartmuseum.org/collection/judaic](http://www.ncartmuseum.org/collection/judaic)

Traveling Exhibits throughout North Carolina

Down Home Museum Exhibit at Jewish Heritage Foundation of North Carolina

*Traveling exhibition that tells the narrative of Jewish life in North Carolina*

Duke University

Trent Hall

Room 253

Durham, NC 27708

(919) 660-3504

[www.jhfn.org/programs/down-home-museum-exhibit](http://www.jhfn.org/programs/down-home-museum-exhibit)

**Ohio**

Cincinnati

Skirball Museum (Hebrew Union College-Jewish Institute of Religion, Cincinnati)

*Permanent exhibit of Jewish archaeological artifacts and Jewish ceremonial and ritual objects portraying the cultural, historical, and religious heritage of the Jewish people, including such themes as Torah study, American Judaism with emphasis on Cincinnati and HUC-JIR, the Holocaust, and modern Israel*

3101 Clifton Avenue

Cincinnati, OH 45220

(513) 281-6260

[www.huc.edu/museums](http://www.huc.edu/museums)

Cleveland

Maltz Museum of Jewish Heritage (The Museum of Diversity & Tolerance)

*History of the Jewish immigrant experience in Cleveland and the growth and evolution of Cleveland's Jewish community, focusing on tolerance and diversity; The Temple-Tifereth Israel Gallery features an important collection of Judaic art and artifacts; special exhibitions of national and international acclaim*

2929 Richmond Road

Beachwood, OH 44122

(216) 593-0575

[www.maltzmuseum.org](http://www.maltzmuseum.org)

**Cleveland****The Temple Museum of Religious Art (The Temple-Tifereth Israel)**

*One of the top three synagogue museums in North America and one of the oldest museums of Judaica in the US containing one of the country's most comprehensive collections of Judaica and Jewish art; Hanauer-Myers Memorial Gallery displays Holocaust wall hangings and biblical history wall hangings by artist Judith Weinshall Liberman*

University Circle at Silver Park

Cleveland, OH 44106

(216) 831-3233

[www.ttti.org](http://www.ttti.org)

**Oklahoma****Tulsa****The Sherwin Miller Museum of Jewish Art**

*Largest collection of Judaica in the American Southwest, including art and artifacts showing the history of the Jewish people from the pre-Canaanite era through the settling of the Jewish community in Tulsa and the Southwest, as well as a Holocaust exhibition containing objects donated by Oklahoma veterans who helped liberate the German concentration camps and artifacts brought to Oklahoma by Jewish refugees from Nazi Germany*

2021 East 71st Street

Tulsa, OK 74136

(918) 492-1818

[www.jewishmuseum.net](http://www.jewishmuseum.net)

**Oregon****Portland****Oregon Jewish Museum**

*The Pacific Northwest's only Jewish museum and largest collection of the documented and visual history of Oregon's Jews, examining the history of the Jewish experience in Oregon from 1850 to the present*

1953 Northwest Kearney Street

Portland, OR 97209

(503) 226-3600

[www.ojm.org](http://www.ojm.org)

**Pennsylvania****Philadelphia****Leon J. and Julia S. Obermayer Collection of Jewish Ritual Art (Congregation Rodeph Shalom)**

*More than 500 works of Jewish ceremonial art demonstrating the unique relationship between the Jews' quest for beauty in articles used in religious rites and art of the countries in which they lived*

615 North Broad Street

Philadelphia, PA 19123

(215) 627-6747

[www.rodephshalom.org/obermayer](http://www.rodephshalom.org/obermayer)

**Philadelphia**

National Museum of American Jewish History

*History of Jewish life in America depicted through original artifacts, telling moments, and state-of-the art interactive media, exploring the religious, social, political, and economic lives of American Jews*

101 South Independence Mall East

Philadelphia, PA 19106

(215) 923-3811

[www.nmajh.org](http://www.nmajh.org)

**Philadelphia**

Philadelphia Museum of Jewish Art (Congregation Rodeph Shalom)

*Contemporary art that illuminates the Jewish experience, including a permanent collection of important works by accomplished artists*

615 North Broad Street

Philadelphia, PA 19123

(215) 627-6747

[www.rodephshalom.org/pmja](http://www.rodephshalom.org/pmja)

**Philadelphia**

The Temple Judea Museum (Reform Congregation Keneseth Israel)

*More than 1,000 Judaica artifacts from around the world, including antiquities from ancient Israel, a comprehensive textile collection, ceremonial objects, books, paintings, prints, photographs, and a variety of ephemera, and special exhibitions*

8339 Old York Road

Elkins Park, PA 19027

(215) 887-8700

[www.kenesethisrael.org/mus.htm](http://www.kenesethisrael.org/mus.htm)

**Pittsburgh**

American Jewish Museum (JCC of Greater Pittsburgh)

*Contemporary Jewish art from throughout the country, traveling exhibitions from world-class museums, and progressive regional artists*

Squirrel Hill Facility

5738 Forbes Avenue

Pittsburgh, PA 15217

(412) 521-8010

[www.jccpgh.org/page/ajm](http://www.jccpgh.org/page/ajm)

**Rhode Island**

Newport

Touro Synagogue Foundation

*History of Touro Synagogue and the Jews of Newport, Rhode Island*

85 Touro Street

Newport, RI 02840

(401) 847-4794

[www.tourosynagogue.org](http://www.tourosynagogue.org)

**South Carolina**

Charleston

Kahal Kadosh Beth Elohim Museum

*History of the historic Kahal Kadosh Beth Elohim congregation in Charleston, South Carolina, the first Reform Jewish congregation in the US and now the fourth oldest Jewish congregation in the continental US, depicted through documents, photographs, ceremonial objects, and other memorabilia*

90 Hasell Street

Charleston, SC 29401

(843) 723-1090

[www.kkbe.org/index.php?page=archives](http://www.kkbe.org/index.php?page=archives)**Tennessee**

Memphis

Belz Museum of Asian &amp; Judaic Art

*Modern Judaica and contemporary Israeli art reflecting the artistic journey of some of Israel's most celebrated contemporary artists, including the largest displayed collection of Daniel Kafri's work outside of Israel*

119 South Main Street

Concourse Level

Memphis, TN 38103

(901) 523-2787

[www.belzmuseum.org](http://www.belzmuseum.org)**Texas**

Houston

The Mollie &amp; Louis Kaplan Judaica Museum of Congregation Beth Yeshurun

*Judaica depicting the history, religion, culture, and customs of the Jewish people*

4525 Beechnut Street

Houston, TX 77096

(713) 666-1881

[www.bethyeshurun.org/kaplanmuseum.php](http://www.bethyeshurun.org/kaplanmuseum.php)**Virginia**

Richmond

Beth Ahabah Museum and Archives (Congregation Beth Ahabah)

*Original documents and personal, sacred, and secular artifacts from the eighteenth to twenty-first centuries depicting the Richmond Jewish community and the significant roles Beth Ahabah congregation members played in building the city*

1109 West Franklin Street

Richmond, VA 23220

(804) 353-2668

[www.bethahabah.org/bama/index.htm](http://www.bethahabah.org/bama/index.htm)

**Tidewater****Jewish Museum & Cultural Center**

*Artifacts and exhibits that reflect the history of Virginia's Hampton Roads (Tidewater) Jewish community housed in the restored historic Chevra T'helim Synagogue, a rare surviving example of Eastern European Jewish Orthodoxy*

607 Effingham Street

Portsmouth, VA 23707

(757) 391-9266

[www.jewishmuseumportsmouth.org](http://www.jewishmuseumportsmouth.org)

**Wisconsin****Milwaukee****Jewish Museum Milwaukee**

*History and culture of the Jewish community of Milwaukee and southeastern Wisconsin*

1360 North Prospect Avenue

Milwaukee, WI 53202

(414) 390-5730

[www.jewishmuseummilwaukee.org/index.php](http://www.jewishmuseummilwaukee.org/index.php)

**Canada****British Columbia****Jewish Museum & Archives of British Columbia**

*History of the Jewish people in British Columbia*

Peretz Centre for Secular Jewish Culture

6184 Ash Street

Vancouver, BC, V5Z 3G9

(604) 257-5199

[www.jewishmuseum.ca](http://www.jewishmuseum.ca)

**Manitoba****Marion and Ed Vickar Jewish Museum of Western Canada**

*History of the Jewish people in Western Canada*

123 Doncaster Street, Suite C140

Winnipeg, MB, R3N 2B2

(204) 477-7460

[www.jhcwc.org/mevjm.php](http://www.jhcwc.org/mevjm.php)

**New Brunswick****Saint John Jewish Historical Museum**

*History of the Jewish community of Saint John, New Brunswick*

91 Leinster Street

Saint John, NB, E2L 1J2

(506) 633-1833

[www3.nbnet.nb.ca/sjjhm](http://www3.nbnet.nb.ca/sjjhm)

**Ontario**

Beth Tzedec Reuben and Helene Dennis Museum (Beth Tzedec Congregation)

*Fifth largest Judaica collection in North America with more than 1,800 artifacts representing Jewish art and history from ancient times to the present*

1700 Bathurst Street

Toronto, ON, M5P 3K3

(416) 781-3514

[www.beth-tzedec.org/contact-info.html](http://www.beth-tzedec.org/contact-info.html)

Jacob M. Lowy Collection—Incunabula, Hebraica & Judaica Exhibition

*Rare Hebraica and Judaica and Hebrew incunables*

Library and Archives Canada

395 Wellington Street

Ottawa, ON, K1A 0N4

(613) 995-7960

[www.collectionscanada.gc.ca/lowy-collection/index-e.html](http://www.collectionscanada.gc.ca/lowy-collection/index-e.html)

Koffler Centre of the Arts

*A Jewish cultural institution with a broad mandate to serve all, and to present a wide range of artistic programs through a global lens in a specifically Canadian context. The Koffler's mission is to bring people together through arts and culture to create a more civil and global society. Our unique mix examines the arts across different disciplines and cultures in a way that strengthens identity while encouraging an appreciation of difference.*

4588 Bathurst Street

Toronto, ON, M2R 1W6

(416) 638-1881

[www.kofflerarts.org](http://www.kofflerarts.org)

The Morris and Sally Justein Jewish Heritage Museum

*Collection of Judaic artifacts*

Baycrest

3560 Bathurst Street

Toronto, ON, M6A 2E1

(416) 785-2500, ext. 2802

[www.baycrest.org/culture-arts-innovation-15.php](http://www.baycrest.org/culture-arts-innovation-15.php)

The Rare Book Collection

*One of largest collections of rare Canadiana in the world*

Library and Archives Canada

395 Wellington Street

Ottawa, ON, K1A 0N4

(866) 578-7777

[www.collectionscanada.gc.ca/rare-books/index-e.html](http://www.collectionscanada.gc.ca/rare-books/index-e.html)

## Quebec

Aron Museum (Temple Emanu-El-Beth Sholom)

*Canada's first museum of Jewish ceremonial art objects and one of the most important collections of Judaica in Canada, containing over 300 examples of ceremonial art from around the world*

4100 Sherbrooke Street West

Westmount, QC, H3Z 1A5

(514) 937-3575

[www.templemontreal.ca/about-us/museum-and-gallery](http://www.templemontreal.ca/about-us/museum-and-gallery)

The Edward Bronfman Museum (Congregation Shaar Hashomayim)

*Permanent exhibit reflects the rituals of Jewish life, including ceremonial objects that are an integral part of the Jewish life cycle and ornaments of the Torah*

450 Kensington Avenue

Westmount, QC, H3Y 3A2

(514) 937-9471

[www.shaarhashomayim.org/index.php?option=com\\_content&task=view&id=147](http://www.shaarhashomayim.org/index.php?option=com_content&task=view&id=147)

## Online/Virtual Museums

### *United States*

#### **American Jewish Heroes & Heroines**

*Twelve online exhibits with more than 450 articles documenting the contributions and sacrifices that American Jews have made to help make the US a leader in the world*

[www.fau.edu/library/depts/judaica9.htm](http://www.fau.edu/library/depts/judaica9.htm)

#### **Jewish-American Hall of Fame**

*Virtual tour through 500 years of Jewish-American history, featuring people, places, and events that are recognized by the Jewish-American Hall of Fame and have significantly influenced future generations, illustrated by the commemorative medals issued*

[www.amuseum.org/jahf](http://www.amuseum.org/jahf)

#### **Jewish Heritage Foundation of North Carolina**

*Dedicated to preserving, sharing and celebrating Jewish culture and artistry. The Foundation collects, preserves and presents the history of Jews in North Carolina; collects and redistributes Jewish ritual objects; preserves Jewish historical sites; and operates the Rosenzweig Gallery at Judea Reform Congregation as a venue for Jewish art*

[www.jhfunc.org](http://www.jhfunc.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](http://www.jmaw.org)

**Jewish Women's Archive**

*Most extensive collection of material anywhere on American Jewish women*

[www.jwa.org](http://www.jwa.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](http://www.museumoffamilyhistory.com)

**Virtual Museum North American Volunteers in Israel's War of Independence**

*Relates the history and most of the names of the approximately 1,500 American and Canadian men and women, including Jews and Christians, who risked their lives in the service of the Jewish people from 1946 to 1949, serving on the ships to smuggle Holocaust survivors through the British blockade into Palestine or as volunteers with the Israeli armed forces*

[www.israelvets.com](http://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](http://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](http://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](http://www.imjm.ca)

**Jewish Canadian Military Museum**

*History and contributions of Jews in the Canadian Armed Forces*

[www.jcmm.ca](http://www.jcmm.ca)

# Chapter 14

## Holocaust Museums, Memorials, and Monuments

Ira Sheskin and Arnold Dashefsky

### 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](http://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](http://www.waymarking.com/waymarks/WMBQF1_Holocaust_Memorial_Beth_El_Cemetery)

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University of Connecticut, Storrs, CT, USA  
e-mail: [arnold.dashefsky@uconn.edu](mailto:arnold.dashefsky@uconn.edu)

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](http://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](http://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](http://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](http://www.touchwind.blogspot.com/2009/11/tucson-jewish-community-center.html)

### **California**

East Bay (Oakland)  
Holocaust Memorial  
Beth Jacob Congregation  
3778 Park Boulevard  
Oakland, CA 94610  
(510) 482-1147  
[www.bethjacoboakland.org/facilities.htm](http://www.bethjacoboakland.org/facilities.htm)

East Bay (Oakland)  
Holocaust Memorial  
Temple Sinai  
2808 Summit Street  
Oakland, CA 94609  
(510) 451-3263  
[www.chgs.umn.edu/museum/memorials/boiger](http://www.chgs.umn.edu/museum/memorials/boiger)

Los Angeles  
Chiune Sugihara Memorial, Hero of the Holocaust  
South Central Ave and East 3rd Street in Little Tokyo  
(1 block from Japanese American National Museum)  
Los Angeles, CA 90013  
[www.publicartinla.com/Downtown/Little\\_Tokyo/sugihara.html](http://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](http://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](http://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](http://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](http://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](http://www.waymarking.com/waymarks/WM7FV5_Never_Again_Holocaust_Memorial_Los_Gatos_CA)

Los Angeles

The Grove of the Righteous Rescuers  
Mount Sinai Memorial Park-Simi Valley

6150 Mount Sinai Drive

Simi Valley, CA 93063

(800) 600-0076

[www.jewishjournal.com/nation/article/righteous\\_rescuers\\_honored\\_20010518](http://www.jewishjournal.com/nation/article/righteous_rescuers_honored_20010518)

Los Angeles

The Museum of Tolerance

Simon Wiesenthal Plaza

9786 West Pico Boulevard

Los Angeles, CA 90035

(310) 553-8403

[www.museumoftolerance.com](http://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](http://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](http://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.sonoma.edu/holocaust/grove); [www.waymarking.com/waymarks/WMAR4K\\_Martin\\_Luther\\_King\\_Jr\\_Erna\\_and\\_Arthur\\_Salm\\_Holocaust\\_and\\_Genocide\\_Memorial\\_Grove\\_Rohnert\\_Park\\_CA](http://www.waymarking.com/waymarks/WMAR4K_Martin_Luther_King_Jr_Erna_and_Arthur_Salm_Holocaust_and_Genocide_Memorial_Grove_Rohnert_Park_CA)

San Francisco  
The Holocaust Memorial at Legion of Honor  
Lincoln Park  
34th Avenue and Clement Street  
San Francisco, CA 94121  
[www.flickr.com/photos/wallyg/6971049189](http://www.flickr.com/photos/wallyg/6971049189)

San Francisco  
Wallenberg Lives-Holocaust Memorial to Raoul Wallenberg  
Menlo Park Civic Center  
Laurel Street  
Menlo Park, CA 94025  
[www.waymarking.com/waymarks/WM58G0\\_Wallenberg\\_Lives\\_Menlo\\_Park\\_California](http://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](http://www.jewishsantabarbara.org)

## **Colorado**

Denver  
Babi Yar Park  
10269-10461 East Yale Avenue  
Denver, CO 80231  
(303) 749-5019/(303) 394-9993  
[www.mizelmuseum.org/honor-3/babiyarpark](http://www.mizelmuseum.org/honor-3/babiyarpark)

Denver  
Holocaust Memorial Social Action Site  
University of Denver  
2306 East Evans Avenue (west of Margery Reed Hall)  
Denver, CO 80208  
(303) 871-3020  
[www.du.edu/cjs/HMSAS.html](http://www.du.edu/cjs/HMSAS.html)

Pueblo  
Holocaust Memorial  
Mineral Palace Park  
Pueblo, CO 81003  
[www.digitaldu.coalliance.org/fedora/repository/codu:60366](http://www.digitaldu.coalliance.org/fedora/repository/codu:60366)

**Connecticut**

New Haven

The New Haven Memorial Tribute to the Six Million  
Edgewood Park (corner of Whalley and West Park Avenues)

New Haven, CT 06515

(203) 946-8028

[www.ctmonuments.net/2010/03/holocaust-memorial-new-haven](http://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](http://www.waymarking.com/waymarks/WMD6WJ_Holocaust_Memorial_West_Hartford_CT)

**Delaware**

Wilmington

Children's Memorial

Garden of the Righteous Gentiles

Bernard and Ruth Siegel Jewish Community Center

101 Garden of Eden Road

Wilmington, DE 19803

(302) 478-5660

[www.shalomdelaware.org/page.aspx?id=220293](http://www.shalomdelaware.org/page.aspx?id=220293)

Wilmington

Holocaust Memorial

Freedom Plaza

Wilmington, DE 19801

[www.elbertweinberg.com/pub\\_wilmington.html](http://www.elbertweinberg.com/pub_wilmington.html)

**District of Columbia**

Holocaust Memorial

Judean Memorial Gardens

16225 Batchellors Forest Road (corner of Georgia Avenue and Batchellors Forest)

Olney, MD 20832

(301) 384-1000

[www.judeangardens.com](http://www.judeangardens.com)



United States Holocaust Memorial Museum  
100 Raoul Wallenberg Place SW  
Washington, DC 20024  
(202) 488-0400  
[www.ushmm.org](http://www.ushmm.org)

### **Florida**

Broward  
Holocaust Documentation and Education Center  
2031 Harrison Street  
Hollywood, FL 33020  
(954) 929-5690  
[www.hdec.org](http://www.hdec.org)

Broward  
Holocaust Memorial  
Chabad Lubavitch of Fort Lauderdale  
3500 North Ocean Boulevard  
Fort Lauderdale, FL 33308  
(954) 568-1190  
[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

Broward  
Holocaust Memorial  
Young Israel of Deerfield Beach  
202 Century Boulevard  
Deerfield Beach, FL 33442  
(954) 571-3904  
[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

Broward  
Holocaust Memorial  
David Posnack Jewish Community Center  
5850 South Pine Island Road  
Davie, FL 33328  
(954) 434-0499, ext. 368  
[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

Broward  
Mania Nudel Holocaust Learning Center  
David Posnack Jewish Community Center  
5850 South Pine Island Road  
Davie, FL 33328  
(954) 434-0499, ext. 314  
[www.dpjcc.org/index.php?submenu=HLC&src=gendocs&ref=Holocaust%20Learning%20Center&category=About](http://www.dpjcc.org/index.php?submenu=HLC&src=gendocs&ref=Holocaust%20Learning%20Center&category=About)

## Gainesville

Gainesville Holocaust Memorial

B'nai Israel Cemetery

Corner of Williston Road and Southeast First Avenue

Gainesville, FL 32605

(352) 376-1508

[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

## Miami

Holocaust Memorial of the Greater Miami Jewish Federation

1933–1945 Meridian Avenue

Miami Beach, FL 33139

(305) 538–1663

[www.holocaustmmb.org](http://www.holocaustmmb.org)

## Naples

The Holocaust Museum &amp; Education Center of Southwest Florida

4760 Tamiami Trail North, Suite 7

Naples, FL 34103

(239) 263–9200

[www.holocaustmuseumsfwl.org](http://www.holocaustmuseumsfwl.org)

## Orlando

Holocaust Memorial Resource &amp; Education Center of Florida

851 North Maitland Avenue

Maitland, FL 32751

(407) 628–0555

[www.holocaustedu.org](http://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.templeansheishalom.org/holocaustmemorial.html); [www.jewish-american-society-for-historic-preservation.org/americanholocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/americanholocaustmem.html)

## South Palm Beach

Holocaust Memorial Garden

Congregation Torah Ohr at Century Village of Boca Raton

19146 Lyons Road

Boca Raton, FL 33434

(561) 479-4049

[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

South Palm Beach  
K.A.D.I.S.H. Holocaust Memorial  
Boca Raton Synagogue  
7900 Montoya Circle  
Boca Raton, FL 33433  
(561) 394-0394  
[www.brsonline.org/community/kaddish](http://www.brsonline.org/community/kaddish)

St. Petersburg  
Florida Holocaust Museum  
55 Fifth Street South  
St. Petersburg, FL 33701  
(727) 820-0100  
[www.fholocaustmuseum.org](http://www.fholocaustmuseum.org)

St. Petersburg  
Holocaust Memorial  
Temple B'Nai Israel  
1685 South Belcher Road  
Clearwater, FL 33764  
(727) 531-5829  
[www.facebook.com/TBIClearwater](http://www.facebook.com/TBIClearwater)

West Palm Beach  
Holocaust Memorial  
Palm Beach Memorial Gardens  
3691 Seacrest Boulevard  
Lantana, FL 33462  
(561) 586-1237  
[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

West Palm Beach  
Holocaust Memorial Garden  
Temple Beth El  
2815 North Flagler Drive  
West Palm Beach, FL 33407  
(561) 833-0339  
[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

West Palm Beach  
Memorial Garden  
Temple Shaare Shalom  
9085 Hagen Ranch Road  
Boynton Beach, FL 33472  
(561) 364-9054  
[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

**Georgia**

Atlanta

Besser Holocaust Memorial Garden

Marcus Jewish Community Center of Atlanta

Zaban Park

5342 Tilly Mill Road

Dunwoody, GA 30338

(678) 812-4000

[www.atlantajcc.org/interior-pages/jewish-life-and-learning-besser-memorial-garden](http://www.atlantajcc.org/interior-pages/jewish-life-and-learning-besser-memorial-garden)

Atlanta

Memorial to the Six Million

Greenwood Cemetery

1173 Cascade Circle SW

Atlanta, GA 30311

(404) 753-2128

[www.waymarking.com/waymarks/WME6PG\\_Memorial\\_to\\_the\\_Six\\_Million\\_Atlanta\\_GA](http://www.waymarking.com/waymarks/WME6PG_Memorial_to_the_Six_Million_Atlanta_GA)

Atlanta

Museum of History and Holocaust Education

Kennesaw State University

KSU Center

333 Busbee Drive

Kennesaw, GA 30144

(678) 797-2083

[www.kennesaw.edu/historymuseum](http://www.kennesaw.edu/historymuseum)

Atlanta

The Breman Jewish Heritage &amp; Holocaust Museum

1440 Spring Street NW

Atlanta, GA 30309

(678) 222-3700

[www.thebreman.org](http://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](http://www.vanishingsouthgeorgia.com/2008/06/08/jewish-monument-evergreen-cemetery)

**Idaho**

Boise

Anne Frank Human Rights Memorial

Idaho Human Rights Education Center

777 South 8th Street

Boise, ID 83702

(208) 345-0304

[www.idaho-humanrights.org/](http://www.idaho-humanrights.org/)**Illinois**

Chicago

Bernard and Rochelle Zell Holocaust Memorial

Spertus Institute for Jewish Learning and Leadership

610 South Michigan Avenue

Chicago, IL 60605

(312) 322-1747

[www.tmexhibits.com/portfolio/zell.html](http://www.tmexhibits.com/portfolio/zell.html)

Chicago

Holocaust Memorial

Shalom Memorial Park

1700 West Rand Road

Arlington Heights, IL 60004

(847) 255-3520

[www.shalom2.com/about-us/our-cemetery](http://www.shalom2.com/about-us/our-cemetery)

Chicago

Holocaust Monument

Village Green

Oakton Street (between Skokie Village Hall and Skokie Public Library)

Skokie, IL 60077

[www.skokie.org/downtown/art.cfm](http://www.skokie.org/downtown/art.cfm)

Chicago

Illinois Holocaust Museum &amp; Education Center

9603 Woods Drive

Skokie, IL 60077

(847) 967-4800

[www.ilholocaustmuseum.org](http://www.ilholocaustmuseum.org)**Indiana**

Indianapolis

Albert and Sara Reuben Holocaust Memorial Garden

Jewish Community Campus

6701 Hoover Road

Indianapolis, IN 46260

(317) 255-3124/(317) 251-9467

[www.ratioarchitects.com/assets/uploads/JCC\\_Memorial.pdf](http://www.ratioarchitects.com/assets/uploads/JCC_Memorial.pdf)

Terra Haute  
CANDLES Holocaust Museum and Education Center  
1532 South Third Street  
Terre Haute, IN 47802  
(812) 234-7881  
[www.candleholocaustmuseum.org](http://www.candleholocaustmuseum.org)

### **Kansas**

Kansas City  
Holocaust Memorial  
Jewish Community Center of Greater Kansas City  
5801 West 115th Street  
Overland Park, KS 6621  
(913) 327-8000  
[www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html](http://www.jewish-american-society-for-historic-preservation.org/american-holocaustmem.html)

### **Louisiana**

New Orleans  
New Orleans Holocaust Memorial  
Woldenberg Park (at Canal Street, adjacent to the Aquarium of the Americas)  
New Orleans, LA 70130  
[www.holocaustmemorial.us](http://www.holocaustmemorial.us)

### **Maine**

Augusta  
Holocaust & Human Rights Center of Maine  
University of Maine at Augusta  
Michael Klahr Center  
46 University Drive  
Augusta, ME 04330  
(207) 621-3530  
[www.hhrc.uma.edu](http://www.hhrc.uma.edu)

### **Maryland**

Baltimore  
Baltimore Holocaust Memorial  
Lombard and Gay Streets (adjacent to Baltimore City Community College)  
Baltimore, MD  
(410) 542-4850  
[www.josephsheppard.com/Holocaust/NewMemorial.htm](http://www.josephsheppard.com/Holocaust/NewMemorial.htm)

Washington

Holocaust Memorial

Judean Memorial Gardens

16225 Batchellors Forest Road (corner of Georgia Avenue and Batchellors Forest)

Olney, MD 20832

(301) 384-1000

[www.judeangardens.com](http://www.judeangardens.com)

### **Massachusetts**

Boston

New England Holocaust Memorial

98 Union Street

Boston, MA 02129

(617) 457-8755

[www.nehm.org/intro.html](http://www.nehm.org/intro.html)

Boston

Sugihara Memorial Garden

Temple Emeth

194 Grove Street

Chestnut Hill, MA 02467

(617) 469-9400

[www.templemeth.org](http://www.templemeth.org)

Groton

Million Penny Project Memorial

Groton-Dunstable Regional Middle School

344 Main Street

Groton, MA 01450

(978) 448-6155

[www.penny-project.org/index.html](http://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

[www.buttonwoodpark.org/wp-content/uploads/friends-brochure.pdf](http://www.buttonwoodpark.org/wp-content/uploads/friends-brochure.pdf)

**Michigan**

Detroit

Holocaust Memorial

Oakview Cemetery

1032 North Main Street

Royal Oak, MI 48067

(248) 541-0139

[www.waymarking.com/waymarks/WM6KV6\\_Holocaust\\_Memorial\\_Oakview\\_Cemetery\\_Royal\\_Oak\\_MI](http://www.waymarking.com/waymarks/WM6KV6_Holocaust_Memorial_Oakview_Cemetery_Royal_Oak_MI)

Detroit

Holocaust Memorial

Workmen's Cemetery

33550 South Gratiot Avenue

Clinton Township, MI 48035

(586) 791-2297

[www.waymarking.com/waymarks/WM54YP\\_Holocaust\\_Memorial\\_Workmens\\_Cemetery\\_Clinton\\_Township\\_Michigan](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](http://www.holocaustcenter.org)

**Missouri**

St. Louis

Holocaust Museum & Learning Center

12 Millstone Campus Drive

St. Louis, MO 63146

(314) 432-0020

[www.hmlc.org](http://www.hmlc.org)

**Nebraska**

Lincoln

Nebraska Holocaust Memorial

Wyuka Cemetery

3600 O Street

Lincoln, NE 68510

(402) 474-3600

[www.holocausteducationfund.org/NE-Holocaust-Memorial.html](http://www.holocausteducationfund.org/NE-Holocaust-Memorial.html)



Omaha  
Institute for Holocaust Education  
Jewish Community Center of Omaha  
Pennie Z. Davis Gallery for Holocaust Education  
333 South 132nd Street  
Omaha, NE 68154  
(402) 334-6575  
[www.ihene.org/exhibitions](http://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](http://www.bethsholomlv.org/give/remembrance-garden)

**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](http://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](http://www.nj.com/news/local/index.ssf/2010/05/neighbors_upset_about_verona_s.html)

Greater MetroWest  
Holocaust Remembrance Garden  
Brookside Place School  
700 Brookside Place  
Cranford, NJ 07016  
(908) 709-6244  
[www.cranfordschools.org/bps/garden.htm](http://www.cranfordschools.org/bps/garden.htm)

Jersey City  
Liberation Monument  
Liberty State Park  
Morris Pesin Drive (South Overlook Field)  
Jersey City, NJ 07305  
(201) 915-3440  
[www.libertystatepark.com/liberation\\_monument\\_photos.htm](http://www.libertystatepark.com/liberation_monument_photos.htm)

Northern New Jersey  
Gan Hazikaron, The Avrum and Yocheved Holocaust Memorial Garden  
Kaplen Jewish Community Center on the Palisades  
411 East Clinton Avenue  
Tenafly, NJ 07670  
(201) 569-7900  
[www.state.nj.us/education/holocaust/stawards/031513Oster.pdf](http://www.state.nj.us/education/holocaust/stawards/031513Oster.pdf)

Southern New Jersey  
Goodwin Holocaust Museum and Education Center of the Delaware Valley  
Betty and Milton Katz Jewish Community Center  
1301 Springdale Road  
Cherry Hill, NJ 08003  
(856) 751-9500, ext. 1249  
[www.jewishsouthjersey.org/page.aspx?id=183109](http://www.jewishsouthjersey.org/page.aspx?id=183109)

Southern New Jersey  
Holocaust Memorial  
Cooper River Park—Memorial Grove  
203-299 North Park Boulevard  
Cherry Hill, NJ 08002  
(856) 216-2117  
[www.waymarking.com/waymarks/WM4EK6\\_Holocaust\\_Memorial\\_Memorial\\_Grove\\_Cherry\\_Hill\\_NJ](http://www.waymarking.com/waymarks/WM4EK6_Holocaust_Memorial_Memorial_Grove_Cherry_Hill_NJ)

Vineland  
Wall of Remembrance  
Alliance Cemetery  
970 Gershall Avenue  
Norma, NJ 08347  
(856) 696-1520  
[www.jewishcumberland.org/page.aspx?id=205050](http://www.jewishcumberland.org/page.aspx?id=205050)

**New Mexico**  
Albuquerque  
Holocaust & Intolerance Museum of New Mexico  
616 Central Avenue SW  
Albuquerque, NM 87102  
(505) 247-0606  
[www.nmholocaustmuseum.org](http://www.nmholocaustmuseum.org)

## Albuquerque

The Holocaust Memorial

One Civic Plaza NW

Albuquerque, NM 87102

[www.waymarking.com/waymarks/WM5JJ6\\_The\\_Holocaust\\_Memorial\\_Albuquerque\\_NM](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.112072211417.127037.112065161417&type=3](http://www.facebook.com/media/set/?set=a.112072211417.127037.112065161417&type=3)

Buffalo

Holocaust Memorial

Temple Beth Tzedek

621 Getzville Road

Amherst, NY 14226

(716) 838-3232

[www.btzbuffalo.org/index.php?option=com\\_content&view=section&id=59&Itemid=152](http://www.btzbuffalo.org/index.php?option=com_content&view=section&id=59&Itemid=152)

Buffalo

Holocaust Memorial Sculpture

Jewish Community Center of Greater Buffalo

Benderson Family Building

2640 North Forest Road

Getzville, NY 14068

(716) 688-4033

[www.holocaustcenterbuff.com/about\\_us.htm](http://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](http://www.cornellplantations.org/our-gardens/arboretum/goldsworthy)

Rockland County

Holocaust Museum &amp; Study Center

17 South Madison Avenue

Spring Valley, NY 10977

(845) 356-2700

[www.holocauststudies.org](http://www.holocauststudies.org)

**New York Metropolitan Area**

Bronx

The Holocaust Museum &amp; Study Center of the Bronx High School of Science

75 West 205th Street

Bronx, NY 10468

(718) 367-5252

[www.bxscience.edu/holocaust/Holocaust.htm](http://www.bxscience.edu/holocaust/Holocaust.htm)

Brooklyn

Holocaust Memorial Park

Emmons Avenue and Shore Boulevard

Brooklyn, NY 11235

(718) 743-3636

[www.thmc.org](http://www.thmc.org)

Manhattan

Anne Frank Center USA

44 Park Place

New York, NY 10007

(212) 431-7993

[www.annefrank.com](http://www.annefrank.com)

Manhattan

Holocaust Memorial

Park Avenue Synagogue

50 East 87th Street

New York, NY 10128

(212) 369-2600

[www.en.tracesofwar.com/article/11151/Holocaust-Memorial-Park-Avenue-Synagogue.htm](http://www.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](http://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.courts.state.ny.us/courts/ad1/centennial/memorial.shtml); [www.nyc.gov/html/dcla/html/panyc/feigenbaum.shtml](http://www.nyc.gov/html/dcla/html/panyc/feigenbaum.shtml)

## Manhattan

## Monument of the Holocaust

Hebrew Union College-Jewish Institute of Religion Museum

The Brookdale Center

One West 4th Street

New York, NY 10012

(212) 824-2205

[www.huc.edu](http://www.huc.edu)

## Manhattan

Museum of Jewish Heritage-A Living Memorial to the Holocaust

Edmond J. Safra Plaza

36 Battery Place

New York, NY 10280

(646) 437-4202

[www.mjhnyc.org](http://www.mjhnyc.org)

## Manhattan

Museum of Tolerance New York

226 East 42nd Street

New York, NY 10017

(212) 697-1180

[www.museumoftolerancenewyork.com](http://www.museumoftolerancenewyork.com)

## Nassau County

Holocaust Memorial &amp; Tolerance Center of Nassau County

100 Crescent Beach Road

Glen Cove, NY 11542

(516) 571-8040

[www.holocaust-nassau.org/museum](http://www.holocaust-nassau.org/museum)

## Nassau County

Holocaust Memorial Garden

The Jericho Jewish Center

430 North Broadway

Jericho, NY 11753

(516) 938-2540

[www.jerichojc.com](http://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/neverforget.html](http://www.temple-judea.com/neverforget.html)

**Queens**

The Harriet and Kenneth Kupferberg Holocaust Resource Center and Archives  
Queensborough Community College

222-05 56th Avenue

Bayside, NY 11364

(718) 281-5770

[www.qcc.cuny.edu/khrca](http://www.qcc.cuny.edu/khrca)

**Suffolk County**

Anne Frank Memorial Garden

Arboretum Park (Threepence and Wilmington Drives)

Melville, NY 11747

(631) 351-3000

[www.huntington.patch.com/articles/anne-frank-memorial-garden-unveiled](http://www.huntington.patch.com/articles/anne-frank-memorial-garden-unveiled)

**Suffolk County**

Suffolk Center on the Holocaust, Diversity & Human Understanding

Suffolk County Community College, Ammerman Campus

Huntington Library-Second Floor

533 College Road

Selden, NY 11784

(631) 451-4700

[www.chdhu.org/index.asp](http://www.chdhu.org/index.asp)

**Westchester**

Garden of Remembrance

Michaelian Office Building

148 Martine Avenue

White Plains, NY 10601

(914) 696-0738

[www.holocausteducationctr.org](http://www.holocausteducationctr.org)

**North Carolina**

Margaret & Lou Schwartz Butterfly Garden Holocaust Memorial

Sandra and Leon Levine Jewish Community Center

5007 Providence Road

Charlotte, NC 28226

(704) 366-5007

[www.charlottejcc.org/webpage-directory/butterfly-project/butterfly-project](http://www.charlottejcc.org/webpage-directory/butterfly-project/butterfly-project)

**Ohio**

Akron

Holocaust Memorial

Workmen's Circle Cemetery

(south side of Swartz Road just east of junction with Glenmount Avenue)

Akron, OH 44320

[www.acorn.net/gen/workmenscirclecem.html](http://www.acorn.net/gen/workmenscirclecem.html)

## Cincinnati

The Center for Holocaust Humanity Education

Rockwern Academy

8401 Montgomery Road

Cincinnati, OH 45236

(513) 487-3055

[www.holocaustandhumanity.org](http://www.holocaustandhumanity.org)

## Cleveland

Cleveland Holocaust Memorial

Zion Memorial Park

5461 Northfield Road

Cleveland, OH 44146

(216) 662-4260

[www.clevelandjewishhistory.net/ins/holocaust-memorial.html](http://www.clevelandjewishhistory.net/ins/holocaust-memorial.html)

## Columbus

City of Columbus Holocaust Memorial: Celebration of Life

Battelle Riverfront Park (next to City Hall)

25 Marconi Boulevard

Columbus, OH 43215

(614) 645-3350

[www.docstoc.com/docs/127346004/HOLOCAUST\\_EDUCATION\\_RESOURCES\\_IN\\_OHIO](http://www.docstoc.com/docs/127346004/HOLOCAUST_EDUCATION_RESOURCES_IN_OHIO)

## Columbus

Holocaust Memorial Statue: To Life

Ohio Governor's Residence and Heritage Garden

358 North Parkview Avenue

Columbus, OH 43209

(614) 644-7644

[www.en.wikipedia.org/wiki/File:To\\_Life.jpg](http://www.en.wikipedia.org/wiki/File:To_Life.jpg)

## Columbus

“Zahor” Holocaust Memorial

Agudas Achim Synagogue

2467 East Broad Street

Columbus, OH 43209

(614) 237-2747

[www.twitpic.com/7fjaq1](http://www.twitpic.com/7fjaq1)

## Youngstown

Holocaust Memorial Statue

Jewish Community Center of Youngstown

505 Gypsy Lane

Youngstown, OH 44504

(330) 746-3251

[www.flickr.com/photos/68929290@N05/sets/72157629606975377/detail](http://www.flickr.com/photos/68929290@N05/sets/72157629606975377/detail)

**Oregon**

Portland

Oregon Holocaust Memorial

Washington Park, (near east entrance by Washington Way)

Portland, OR 97205

[www.ohronline.org/memorial](http://www.ohronline.org/memorial)**Pennsylvania**

Harrisburg

Holocaust Memorial for the Commonwealth of Pennsylvania

Riverfront Park

Front and Sayford Streets

Harrisburg, PA 17101

(717) 236-9555

[www.jewishharrisburg.org/page.aspx?id=118776](http://www.jewishharrisburg.org/page.aspx?id=118776)

Lehigh Valley

Holocaust Memorial

Temple Covenant of Peace

1451 Northampton Street

Easton, PA 18042

(610) 253-2031

[www.tcopeace.org/aboutus/history](http://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](http://www.holocaustawarenessmuseum.org)

Philadelphia

Monument to the Six Million Jewish Martyrs

16th and Arch Streets (on Benjamin Franklin Parkway)

Philadelphia, PA 19103

(215) 832-0536

[www.holocaust-ed-phila.org/members/remembrancel.html](http://www.holocaust-ed-phila.org/members/remembrancel.html)

Pittsburgh

Holocaust Memorial Garden

Temple Emanuel of South Hills

1250 Bower Hill Road

(At Covenant Drive)

Mt. Lebanon, PA 15243

(412) 279-7600

[www.templemanuelpgh.org/community/photos/garden](http://www.templemanuelpgh.org/community/photos/garden)



**Pittsburgh**

Holocaust Memorial Garden

Temple Ohav Shalom

8400 Thompson Run Road

Allison Park, PA 15101

(412) 369-0900

[www.templeohavshalom.org/about-temple-ohav-shalom/holocaust-memorial-garden](http://www.templeohavshalom.org/about-temple-ohav-shalom/holocaust-memorial-garden)**Pittsburgh**

Holocaust Monument

New Light Cemetery

750 Soose Road

Pittsburgh, PA 15209

(412) 821-2885

[www.cylex-usa.com/company/new-light-cemetery-8486990.html](http://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](http://www.yorkjcc.org/page.asp?id=41)**Rhode Island**

Providence

The Holocaust Education and Resource Center of Rhode Island Memorial Garden

401 Elmgrove Avenue

Providence, RI 02906

(401) 452-7860

[www.hercrri.org/garden.html](http://www.hercrri.org/garden.html)**South Carolina**

Charleston

Charleston Holocaust Memorial

Marion Square

Calhoun and Meeting Streets

Charleston, SC 29402

[www.designworkslc.com/pdf/holocaust\\_memorial.pdf](http://www.designworkslc.com/pdf/holocaust_memorial.pdf)**Columbia**

Columbia Holocaust Memorial Monument

Memorial Park

Hampton and Gadsden Streets

Columbia, SC 29201

[www.columbiaholocausteducation.org/memorial.php](http://www.columbiaholocausteducation.org/memorial.php)

Florence  
Holocaust Memorial  
Beth Israel Congregation  
316 Park Avenue  
Florence, SC 29501  
(843) 669-9724  
[www.sc001.urj.net/memorial.html](http://www.sc001.urj.net/memorial.html)

### **Tennessee**

Chattanooga  
Children's Holocaust Memorial  
Whitwell Middle School  
1 Butterfly Lane  
Whitwell, TN 37397  
(423) 658-5631  
[www.whitwellmiddleschool.org/?PageName=bc&n=69259](http://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](http://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](http://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](http://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](http://www.dallasholocaustmuseum.org)

**El Paso**

El Paso Holocaust Museum  
715 North Oregon Street  
El Paso, TX 79902  
(915) 351-0048  
[www.elpasoholocaustmuseum.org](http://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](http://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](http://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](http://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.slcc.org/price-family-holocaust-memorial-garden](http://www.slcc.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](http://www.emeksholomcemeteryrichmond.org)

Richmond  
Virginia Holocaust Museum  
2000 East Cary Street  
Richmond, VA 23223  
(804) 257-5400  
[www.va-holocaust.com](http://www.va-holocaust.com)

### **Washington**

Seattle  
Holocaust Memorial  
Samuel and Althea Stroum JCC of Greater Seattle  
Mercer Island Campus  
3801 East Mercer Way  
Mercer Island, WA 98040  
(206) 232-7115  
[www.wsherc.org/teaching/commemoration/names.aspx](http://www.wsherc.org/teaching/commemoration/names.aspx)

Seattle  
Replica of Rhodes Holocaust Memorial  
Congregation Ezra Bessaroth  
5217 South Brandon Street  
Seattle, WA 98118  
(206) 722-5500  
[www.rhodesjewishmuseum.org/rhodesli-diaspora-news/seattle](http://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](http://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](http://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](http://www.waymarking.com/waymarks/WMBZCT_Calgary_JCC_Holocaust_Memorial_Calgary_Alberta)

Edmonton

Holocaust Memorial

10800 97th Avenue (southeast corner of the grounds of the Edmonton Legislature)

Edmonton, AB T5K 2B6

(780) 427-7362

[www.waymarking.com/waymarks/WM5JZF\\_Holocaust\\_Memorial\\_Edmonton\\_Alberta](http://www.waymarking.com/waymarks/WM5JZF_Holocaust_Memorial_Edmonton_Alberta)

### **British Columbia**

Vancouver

Schara Tzedek Cemetery

2345 Marine Drive

New Westminster, BC, V3M 6R8

(604) 522-1754

[www.jewishmuseum.ca/node/922](http://www.jewishmuseum.ca/node/922)

Vancouver

Vancouver Holocaust Education Centre

50-950 West 41st Avenue

Vancouver, BC, V5Z 2N7

(604) 264-0499

[www.vhec.org](http://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](http://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](http://www.ffhec.org)

Winnipeg

Holocaust Memorial

Manitoba Legislative Building

450 Broadway

Winnipeg, MB, R3C 0V8

[www.mhs.mb.ca/docs/sites/holocaust.shtml](http://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](http://www.nbinternmentcampmuseum.ca)**Ontario**

Ottawa

Jewish Community Cemetery

Bank Street

Ottawa, ON

[www.museumoffamilyhistory.com/hmc-03.htm](http://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](http://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](http://www.museumoffamilyhistory.com/hmc-03.htm)

## Toronto

Holocaust Memorial Flame and Wall of Remembrance at Earl Bales Park  
4169 Bathhurst Street  
North York, ON, M3H 3P7  
(416) 785-1333  
[www.yadvashem.ca/pages/wall\\_of\\_inscription](http://www.yadvashem.ca/pages/wall_of_inscription)

## Toronto

Lambton Mills Cemetery  
1293 Royal York Road  
Toronto, ON, M9A 5E6  
(416) 398-0563  
[www.museumoffamilyhistory.com/hmc-03.htm](http://www.museumoffamilyhistory.com/hmc-03.htm)

## Toronto

Maxwell and Ruth Leroy Holocaust Remembrance Garden  
UJA Federation of Greater Toronto  
Joseph & Wolf Lebovic Jewish Community Campus  
Reena Community Residence  
927 Clark Avenue West  
Thornhill, ON L4J 8G6  
(905) 889-6484  
[www.reena.org/news/trillium-grant-maxwell-and-ruth-leroy-holocaust-remembrance-garden](http://www.reena.org/news/trillium-grant-maxwell-and-ruth-leroy-holocaust-remembrance-garden)

## Toronto

Mount Sinai Memorial Park  
986 Wilson Avenue  
Toronto, ON, M3K 1G5  
(416) 633-2200  
[www.museumoffamilyhistory.com/hmc-03.htm](http://www.museumoffamilyhistory.com/hmc-03.htm)

## Toronto

Sarah and Chaim Neuberger Holocaust Education Centre  
UJA Federation of Greater Toronto  
Lipa Green Centre, Sherman Campus  
4600 Bathurst Street, 4th Floor  
Toronto, ON, M2R 3V2  
(416) 635-2883, ext. 5259  
[www.holocaustcentre.com/Museum](http://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](http://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](http://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](http://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](http://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](http://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](http://www.mhmc.ca/en)

Montreal  
Mount Pleasant Cemetery (Laval Cemetery)  
Beth Israel Memorial Park  
5505 Rang Du Bas St. Francois  
Laval, QC, H7E 4P2  
(450) 661-7017  
[www.museumoffamilyhistory.com/hmc-02.htm](http://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](http://www.museumoffamilyhistory.com/hmc-02.htm)



Montreal  
Shoah Memorial Gallery  
Temple Emanu-El-Beth Sholom  
4100 Sherbrooke Street West  
Westmount, QC, H3Z 1A5  
(514) 937-3575  
[www.templemontreal.ca/about-us/museum-and-gallery](http://www.templemontreal.ca/about-us/museum-and-gallery)

### ***Online/Virtual Holocaust Museums***

A Cybrary of the Holocaust

[www.remember.org](http://www.remember.org)

Living Museum

[www.living-museum.org](http://www.living-museum.org)

Museum of Family History

[www.museumoffamilyhistory.com](http://www.museumoffamilyhistory.com)

University of Minnesota Center for Holocaust & Genocide Studies

[www.chgs.umn.edu/museum](http://www.chgs.umn.edu/museum)

Museum of Tolerance

([www.motlc.wiesentahl.com](http://www.motlc.wiesentahl.com))

United States Holocaust Memorial Museum

[www.ushmm.org/museum/exhibit/online/phistories](http://www.ushmm.org/museum/exhibit/online/phistories)

For information on other Holocaust resources, see:

[www.remember-us.org/pdfs/holocaust-centers.pdf](http://www.remember-us.org/pdfs/holocaust-centers.pdf)

[www.ahoinfo.org](http://www.ahoinfo.org)

**Part III**  
**Jewish Press**

# Chapter 15

## National Jewish Periodicals and Broadcast Media

Ira Sheskin and Arnold Dashefsky

### 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](http://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](http://www.brandeis.edu/hbi/614))

*ADL on the Frontline* (1991). 823 United Nations Plaza, New York, NY 10017. (212) 490-2525. Newsletter of the Anti-Defamation League. ([www.store.adl.org/adl-on-the-frontline](http://www.store.adl.org/adl-on-the-frontline))

*Afn Shvel* (1941). 64 Fulton Street, Suite 1101, New York, NY 10038. (212) 889-0380. 3x/year. Yiddish. ([www.leagueforyiddish.com](http://www.leagueforyiddish.com))

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University of Connecticut, Storrs, CT, USA  
e-mail: [arnold.dashefsky@uconn.edu](mailto:arnold.dashefsky@uconn.edu)

*The Algemeiner* (1972). 508 Montgomery Street, Brooklyn, NY 11225. (718) 771-0400. Weekly. The fastest growing Jewish newspaper in America. It includes investigative reporting, lively features, and opinions. ([www.algemeiner.com](http://www.algemeiner.com))

*American Jewish Life Magazine* (2006). PO Box 95355 Atlanta, GA 30347. (404) 636-4659. 6x/year. ([www.atlantajewish.com](http://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](http://www.amimagazine.org))

*AMIT Magazine* (1925). 817 Broadway, New York, NY 10003. (212) 792-5027. Quarterly. Published by AMIT, an American Jewish Zionist volunteer organization dedicated to education in Israel. ([www.amitchildren.org](http://www.amitchildren.org))

*Avotaynu* (1985). 155 North Washington Avenue, Bergenfield, NJ 07621. (201) 387-7200. Quarterly. Magazine for people researching Jewish genealogy, Jewish family trees, or Jewish roots. ([www.avotaynu.com](http://www.avotaynu.com))

*Beis Moshiach* (1994). 744 Eastern Parkway, Brooklyn, NY 11213. (718) 778-8000. Weekly. Dedicated to spreading the Lubavitcher Rebbe message that the coming of the Moshiach and our ultimate redemption is imminent. ([www.beismoshiachmagazine.org](http://www.beismoshiachmagazine.org))

*Binah, the weekly magazine for the Jewish woman* (2006). 207 Foster Avenue, Brooklyn, NY 11230. (718) 305 5200. Weekly. ([www.binahmagazine.com](http://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](http://www.bnaibrith.org))

*B'Yachad: The Newsletter of Jewish National Fund (Together)*. 42 East 69th Street, New York, NY 10021. (888) 563-0099. ([www.jnf.org](http://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](http://www.ccarnet.org))

*Chabad.org Magazine* (1999). 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. ([www.chabad.org/magazine](http://www.chabad.org/magazine))

*Chabad World.Net Magazine*. 770 Eastern Parkway, Brooklyn, NY 11213. (718) 774-4000. Weekly. Online only. ([www.chabadworld.net/articleMenu.asp?deptID=64](http://www.chabadworld.net/articleMenu.asp?deptID=64))

*Chutzpah*. PO Box 682, New Hope, PA 18938. (215) 862-2319. Quarterly. Cover stories and features that define the issues important to this generation of Jews, as influential as ever, yet at times more assimilated than ever and wondering if that's OK. Chutzpah explores how to stay connected to your roots without letting them hold you back. ([www.chutzpahmag.com](http://www.chutzpahmag.com))

*CJ: Voices of Conservative/Masorti Judaism* (1943). 820 2nd Avenue, 11th Floor, New York, NY 10017. (212) 533-7800. Quarterly. ([www.uscj.org](http://www.uscj.org))

*Commentary* (1945). 165 East 56 Street, New York, NY 10022. (212) 751-4000. Monthly. Articles on public affairs and culture, some fiction and poetry. ([www.commentarymagazine.com](http://www.commentarymagazine.com))

*Community Magazine* (formerly *Aram Soba* newsletter) (2001). 1616 Ocean Parkway, Brooklyn, NY 11223. (718) 645-4460. Monthly. ([www.communitym.com](http://www.communitym.com))

*Conservative Judaism Journal* (1945). 3080 Broadway, New York, NY 10027. (212) 280-6065. Quarterly. ([www.rabbinicalassembly.org/resources-ideas/cj-journal](http://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](http://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](http://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](http://www.cross-currents.com))

*The Daf HaKashrus* (1992). 11 Broadway, New York, NY 10004. (212) 563-4000. Monthly. Provides readers with the latest, in-depth information about the world of kashrut. ([www.oukosher.org/index.php/learn/daf\\_ha-kashrus](http://www.oukosher.org/index.php/learn/daf_ha-kashrus))

*Dateline: Middle East* (1988). PO Box 175, Station H, Montreal, Quebec H3G 2K7. (514) 486-5544. 2x/year. ([www.isranet.org/publications](http://www.isranet.org/publications))

*Die Zukunft (The Future)* (1892). 1133 Broadway, Suite 1019, New York, NY 10010. (212) 505-8040. 2x/year. Congress for Jewish Culture. ([www.congressfor-jewishculture.org](http://www.congressfor-jewishculture.org))

*Dos Yiddishe Vort Magazine* (1953). 42 Broadway, New York, NY 10004. (212) 797-9000. 6x/year. (No website)

*Emanah Magazine*. 7 Penn Plaza, New York, NY 10001. (212) 564-9045. Monthly. Published by Emanah of America, women's religious Zionist organization. ([www.emunah.org](http://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](http://www.forward.com))

*Habitus: A Diaspora Journal* (2006). 232 3rd Street, Suite A111, Brooklyn, NY 11215. ([www.habitusmag.com](http://www.habitusmag.com))

*Hadassah Magazine* (1914). 50 West 58 Street, New York, NY 10019. (212) 451-6289. Monthly. ([www.hadassahmagazine.org](http://www.hadassahmagazine.org))

*HaYidion: The RAVSAK Journal*. 120 West 97th Street, New York, NY 10025. (212) 665-1320. Quarterly. Published by RAVSAK: The Jewish Community Day School Network. ([www.ravsak.org/hayidion](http://www.ravsak.org/hayidion))

*Heeb Magazine* (2002). PO Box 687, New York, NY 10012. Quarterly. Covers arts, culture and politics in a voice all its own. It has become a multi-media magnet to the young, urban, and influential. ([www.iieebmagazine.com](http://www.iieebmagazine.com))

*Hamodia: The Daily Newspaper of Torah Jewry* (1998). 207 Foster Avenue, Brooklyn, NY 11230. (718) 853-9094. Daily. The newspaper featuring daily local, national, and world news, as well as sports, entertainment, business, travel news. Also includes jobs, real estate, cars, and shopping. ([www.hamodia.com](http://www.hamodia.com))

*HORIZONS: The Jewish Family Monthly* (1999). Horizons/Targum Press, Inc., 250 44th Street, Suite #B2, Brooklyn, NY 11232. (718) 232-0856. Monthly. Includes feature articles, fiction, advice columns, and more that focuses on the

interests, lifestyles, and needs of the Orthodox Jewish family. ([www.targum.com/section.php/2/1/horizons-jewish--magazine](http://www.targum.com/section.php/2/1/horizons-jewish--magazine))

*Humanistic Judaism* (1969). 28611 West Twelve Mile Road, Farmington Hills, MI 48334. (248) 478-7610. Quarterly. A voice for Jews who value their Jewish identity and who seek an alternative to conventional Judaism that is independent of supernatural authority. ([www.shj.org/bookJournalSub.htm](http://www.shj.org/bookJournalSub.htm))

*inFOCUS Quarterly* (2007). 50 F Street NW, Suite 100, Washington, DC 20001. (202) 638-2411. Quarterly. Journal of the Jewish Policy Center. ([www.jewishpolicycenter.org/infocus](http://www.jewishpolicycenter.org/infocus))

*InterfaithFamily.com* (1998). 90 Oak Street, PO Box 428, Newton, MA 02464. (617) 581-6860. Daily. Online only. The leading producer of Jewish resources and content, either online or in print, that reaches out directly to interfaith families. ([www.interfaithfamily.com](http://www.interfaithfamily.com))

*ISRAEL21c* (2001). 44 Montgomery Street, 41st Floor, San Francisco, CA 94104. Daily. Online only. Offers topical and timely reports on how Israelis from all walks of life and religion, innovate, improve, and add value to the world. ([www.israel21c.org](http://www.israel21c.org))

*Israel Horizons Magazine* (1952). 114 West 26th Street, Suite 1002, New York, NY 10001. (212) 242-4500. Quarterly. Meretz USA For Israeli Civil Rights and Peace. ([www.meretzusa.org](http://www.meretzusa.org))

*Issues of the American Council for Judaism*. PO Box 862188, Marietta, GA 30062. (904) 280-3131. Quarterly. Offers a distinctive alternative vision of identity and commitment for the American Jewish community, interpreting Judaism as a universal religious faith, rather than an ethnic or nationalist identity. ([www.acjna.org](http://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](http://www.jbibrary.org))

*JCC Association Circle* (1943). 520 Eighth Avenue, New York, NY 10018. (212) 532-4949. Quarterly. ([www.jcca.org](http://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](http://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](http://www.ou.org/jewish_action))

*Jewish Book World Magazine* (1982). 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 532-4952. Quarterly. Reviews books of Jewish content. Published by the Jewish Book Council. ([www.jewishbookcouncil.org](http://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](http://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](http://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](http://www.jhom.com))

*The Jewish Magazine* (1997). Monthly. Online only. Largest and most popular independent Jewish resource guide on the internet. ([www.jewishmag.com](http://www.jewishmag.com))

*Jewish News Today*. Daily. Online only. Dissemination of current events and their impact on the Jewish community. ([www.jewishnews2day.com](http://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](http://www.jewishpostopinion.com))

*The Jewish Press* (1960). 4915 16th Avenue, Brooklyn, NY 11204. (718) 330-1100. Weekly, daily online. ([www.thejewishpress.com](http://www.thejewishpress.com))

*The Jewish Proclaimer* (1995). 1109 Ruppert Road, Silver Spring, MD 20903. (301) 593-2319. Semi-annual. Published by the National Center to Encourage Judaism which reaches out to Jews and non-Jews to spread Judaism. ([www.ncejudaism.org](http://www.ncejudaism.org))

*Jewish Review of Books*. (2010) 3091 Mayfield Road, Suite 412, Cleveland Heights, OH 44118. (216) 397-1073. ([www.jewishreviewofbooks.com](http://www.jewishreviewofbooks.com))

*Jewish Russian Telegraph*. Online only. News and talk of interest to Russian Jews. ([www.jrtelegraph.com](http://www.jrtelegraph.com))

*Jewish Sports Review* (1997) 1702 South Robertson Boulevard, PMB #174, Los Angeles, CA 90035. (800) 510-9003. 6x/year. ([www.jewishsportsreview.com](http://www.jewishsportsreview.com))

*Jewish Student Weekly* (2006). Daily. Online only. For Jewish college students. ([www.jewishstudentweekly.com](http://www.jewishstudentweekly.com)).

*Jewish Times* (2002). Mesora of New York, Inc., PO Box 153, Cedarhurst, NY 11516. (516) 569-8888. Weekly. Online only. Original articles on Judaism, Torah, science, Israel, and politics. A weekly journal on Jewish thought. ([www.mesora.org](http://www.mesora.org))

*The Jewish Veteran* (1896). 1811 R Street NW, Washington, 20009. (202) 265-6280. Quarterly. ([www.jwv.org](http://www.jwv.org))

*Jewish Woman Magazine* (1998) 2000 M Street NW, Suite 720, Washington, DC 20036. Quarterly. ([www.jwmag.org](http://www.jwmag.org))

*Jewish World Review*. 5x/week. Online. Carries informational articles related to Judaism, dozens of syndicated columns written mostly by politically conservative writers, advice columns, and cartoons. ([www.jewishworldreview.com](http://www.jewishworldreview.com))

*The JOFA Journal*. 520 8th Avenue, 4th Floor, New York, NY 10018. (212) 679-8500. 2x/year. Published by the Jewish Orthodox Feminist Alliance. ([www.jofa.org](http://www.jofa.org))

*Joy of Kosher with Jamie Geller Magazine* (2011, merged with Bitayavon). K kosher Media Network, 1575 50th Street, Brooklyn, NY 11219. (646) 543-1555/ (855) 569-6356. 6x/year. ([www.joyofkosher.com](http://www.joyofkosher.com))

*The Journal of International Security Affairs* (2001). 1307 New York Avenue, NW, Suite 200, Washington, DC 20005. (202) 667-3900. 2x/year. ([www.securityaffairs.org](http://www.securityaffairs.org))

*JTA (Jewish Telegraphic Agency)* (1962). 330 Seventh Avenue, 17th Floor, New York, NY 10001. (212) 643-1890. Online only. International news agency serving Jewish community newspapers and media around the world. ([www.jta.org](http://www.jta.org))

*Kashrus Magazine* (1980), PO Box 204, Brooklyn, NY 11204. (718) 336-8544. Monthly. ([www.kashrusmagazine.com](http://www.kashrusmagazine.com))

*Kehila Magazine: An Online Magazine for Jews of Color* (2010). PO Box 520392, Longwood, FL 32752. Several times/year. Online only. A voice for the Jews of Color community while educating and informing the Jewish and non-Jewish community as a whole. ([www.kehilamagazineofficial.wordpress.com](http://www.kehilamagazineofficial.wordpress.com))

*Kol Hamevaser: The Jewish Thought Magazine of the Yeshiva University Student Body* (2007). 500 West 185th Street, New York, NY 10033. (212) 960-5400. Monthly. ([www.kolhamevaser.com](http://www.kolhamevaser.com))

*Kol Hat'nua (Voice of the Movement)* (1975). 50 West 58th Street, New York, NY 10019. (212) 303-8014. Monthly. Young Judea. ([www.young.org](http://www.young.org))

*Kolmus: The Journal of Torah and Jewish Thought*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Monthly. ([www.mispacha.com](http://www.mispacha.com))

*Kosher Today*. A trade newsletter covering the business of kosher food and beverage. ([www.koshertoday.com](http://www.koshertoday.com))

*Kulanu Newsletter* (1993). 165 West End Avenue 3R, New York, NY 10023. (212) 877-8082. 2-4x/year. News and more about Jews of all races around the world. ([www.kulanu.org/newsletters/index.php](http://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](http://www.lchaimweekly.org))

*Lifestyles Magazine*. (1963). 134s 6th Avenue, New York, NY 10013. (212) 888-6868. Bi-monthly. Chronicles the North American Jewish community. Perpetuates, builds, documents, and encourages the culture of philanthropy. ([www.lifestylesmagazine.com](http://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](http://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](http://www.moshiach.net)) ([www.torah4blind.org](http://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](http://www.freeman.org/MOL))

*Martyrdom and Resistance* (formerly *Newsletter for the American Federation of Jewish Fighters, Camp Inmates and Nazi Victims*) (1974). American Society for Yad Vashem, 500 Fifth Avenue, 42nd Floor, New York, NY 10110. (212) 220-4304. 5x/year. ([www.yadvashemusa.org/martyrdom\\_\\_resistance.html](http://www.yadvashemusa.org/martyrdom__resistance.html))

*Meorot: A Forum of Modern Orthodox Discourse* (formerly *Edah Journal*) (2007). 3700 Henry Hudson Parkway, 2nd Floor, Bronx, NY 10463. (212) 666-0036. Monthly. Yeshivat Chovevei Torah. ([www.yctorah.org](http://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](http://www.midstreamthf.com))

*Mishpacha Jewish Family Weekly* (2004). 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Weekly. ([www.mispacha.com](http://www.mispacha.com))

*Mishpacha Family First Jewish Women's Weekly*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339. Weekly. ([www.mispacha.com](http://www.mispacha.com))

*Mishpacha Junior*. 5809 16th Avenue, Brooklyn, NY 11204. (718) 686-9339 ([www.mispacha.com](http://www.mispacha.com))



*Moment* (1975). 4115 Wisconsin NW Avenue, Washington, DC 20016. (202) 363-6422. 6x/year. Articles of general interest on Jewish affairs and culture. ([www.momentmag.com](http://www.momentmag.com))

*The Moshiach Times* (1980). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467-6630. 6x/year. Jewish children's magazine for children ages 13 designed for the frum community. ([www.kids.tzivoshashem.org/kids/article\\_cdo/aid/354738/jewish/The-Moshiach-Times.htm](http://www.kids.tzivoshashem.org/kids/article_cdo/aid/354738/jewish/The-Moshiach-Times.htm))

*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](http://www.mosaicmagazine.com))

*Na'amat Woman* (formerly *Pioneer Women*) (1925). 505 8th Avenue, Suite 2302, New York, NY 10118. (212) 563- 5222. Quarterly. Published by Na'amat USA, the Movement of Working Women and Volunteers. Organization strives to enhance the quality of life for women, children and families in Israel, the US, and around the world. ([www.naamat.org](http://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](http://www.natural-jewish-parenting.net/members/njp))

*Near East Report* (1957). American Israel Public Affairs Committee, 251 H Street, 1084 NW Washington, DC 20001. (202) 393-1999. Bi-weekly. Informs the public about events relating to the Middle East. ([www.aipac.org/NearEastReport/index.html](http://www.aipac.org/NearEastReport/index.html))

*New Voices Magazine* (1991). 125 Maiden Lane, 8th Floor, New York, NY 10038. (212) 674-1168. Weekly, Online only. America's only national magazine written and published by and for Jewish college students. ([www.newvoices.org](http://www.newvoices.org))

*N'shei Chabad Newsletter* (1982). 1276 President Street, Brooklyn, NY 11213. (718) 774-0797. 5x/year. ([www.nsheichabadnewsletter.com](http://www.nsheichabadnewsletter.com))

*Olomeinu Our World* (1945). 5723 18th Avenue, Brooklyn, NY 11204. (718) 259-1223. Magazine for Yeshiva day school students.

*ORT America Times* (2007). 75 Maiden Lane, 10th Floor, New York, NY 10038. (800) 519-2678. 2x/year. Published by ORT America, Jewish organization committed to strengthening communities throughout the world by educating people. ([www.ORTamerica.org](http://www.ORTamerica.org))

*Passages*. 333 Seventh Avenue, 16th Floor, New York, NY 10001. (212) 967-4100. 2x/year. Hebrew Immigrant Aid Society. ([www.hias.org](http://www.hias.org))

*PaknTreger* (1980). 1021 West Street, Amherst, MA 01002. (413) 256-4900. 2x/year. English language magazine published by the Yiddish Book Center, an organization that rescues, translates, and disseminates Yiddish books and presents innovative educational programs. ([www.yiddishbookcenter.org](http://www.yiddishbookcenter.org))

*Reform Judaism* (formerly *Dimensions in American Judaism*) (1972). 633 Third Avenue, New York, NY 10017. (212) 650-4240. Quarterly. ([www.reformjudaism-mag.org](http://www.reformjudaism-mag.org))

*The Scribe*. 2519 Connecticut Avenue, NW, Washington, DC 20008. (202) 543-7500. Quarterly. Published by the Association of Jewish Aging Services of North America, central coordinator for homes and residential facilities for Jewish elderly in North America. ([www.ajas.org](http://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](http://www.mychabad.org/store/theScroll.asp))

*Secular Culture & Ideas* (2007). 80 Eighth Avenue, Suite 206, New York, NY 10011. (212) 564-6711, ext. 306. Explores secular Jewish history, cultures, and thought. Supported by the Posen Foundation. ([www.secularjewishculture.org](http://www.secularjewishculture.org))

*Sephardic Horizons* (2011). Jewish Institute of Pitigliano, 7804 Renoir Court, Potomac, MD 20854. Quarterly. Online only. Provides a forum where Sephardic Jews, academic or committed, and interested others can come together to read about new ideas in Sephardic studies and creativity in Sephardic culture. ([www.sephardichorizons.org](http://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](http://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](http://www.shmais.com))

*Shtetl: Your Alternative Jewish Magazine* (2011). Online only. Shtetl is an online, arts and culture magazine. ([www.shtetlmontreal.com](http://www.shtetlmontreal.com))

*SoulWise* (formerly *Farbrenge*) (1998). 10433 Los Alamitos Boulevard, Los Alamitos, CA 90720. (714) 828-1851. 3x/year. For Chabad shluchim who customize it for their local operations. ([www.jewishcypress.com/community/generic.asp?ID=186](http://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](http://www.kabbalah.com/spark))

*Special Interest Report* (1972). PO Box 862188, Marietta, GA 30062. (904) 280-3131. 3x/year. Published by the American Council for Judaism. ([www.acjna.org](http://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](http://www.tabletmag.com))

*theJewishInsights.com* (formerly *JEWISH Magazine*) (2006). 1970 52nd Street, Brooklyn, NY 11204. (917) 373-2324. Daily. Online only. Jewish music magazine. ([www.thejewishinsights.com](http://www.thejewishinsights.com))

*Tikkun Magazine* (1986). 2342 Shattuck Avenue, Suite 1200, Berkeley, CA 94704. (510) 644-1200. Quarterly. Analyzes American and Israeli culture, politics, religion, and history from a leftist-progressive viewpoint. ([www.tikkun.org](http://www.tikkun.org))

*Together*. 122 West 30th Street, Suite 205. New York, NY 10001. (212) 239-4230. 3-4x/year. The American Gathering of Jewish Holocaust Survivors and Their Descendants. ([www.amgathering.org](http://www.amgathering.org))

*Tradition* (1958). 305 Seventh Avenue, New York, NY 10001. (212) 807-7888. Quarterly. Semi-scholarly journal from an Orthodox perspective on halakha, religion, and Jewish affairs. Published by Rabbinical Council of America. ([www.traditiononline.org](http://www.traditiononline.org))

*Tzivos Hashem Kids* (2007). 792 Eastern Parkway, Brooklyn, NY 11213. (718) 467-6630. 6x/year. Magazine for Jewish children under age 13 from backgrounds spanning the spectrum of levels of Jewish education and commitment to Jewish affiliation. ([www.kids.tzivoshashem.org](http://www.kids.tzivoshashem.org))

*Viewpoint Magazine* (1952). 111 John Street, New York, NY 10011. (212) 929-1525 Published by National Council of Young Israel, a synagogue-based Orthodox organization. ([www.youngisrael.org](http://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](http://www.worldjewishdaily.com))

*YALDAH* (2004). PO Box 215, Sharon, MA 02067. (888) 492-5324. 10x/year. For girls 8 to 14 years old. ([www.yaldah.com](http://www.yaldah.com))

*Yiddish Naves*. Daily. Online only. Online Jewish news source. In English. ([www.yiddishnaves.com](http://www.yiddishnaves.com)).

*Yiddish Report* (2008). Daily. Online only. Provides breaking news, latest headlines, and in-depth stories from local to national, with special emphasis on news from Israel. ([www.yiddishreport.com](http://www.yiddishreport.com))

*Zeek: A Journal of Jewish Culture and Thought* (2001). ([www.zeek.net](http://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](http://www.zmanmagazine.com))

*ZOA Report*. 4 East 34th Street, New York, NY 10016. (212) 451-1500. 2x/year. Zionist Organization of America. ([www.zoa.org](http://www.zoa.org))

## Publications in Yiddish

*Der Yid (The Jew): Voice of American Orthodoxy* (1953). 84 Broadway, Suite 2, Brooklyn, NY 11249. (718) 797-3900. Weekly. A New York-based Yiddish language newspaper published by Satmar Hasidim, but widely read world-wide within the broader Haredi community. ([www.deryid.org](http://www.deryid.org))

*Q'1 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](http://www.yiddishmoment.com))

*Der Bay* (1991). Webmaster-Philip "Fishl" Kutner, 1128 Tanglewood Way, San Mateo, CA 94403. (650) 349-6946. 10x/year. Newsletter of the International Association of Yiddish Clubs. ([www.derbay.org](http://www.derbay.org))

*Di Tzeitung (The Newspaper)* (1988). 1281 49th Street, Brooklyn, NY 11219. (718) 851-6607. Weekly. Hasidic Yiddish language newspaper sold at city newsstands in New York, especially in Brooklyn's Williamsburg and Borough Hall neighborhoods. ([www.ditzeitung.com](http://www.ditzeitung.com))

*Tzeitshrift (Journal)*. 46 Main Street, Suite 704, Monsey, NY 10952. (845) 751-9249. Weekly. An ultra-Orthodox publication read mostly by men, but it includes a women's supplement. (No website)

*Vos Iz Neias? (What's News?)* (2005). Daily. Online only. Meets the demanding media needs of the Orthodox Jewish community in New York, across the US, and around the world. ([www.vosizneias.com](http://www.vosizneias.com))

## Publications in Russian

*Alef Magazine* (1981). Chamah, 27 William Street, Suite 613, New York, NY 10005. (212) 943-9690. Monthly. General and Jewish information for Russian-speaking Jews. ([www.alefmagazine.com](http://www.alefmagazine.com))

## Publications in Ladino

*Erensia Sefardi (Sephardic Heritage)* (1993). 46 Benson Place, Fairfield, CT 06430. (203) 255-4432. Quarterly. An American publication for the advancement of Sephardic culture and studies. Published in English and Ladino. ([www.esefarad.com/?tag=erenzia-sefardi](http://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](http://www.canadajewishpipeline.ca))

*Communique ISRAnet* (in French). PO Box 175, Station H, Montreal, Quebec H3G 2K7. (514) 486-5544. Weekly. Online only. A French-language weekly e-mail briefing, covering Israel, Jewish, and Arab world issues, and the role of France. Published by the Canadian Institute for Jewish Research. ([www.isranet.org/publications](http://www.isranet.org/publications))

*Outlook: Canada's Progressive Jewish Magazine* (formerly *Canadian Jewish Outlook*) (1962). 6184 Ash Street, Vancouver, BC V5Z 3G9. (604) 324-5101. 6x/year. Independent, secular Jewish publication with a socialist-humanist perspective. ([www.vcn.bc.ca/outlook](http://www.vcn.bc.ca/outlook))

*Israzine*. PO Box 175, Station H, Montreal, QC H3G 2K7. (514) 486-5544. Monthly. Online only. Israzine is a website journal that focuses on a key Israel- or Middle East-related issue examined in depth. Published by the Canadian Institute for Jewish Research. ([www.isranet.org/publications](http://www.isranet.org/publications))

*ISRAFAX*. PO Box 175, Station H, Montreal, QC H3G 2K7. (514) 486-5544. Quarterly. ISRAFAX print magazine deals with Middle East regional conflict and international politics. Published by the Canadian Institute for Jewish Research. ([www.isranet.org/publications](http://www.isranet.org/publications))

*Jewish Tribune* (1950). 15 Hove Street, Toronto, ON M3H 4Y8. (416) 633-6224. Weekly. Provides readers with timely news of concern to the Jewish community in Canada, Israel, and around the world. ([www.jewishtribune.ca](http://www.jewishtribune.ca))

*Orah Magazine* (1960). 1310 Greene Avenue, Suite 900, Montreal, QC H3Z 2B8. (514) 937-9431. 2x/year. Published by Hadassah-WIZO Organization of Canada. ([www.chw.ca](http://www.chw.ca))

*Shalom Life* (2010). 1027 Yonge Street, Suite 107, Toronto, ON M4W 2K9. Daily. Online only. Canada's largest independent Jewish news source dedicated to covering culture, arts, society, technology, business, and general news, both locally and internationally. ([www.us.shalomlife.com](http://www.us.shalomlife.com)).

*The Jewish Magazine* (1995). 2409 Yonge Street, Suite 304, Toronto, ON M4P 2E7. (416) 987-3201. Monthly. Aims to present a lively, original record of Jewish life and culture in Canada. A free publication and the only full-color glossy monthly Jewish magazine in Canada. ([www.readingjewish.com](http://www.readingjewish.com))

*UJPO News* (1980). 585 Cranbrooke Avenue, Toronto, ON M6A 2X9. (416) 789-5502. 3x-4x/year. Newsletter of United Jewish People's Order, a secular humanist group. ([www.ujpo.org/UJPONewsletter](http://www.ujpo.org/UJPONewsletter))

## National Television/Internet Stations

[www.shalomtv.com](http://www.shalomtv.com). Shalom TV is America's Jewish television cable network covering the panorama of Jewish life. More than 40 million homes in the United States and Canada now have access to the free Jewish television service.

[www.jnl.tv/](http://www.jnl.tv/). An international news network which covers world news with a focus on Judaism-related events. Its primary mission is to report Jewish and Israeli current affairs without bias, and according to spokesmen, it's an independent, non-profit organization which does not depend on any nation, government, or political party

[www.jltv.tv](http://www.jltv.tv). A 24-hour, full-time TV network delivering Jewish-themed programming. Launched in 2007, JLTV offers news, sports, lifestyle and entertainment programming including films, documentaries, music, reviews, interviews and special events. Its spotlight on Israel and Jewish life is facilitated by broadcast studios in Los Angeles, New York City and Toronto as well as bureaus in Jerusalem, Tel Aviv, Washington, DC, Miami, London, and Moscow.

[www.tjctv.com](http://www.tjctv.com). The Jewish Channel brings delivers hundreds of five-star movies, original news, and cultural programming.

## Chapter 16

# Local Jewish Periodicals

Ira Sheskin and Arnold Dashefsky

### 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](http://www.ajpa.org))

### *United States*

#### **Alabama**

*Southern Jewish Life* (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. ([www.sjlmag.com](http://www.sjlmag.com))

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## Arizona

*Arizona Jewish Post* (1946). 3822 East River Road #300, Tucson, AZ 85718. (520) 319-1112. 2x/Month. Jewish Federation of Southern Arizona. ([www.azjewishpost.com](http://www.azjewishpost.com))

*Jewish News of Greater Phoenix* (1948). 1625 East Northern Avenue, Suite 106, Phoenix, AZ 85020. (602) 870-9470. Weekly. ([www.jewishaz.com](http://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](http://www.jewisharkansas.org))

*Jewish Scene* (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. ([www.jewishscenemagazine.com](http://www.jewishscenemagazine.com))

## California

*Jewish Community Chronicle* (1947). 3801 East Willow Street, Long Beach, CA 90815. (562) 426-7601. Monthly. Jewish Federation of Greater Long Beach & West Orange County. ([www.jewishlongbeach.org](http://www.jewishlongbeach.org))

*Jewish Community News*. 69-710 Highway 111, Rancho Mirage, CA 92270. (760) 324-4737. Monthly. Jewish Federation of Palm Springs and Desert Area. ([www.jfedps.org](http://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](http://www.jewishsgpv.org))

*Jewish Journal of Greater Los Angeles* (1986). 3580 Wilshire Boulevard, Suite 1510, Los Angeles, CA 90010. (213) 368-1661. Weekly. ([www.jewishjournal.com](http://www.jewishjournal.com))

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[www.JewishNewsCA.com](http://www.JewishNewsCA.com). An online newspaper dedicated to the most up-to-date and relevant Jewish news on a local and global scale.

*JValley.news* (1976). 14855 Oka Road, Los Gatos, CA 95032. (408) 358-3033. 6x/year. Jewish Federation of Silicon Valley. ([www.jvalley.org](http://www.jvalley.org))

*ma koreh*. 300 Grand Avenue, Oakland, CA 94610. (510) 839-2900. Monthly. The Jewish Federation of the East Bay. ([www.jfed.org](http://www.jfed.org))

*New Life* (1980). 3200 California Street, San Francisco, CA 94118. (415) 292-1200. Monthly. Jewish Community Center of San Francisco. The Bay Area's Russian-language journal. ([www.jccsf.org/news/new-life-russian-newspaper](http://www.jccsf.org/news/new-life-russian-newspaper))

*Orange County Jewish Life* (2004). 5665 Oberlin Drive, Suite 204, San Diego, CA 92121. (949) 734-5574. ([www.ocjewishlife.com](http://www.ocjewishlife.com))

*San Diego Jewish Journal*. 4950 Murphy Canyon Road, San Diego, CA 92123. (858) 571-3444. Monthly. Jewish Federation of San Diego County. ([www.sdjewishjournal.com](http://www.sdjewishjournal.com))

*San Diego Jewish Times* (1979). 4731 Palm Avenue, La Mesa, CA 91941. (619) 463-5515. 2x/month. ([www.sdjewishtimes.com](http://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](http://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](http://www.iajf.org/shofar))

*The Jewish Observer Los Angeles* (1999). PO Box 261661, Encino, CA 91426. (818) 996-1220. Weekly. ([www.jewishobserver-la.com](http://www.jewishobserver-la.com))

*The Voice* (2012). 2014 Capitol Avenue, Sacramento, CA 95811. (916) 486-0906. Monthly. The Jewish Federation of the Sacramento Region. ([www.jewishsac.org](http://www.jewishsac.org))

*We Are In America* (2006). PO Box 570283, Tarzana, CA 91357. (877) 332-0233. Monthly. ([www.weinamerica.com](http://www.weinamerica.com))

### **Colorado**

*Intermountain Jewish News* (1913). 1177 Grant Street, Denver, CO 80203. (303) 861-2234. Weekly. ([www.ijn.com](http://www.ijn.com))

### **Connecticut**

*Connections*. 444 Main Street North, Southbury, CT 06488. (203) 267-3177. Quarterly. Jewish Federation of Western Connecticut. ([www.jfed.net](http://www.jfed.net))

*Connecticut Jewish Ledger* (1929). 740 North Main Street, West Hartford, CT 06117. (860) 231-2424. Weekly. ([www.jewishledger.com](http://www.jewishledger.com))

*FedBiz*. 333 Bloomfield Avenue, West Hartford, CT 06117. (860) 232-4483. 2x/month. Jewish Federation of Greater Hartford. ([www.jewishhartford.org](http://www.jewishhartford.org))

*Focus* (2010) 69 Kenosia Avenue, Danbury, CT 06810. (203) 792-6353. 6x/year. The Jewish Federation of Greater Danbury, CT & Putnam County, NY. ([www.thejf.org](http://www.thejf.org))

*Jewish Leader* (1974). 28 Channing Street, New London, CT 06320. (860) 442-8062. 2x/month. Jewish Federation of Eastern Connecticut. ([www.jfec.com](http://www.jfec.com))

*Jewish Ledger Connecticut Edition*. 36 Woodland Street, Hartford, CT 06105. (860) 231-2424. Weekly. ([www.jewishledger.com](http://www.jewishledger.com))

*Jewish News*. 1 Holly Hill Lane, Greenwich, CT 06830. (203) 552-1818. Quarterly. UJA/Federation of Greenwich. ([www.ujafedgreenwich.org](http://www.ujafedgreenwich.org))

*New Jewish Voice* (formerly *Jewish Voice*) (1975). 1035 Newfield Avenue, Stamford, CT 06905. (203) 321-1373. Monthly. United Jewish Federation of Greater Stamford, New Canaan and Darien. ([www.ujf.org](http://www.ujf.org))

*Shalom New Haven*. 360 Amity Road, Woodbridge, CT 06525. (203) 387-2424. 6x/year. Jewish Federation of Greater New Haven. ([www.jewishnewhaven.org](http://www.jewishnewhaven.org))

### **Delaware**

*Jewish Voice*. 101 Garden of Eden Road, Wilmington, DE 19803. (302) 427-2100. Monthly. Jewish Federation of Delaware. ([www.shalomdelaware.org](http://www.shalomdelaware.org))

### **District of Columbia**

*Washington Jewish Week* (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. ([www.washingtonjewishweek.com](http://www.washingtonjewishweek.com))



## Florida

*Chai Life* (1979). 9901 Donna Klein Boulevard, Boca Raton, FL 33428. (561) 852-3100. Semi-annual. Jewish Federation of South Palm Beach County. ([www.jewishboca.org/index.php?src=gendocs&ref=ChaiLife&category=NewsMediaCenter](http://www.jewishboca.org/index.php?src=gendocs&ref=ChaiLife&category=NewsMediaCenter))

*Federation Star* (1991). 2500 Vanderbilt Beach Road, Suite 2201, Naples, FL 34109. (239) 263-4205. Monthly. Jewish Federation of Collier County. ([www.jewishnaples.org](http://www.jewishnaples.org))

*Heritage, Florida Jewish News* (1976) 207 O'Brien Road, Suite 101, Fern Park, FL 32730. (407) 834-8787. Weekly. ([www.heritagefl.com](http://www.heritagefl.com))

*IsraPost* (1997). 2128 Hollywood Boulevard, Hollywood, FL 33026. (954) 964-0135. Weekly. In Hebrew and English. ([www.israpost.com](http://www.israpost.com))

*Jacksonville Jewish News* (1988). 8505 San Jose Boulevard, Jacksonville, FL 32217. (904) 448-5000. Monthly. Jewish Federation of Jacksonville. ([www.jewishjacksonville.org](http://www.jewishjacksonville.org))

*Jewish Journal (Broward County)* (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. ([www.sun-sentinel.com/florida-jewish-journal/news/broward-county-news](http://www.sun-sentinel.com/florida-jewish-journal/news/broward-county-news))

*Jewish Journal (Miami-Dade County)* (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. ([www.sun-sentinel.com/florida-jewish-journal/news/miami-dade-county-news](http://www.sun-sentinel.com/florida-jewish-journal/news/miami-dade-county-news))

*Jewish Journal (Palm Beach County)* (1977). 1701B Green Road, Pompano Beach, FL 33064. (954) 563-3311. Weekly. ([www.sun-sentinel.com/florida-jewish-journal/news/palm-beach-county-news](http://www.sun-sentinel.com/florida-jewish-journal/news/palm-beach-county-news))

*Jewish Press of Pinellas County* (1986). 1101 South Belcher Road, Suite H, Largo, FL 33771. (727) 535-4400. 2x/month. Jewish Press Group of Tampa Bay in cooperation with The Jewish Federation of Pinellas & Pasco Counties. ([www.jewishpresstampabay.com](http://www.jewishpresstampabay.com))

*Jewish Press of Tampa* (1988). 1101 South Belcher Road, Suite H, Largo, FL 33771. (813) 871- 2332. 2x/month. Jewish Press Group of Tampa Bay in cooperation with Tampa Jewish Community Center & Federation. ([www.jewishpresstampabay.com](http://www.jewishpresstampabay.com))

*Jewish Way (JW)* (2010). 20900 Northeast 30th Avenue, Suite 200, Aventura, FL 33180. (954) 665-0971. 3x/year. ([www.jwmagazine.com](http://www.jwmagazine.com))

*L'Chayim* (2003). 9701 Commerce Center Court, Ft. Myers, FL 33908. (239) 481-4449. Monthly. Jewish Federation of Lee and Charlotte Counties. ([www.jewishfederationlcc.org](http://www.jewishfederationlcc.org))

*Southern Jewish Life* (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. ([www.sjlmag.com](http://www.sjlmag.com))

*The Chronicle*. PO Box 14937, Gainesville, FL 32604. (352) 371-3846. 10x/year. Jewish Council of North Central Florida. ([www.jcnfc.org/chronicle.html](http://www.jcnfc.org/chronicle.html))

*The Connection* (2005). 210 East Hibiscus Boulevard, Melbourne, FL 32901. (321) 951-1836. 8x/year. Jewish Federation of Brevard County. ([www.jewishfederationbrevard.com](http://www.jewishfederationbrevard.com))

*The Jewish News of Sarasota-Manatee* (formerly *The Chronicle*) (1971). 580 McIntosh Road, Sarasota, FL 34232. (941) 371-4546. Monthly. The Jewish Federation of Sarasota-Manatee. ([www.jfedsrq.org](http://www.jfedsrq.org))

**Georgia**

*Savannah Jewish News*. (1960). 5111 Abercom Street, Savannah, GA 31405. (912) 355-8111. Monthly. Savannah Jewish Federation. ([www.savj.org](http://www.savj.org))

*The Atlanta Jewish Times* (1925). 270 Carpenter Drive NE, Suite 320, Atlanta, GA 30328. (404) 883-2130. Weekly. ([www.atljewishtimes.com](http://www.atljewishtimes.com))

**Illinois**

*The Chicago Jewish News* (1994). 5301 West Dempster, Skokie, IL 60077. (847) 966-0606. Weekly. ([www.chicagojewishnews.com](http://www.chicagojewishnews.com))

*Chicago Jewish Star* (1990). PO Box 268, Skokie, IL 60076. (847) 674-7827. 2x/month. (No website)

*JUF News*. 30 South Wells Street, Chicago, IL 60606 (312) 346-6700. Monthly. Jewish United Fund/Jewish Federation of Metropolitan Chicago. ([www.juf.org](http://www.juf.org))

**Indiana**

*Indiana Jewish Post and Opinion* (1935). 1427 West 86th Street, #228, Indianapolis, IN 46260. (317) 405-8084. 2x/month. ([www.jewishpostopinion.com](http://www.jewishpostopinion.com))

**Iowa**

*The Greater Des Moines Jewish Press*. 33158 Ute Avenue, Waukee, IA 50263. (515) 987-0899. 6x/year. ([www.jewishdesmoines.org/our-work/jewish-press-1](http://www.jewishdesmoines.org/our-work/jewish-press-1))

**Kansas**

*The Kansas City Jewish Chronicle* (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951-8425. Weekly. ([www.kcjc.com](http://www.kcjc.com))

**Kentucky**

*Community* (1975). 3630 Dutchmans Lane, Louisville, KY 40205. (502) 451-8840. Monthly. Jewish Community Federation of Louisville. ([www.jewishlouisville.org](http://www.jewishlouisville.org))

*Shalom* (2004). 1050 Chinoe Road, Suite 112, Lexington, KY 40502. (859) 268-0672. Monthly. The Jewish Federation of the Bluegrass. ([www.jewishlexington.org](http://www.jewishlexington.org))

**Louisiana**

*Crescent City Jewish News* (2011). 3810 Nashville Avenue, New Orleans, LA 70125. (504) 865-1248. Online only. ([www.crescentcityjewishnews.designtheplanet.com/tag/crescent-city-jewish-news/](http://www.crescentcityjewishnews.designtheplanet.com/tag/crescent-city-jewish-news/))

*Jewish Civic Press* (1965). 924 Valmont Street, New Orleans, LA 70115. (504) 875-8784. Monthly. (No website)

*Jewish News* (1995). 3747 West Esplanade Avenue, Metairie, LA 70002. (504) 780-5614. Monthly. Jewish Federation of Greater New Orleans. ([www.jewishnola.com](http://www.jewishnola.com))

*Southern Jewish Life* (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. ([www.sjlmag.com](http://www.sjlmag.com))

*The Jewish Light* (formerly *Jewish Community Newspaper*) (1996). PO Box 3270, Covington, LA 70434. (504) 455-8822. Monthly. ([www.jewishcommunitynews.org](http://www.jewishcommunitynews.org))

## Maine

*The Voice*. 57 Ashmont Street, Portland, ME 04103. (207) 772-1959. Quarterly. Jewish Community Alliance of Southern Maine. ([www.mainejewish.org](http://www.mainejewish.org))

## Maryland

*Baltimore Jewish Times* (1919). 1040 Park Avenue, Suite 200, Baltimore, MD 21201. (410) 752-3504. Weekly. ([www.jewishtimes.com](http://www.jewishtimes.com))

*Washington Jewish Week* (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. ([www.washingtonjewishweek.com](http://www.washingtonjewishweek.com))

*Where What When* (1985). 6016 Clover Road, Baltimore, MD 21215. (410) 358-8509. Monthly. ([www.wherewhatwhen.com](http://www.wherewhatwhen.com))

## Massachusetts

*Berkshire Jewish Voice*. 196 South Street, Pittsfield, MA 01201. (413) 442 4360. Monthly. Jewish Federation of the Berkshires. ([www.jewishberkshires.org](http://www.jewishberkshires.org))

*Jewish Advocate* (1902). 15 School Street, Boston, MA 02108. (617) 367-9100. Weekly. ([www.thejewishadvocate.com](http://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](http://www.jewishcentralvoice.com))

*Jewish Chronicle* (1927). 131 Lincoln Street, Worcester, MA 01605. (508) 752-3400. Monthly. (No website)

*Jewish Ledger Western Massachusetts Edition*. 36 Woodland Street, Hartford, CT 06105. (860) 231-2424. Weekly. ([www.wmassjewishledger.com](http://www.wmassjewishledger.com))

*Shalom Magazine-Massachusetts* (2009) Farber Marketing, 12 Edward Drive, Stoughton, MA 02072. (781) 975-1009. Quarterly. ([www.shalomma.com](http://www.shalomma.com))

*The Jewish Journal (North of Boston)* (1976). 27 Congress Street, Suite 501, Salem, MA 01970. (978) 745-4111. 2x/month. The Jewish Federation of the North Shore. ([www.jewishjournal.org](http://www.jewishjournal.org))

*The Jewish World* (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344-7018. 2x/month. ([www.jewishworldnews.org](http://www.jewishworldnews.org))

## Michigan

*Detroit Jewish News* (1942). 29200 Northwestern Highway, Southfield, MI 48034. (248) 354-6060. Weekly. ([www.thejewishnews.com](http://www.thejewishnews.com))

*Jewish Reporter*. 619 Wallenberg Street, Flint MI 48502. (810) 767-5922. Monthly. Flint Jewish Federation. ([www.users.tm.net/flint/](http://www.users.tm.net/flint/))

*Red Thread Magazine* (2011). 29200 Northwestern Highway, Suite 110, Southfield, MI 48034. (248) 354-6060. Monthly. ([www.redthreadmagazine.com](http://www.redthreadmagazine.com))

*Washtenaw Jewish News* (1978). 2935 Birch Hollow Drive, Ann Arbor, MI 48108. (734) 971-1800. Monthly. ([www.washtenawjewishnews.org](http://www.washtenawjewishnews.org))

## Minnesota

*The American Jewish World* (formerly *Jewish Weekly*) (1912). 4509 Minnetonka Boulevard, MN 55416. (952) 259-5280. 2x/month. ([www.ajwnews.com](http://www.ajwnews.com))

### Mississippi

*Jewish Scene* (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. ([www.jewishscenemagazine.com](http://www.jewishscenemagazine.com))

*Southern Jewish Life* (formerly *Deep South Jewish Voice*) (1990). 13 Office Park Circle, Suite 6, Birmingham, AL 35223. (205) 870-7889. 2x/month. ([www.sjlmag.com](http://www.sjlmag.com))

### Missouri

*St. Louis Jewish Light* (1947). 6 Millstone Campus Drive, St. Louis, MO 63146. (314) 743-3600. Weekly. Jewish Federation of St. Louis. ([www.stljewishlight.com](http://www.stljewishlight.com))

*The Kansas City Jewish Chronicle* (1920). 4210 Shawnee Mission Parkway, Suite 314A, Fairway, KS 66205. (913) 951-8425. Weekly. ([www.kcjc.com](http://www.kcjc.com))

### Nebraska

*The Jewish Press* (1920). 333 South 132nd Street, Omaha, NE 68154. (402) 334-6448. Weekly. Jewish Federation of Omaha. ([www.jewishomaha.org](http://www.jewishomaha.org))

### Nevada

*Las Vegas Israelite* (1965). 1905 Plaza Del Padre, Las Vegas, NV 89102. (702) 876-1255. 2x/month. (No website)

### New Hampshire

*The New Hampshire Jewish Reporter*. 698 Beech Street, Manchester, NH 03104. (603) 627-7679. Monthly. Jewish Federation of New Hampshire. ([www.jewishnh.org](http://www.jewishnh.org))

### New Jersey

*Jewish Chronicle* (1982). 1015 East Park Avenue, Suite B, Vineland, NJ 08360. (856) 696-4445. 6x/year. Jewish Federation of Cumberland, Gloucester & Salem Counties. ([www.jfedcc.org](http://www.jfedcc.org))

*Jewish Journal* (1999). 320 Raritan Avenue, Suite 203, Highland Park, NJ 08904. (732) 393-0023. Monthly. Jewish Federation of Ocean County. ([www.jewishoceancounty.org](http://www.jewishoceancounty.org))

*Jewish Times of South Jersey* (2008). 21 West Delilah Road, Pleasantville, NJ 08232. (609) 407-0909. Weekly. ([www.jewishtimes-sj.com](http://www.jewishtimes-sj.com))

*New Jersey Jewish News* (1947). 901 Route 10, Whippany, NJ 07981. (973) 887-3900. Weekly. Jewish Federation of Greater MetroWest NJ. ([www.njjewishnews.com](http://www.njjewishnews.com))

*The Jewish Community Voice* (1941). 1301 Springdale Road, Suite 250, Cherry Hill, NJ 08003. (856) 751-9500, ext. 1217. 2x/month. Jewish Federation of Southern New Jersey. ([www.jewishvoicesnj.org](http://www.jewishvoicesnj.org))

*The Jewish Voice and Opinion* (1987). 73 Dana Place, Englewood, NJ 07631. (201) 569-2845. Monthly. ([www.jewishvoiceandopinion.com](http://www.jewishvoiceandopinion.com))

*The Jewish Standard* (1931). 1086 Teaneck Road, Teaneck, NJ 07666. (201) 837-8818. Weekly. ([www.jstandard.com](http://www.jstandard.com))

*The Shopper* (referred to as *Lakewood Shopper*) (2004). 72B Park Avenue, Lakewood, NJ 08701. (732) 367-6245. Weekly. ([www.lakewoodshopper.com](http://www.lakewoodshopper.com))

*The Speaker* (1999). 775 Talamini Road, Bridgewater, NJ 08807. (908) 725-6994. Quarterly. The Jewish Federation of Somerset, Hunterdon & Warren Counties. ([www.jfedshaw.org](http://www.jfedshaw.org))

*The VOICE of Lakewood* (2005). 212 Second Street, Suite 201, Lakewood, NJ 08701. (732) 901-5746. Weekly. Newspaper for the Orthodox community. ([www.thevoiceoflakewood.com](http://www.thevoiceoflakewood.com))

### **New Mexico**

*The New Mexico Jewish Link* (1971). 5520 Wyoming Boulevard NE, Albuquerque, NM 87109. (502) 821-3214. Monthly. Jewish Federation of New Mexico. ([www.jewishnewmexico.org](http://www.jewishnewmexico.org))

### **New York**

*5 Towns Jewish Times* (2000). PO Box 690, Lawrence, NY 11559. (516) 984-0079. Weekly. ([www.5tjt.com](http://www.5tjt.com))

*Buffalo Jewish Review* (1918). 964 Kenmore Avenue, Buffalo, NY 14216. (716) 854-2192. Weekly. (No website)

*De Voch (The Week)*. Weekly. Glossy magazine made up primarily of pictures, published in Yiddish by and largely for ultra-Orthodox Jews in Brooklyn, NY. *In Yiddish*. (No website)

*Der Blatt (The Page/The Newspaper)* (2000). 76 Rutledge Street, Brooklyn, NY 11249. (718) 625-3400. Weekly. Published by Satmar Hasidim. *In Yiddish*. (No website).

*Flatbush Jewish Journal*. 1314 Avenue J, Brooklyn, NY 11230. (718) 692-1144. Weekly. ([www.flatbushjewishjournal.com](http://www.flatbushjewishjournal.com))

*Jewish Image* (1990). PO Box 290642, Brooklyn, New York 11229. (718) 627-4624. Monthly. Promotes educational, social and cultural programs to ensure the survival of the Jewish Sephardic heritage and customs. ([www.imageusa.com](http://www.imageusa.com))

*Jewish Journal* (1969). 11 Sunrise Plaza, Valley Stream, NY 11580. (516) 561-6900. Weekly. (No website)

*Jewish Ledger* (1924). 2535 Brighton-Henrietta Townline Road, Rochester, NY 14623. (585) 427-2434. Weekly. ([www.thejewishledger.com](http://www.thejewishledger.com))

*Jewish Observer of Central New York* (1978). 5655 Thompson Road, DeWitt, NY 13214. (315) 445-2040, ext. 116. 2x/month. Jewish Federation of Central New York. ([www.sjfed.org](http://www.sjfed.org))

*Jewish Post* (1974). 350 5th Avenue, Suite 2418, New York, NY 10118. (212) 563-9219. Monthly. ([www.jewishpost.com](http://www.jewishpost.com))

*Jewish Tribune of Rockland and Westchester* (1987). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594 4000. Weekly.

*Long Island Jewish World* (1977). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594-4000. Weekly. (No website)

*Manhattan Jewish Sentinel* (1992). 115 Middle Neck Road, Great Neck, NY 11021. (516) 594-4000. Weekly. (No website)

*The Bukharian Times*. 106-16 70th Avenue, Room 111, Forest Hills, NY 11375. (718) 261-1595/(718) 261-2315. Weekly. In Russian. ([www.bukhariantimes.org](http://www.bukhariantimes.org))

*The Country Vues* (1983). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377-8016. Weekly. Published for the Catskill Mountain area. ([www.thevuesonline.com](http://www.thevuesonline.com))

*The Jewish Herald* (1984). 1689 46th Street, Brooklyn, NY 11204. (718) 972-4000. Weekly. (No website)

*The Jewish Home*. PO Box 266, Lawrence, NY 11559. (516) 734-0858. Bi-weekly. ([www.fivetownsjewishhome.com](http://www.fivetownsjewishhome.com))

*The Jewish Star* (2002). 2 Endo Boulevard, Garden City, NY 11530. (516) 622-7461. Weekly. ([www.thejewishstar.com](http://www.thejewishstar.com))

*The Jewish Voice* (formerly Jewish Voice) (2005). 2154 East 4th Street, Brooklyn, NY 11223. (800) 908-0885/(212) 920-6700. Weekly. ([www.jewishvoiceny.com](http://www.jewishvoiceny.com))

*The Jewish Week* (1876; reorganized 1970). 1501 Broadway, Suite 505, New York, NY 10036. (212) 921- 7822. Weekly. ([www.thejewishweek.com](http://www.thejewishweek.com))

*The Jewish World* (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344-7018. 2x/month. ([www.jewishworldnews.org](http://www.jewishworldnews.org))

*The Reporter* (1971). 500 Clubhouse Road, Vestal, NY 13850. (607) 724-2360. Weekly. Jewish Federation of Greater Binghamton. ([www.jfbcweb.org](http://www.jfbcweb.org))

*The Vues* (1977). PO Box 330, Midwood Station, Brooklyn, NY 11230. (718) 377-8016. Weekly. ([www.thevuesonline.com](http://www.thevuesonline.com))

*Voice of the Dutchess Jewish Community* (1990). 110 South Grand Avenue, Poughkeepsie, NY 12603. (845) 471-9811. Monthly. The Jewish Federation of Dutchess County. ([www.jewishdutchess.org](http://www.jewishdutchess.org))

*Yated Neeman* (1987). 53 Olympia Lane, Monsey, NY 10952. (845) 369-1600. Weekly. ([www.yated.com](http://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](http://www.theyeshivaworld.com))

## North Carolina

*Charlotte Jewish News* (1978). 5007 Providence Road, Charlotte, NC 28226. (704) 944-6765. Monthly. Jewish Federation of Greater Charlotte. ([www.charlottejewishnews.org](http://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](http://www.shalomraleigh.org))

## Ohio

*Akron Jewish News* (1929). 750 White Pond Drive, Akron, OH 44320. (330) 869-2424. Monthly. Jewish Community Board of Akron. ([www.akronjewishnews.com](http://www.akronjewishnews.com))

*Cleveland Jewish News* (1964). 23880 Commerce Park, Suite 1, Cleveland, OH 44122. (216) 454-8300. Weekly. ([www.clevelandjewishnews.com](http://www.clevelandjewishnews.com))

*Local Jewish News*. Daily. Online only. For the Orthodox Jewish community in Cleveland. ([www.localjewishnews.com](http://www.localjewishnews.com))

*Stark Jewish News* (1920). 432 30th Street, NW, Canton, OH 44709. (330) 445-2410. Monthly. Canton Jewish Community Federation. ([www.jewishcanton.org](http://www.jewishcanton.org))

*The American Israelite* (1854). 18 West 9th Street, Suite 2, Cincinnati, OH 45202. (513) 621-3145. Weekly. ([www.americanisraelite.com](http://www.americanisraelite.com))

*The Dayton Jewish Observer*. 525 Versailles Drive, Dayton, OH 45459. (937) 610-1555. Monthly. Jewish Federation of Greater Dayton. ([www.jewishdayton.org/observer](http://www.jewishdayton.org/observer))

*The Jewish Journal Monthly Magazine* (1987). 505 Gypsy Lane, Youngstown, OH 44504. (330) 746-3251. Monthly. Youngstown Area Jewish Federation. ([www.jewishjournalplus.com](http://www.jewishjournalplus.com))

*The New Standard* (2003). PO Box 31244, Independence, OH 44131. (614) 371-2595. Semi-monthly. ([www.thenewstandardonline.com](http://www.thenewstandardonline.com))

*The Ohio Jewish Chronicle* (1922). PO Box 30965, Columbus, OH 43230. (614) 337-2055. 2x/month. ([www.ohiojewishchronicle.com](http://www.ohiojewishchronicle.com))

*Toledo Jewish News* (1951). 6505 Sylvania Avenue, Sylvania, OH 43560. (419) 724-0363. Monthly. Jewish Federation of Greater Toledo. ([www.jewishtoledo.org](http://www.jewishtoledo.org))

### **Oklahoma**

*Tulsa Jewish Review* (1930). 2021 East 71 Street, Tulsa, OK 74136. (918) 495-1100. Monthly. Jewish Federation of Tulsa. ([www.jewishtulsa.org](http://www.jewishtulsa.org))

### **Oregon**

*Oregon Jewish Life* (2012). 6680 SW Capitol Highway, Portland, OR 97219. (503) 858-7242. Monthly. Jewish Federation of Greater Portland. ([www.ojlife.com](http://www.ojlife.com))

### **Pennsylvania**

*Community Review* (1925). 3301 North Front Street, Harrisburg, PA 17110. (717) 236-9555. 2x/month. Jewish Federation of Greater Harrisburg. ([www.jewishharrisburg.org](http://www.jewishharrisburg.org))

*Hakol Lehigh Valley*. 702 North 22nd Street, Allentown, PA 18104. (610) 821-5500. Monthly. Jewish Federation of the Lehigh Valley. ([www.jewishlehighvalley.org](http://www.jewishlehighvalley.org))

*Jewish Exponent* (1887). 2100 Arch Street, Philadelphia, PA 19103. (215) 832-0700. Weekly. Jewish Federation of Greater Philadelphia. ([www.jewishexponent.com](http://www.jewishexponent.com))

*Philadelphia Jewish Voice* (2005). 327 Pembroke Road, Bala Cynwyd, PA 19004. Online only. ([www.pjvoice.com](http://www.pjvoice.com))

*Shalom: The Journal of the Reading Jewish Community*. 1100 Berkshire Boulevard, Suite 125, Wyomissing, PA 19610. (610) 921-0624. 10x/year. Jewish Federation of Reading. ([www.readingjewishcommunity.org](http://www.readingjewishcommunity.org))

*The Jewish Chronicle* (1962). 5915 Beacon Street., Pittsburgh, PA 15217. (412) 687-1000. Weekly. ([www.thejewishchronicle.net](http://www.thejewishchronicle.net))

*The Reporter of Scranton and Northeastern Pennsylvania* (2000). 601 Jefferson Avenue, Scranton, PA 18541. (570) 961-2300. 2x/month. Jewish Federation of Northeastern Pennsylvania. ([www.jewishnepa.org](http://www.jewishnepa.org))

### **Rhode Island**

*The Jewish Voice and Herald* (1973). 130 Sessions Street, Providence, RI 02906. (401) 421-4111. 2x/month. Jewish Alliance of Greater Rhode Island. ([www.jvhri.org](http://www.jvhri.org))

### **South Carolina**

*Charleston Jewish Voice* (2001). 1645 Wallenberg Boulevard, Charleston, SC 29407. (843) 571-6565. Monthly. Charleston Jewish Federation. ([www.charlestonjewishvoice.org](http://www.charlestonjewishvoice.org))

*Columbia Jewish News*. PO Box 23257, Columbia, SC 29224 (803) 787-2023. 6x/year. Columbia Jewish Federation. ([Www.jewishcolumbia.org](http://www.jewishcolumbia.org))

### Tennessee

*Hebrew Watchman* (1925). 4646 Poplar Avenue, Suite 232, Memphis, TN 38117. (901) 763-2215. Weekly. (No website)

*Jewish Scene* (formerly *Jewish Living of the South*) (2006). 6560 Poplar Avenue, Germantown, TN 38138. (901) 767-7100. 2x/month. Memphis Jewish Federation. ([www.jewishscenemagazine.com](http://www.jewishscenemagazine.com))

*Shofar*. 5461 North Terrace Road, Chattanooga, TN 37411. (423) 493-0270. Monthly. Jewish Federation of Greater Chattanooga. ([www.jcfcg.com](http://www.jcfcg.com))

*The Jewish Observer* (1934). 801 Percy Warner Boulevard, Nashville, TN 37205. (615) 354-1637. 2x/month. (Jewish Federation of Nashville and Middle Tennessee). ([www.jewishobservernashville.org](http://www.jewishobservernashville.org))

### Texas

*Jewish Herald-Voice* (formerly *Texas Jewish Herald*) (1908). 5603 South Braeswood Boulevard, Houston, TX 77096. (713) 729-7000. Weekly. Jewish Federation of Greater Houston. ([www.houstonjewish.org](http://www.houstonjewish.org))

*Texas Jewish Post—Dallas* (1947). 7920 Belt Line Road, Suite 680, Dallas, TX 75254. (972) 458-7283. Weekly. ([www.tjpnews.com](http://www.tjpnews.com))

*Texas Jewish Post—Fort Worth* (1947). 3120 South Freeway, Fort Worth, TX 76110. (817) 927-2831. Weekly. ([www.tjpnews.com](http://www.tjpnews.com))

*The Jewish Herald-Voice* (1908). 3403 Audley Street, Houston, TX 77098. (713) 630-0391. Weekly. ([www.jhvonline.com](http://www.jhvonline.com))

*The Jewish Journal of San Antonio* (1973). 12500 NW Military Highway, San Antonio, TX 78231. (210) 302-6960. Monthly. Jewish Federation of San Antonio. ([www.jfsatx.org](http://www.jfsatx.org))

*The Jewish Outlook*. 7300 Hart Lane, Austin, TX 78731. (512) 735-8012. Monthly. Jewish Federation of Greater Austin. ([www.thejewishoutlook.com](http://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](http://www.jewishelpaso.org))

### Vermont

*The Jewish World* (1965). 1635 Eastern Parkway, Schenectady, NY 12309. (518) 344-7018. 2x/month. ([www.jewishworldnews.org](http://www.jewishworldnews.org))

### Virginia

*Jewish News* (1959). 5000 Corporate Woods Drive, Suite 200, Virginia Beach, VA 23462. (757) 671-1600. 2x/month. United Jewish Federation of Tidewater. ([www.jewishva.org](http://www.jewishva.org))

*The Reflector*. 5403 Monument Avenue, Richmond, VA 23226. (804) 545-8620. Monthly. Jewish Community Federation of Richmond. ([www.jewishrichmond.org](http://www.jewishrichmond.org))

*Washington Jewish Week* (formerly *National Jewish Ledger*) (1930). 11426 Rockville Pike, Suite 236, Rockville, MD 20852. (301) 230-2222. Weekly. ([www.washingtonjewishweek.com](http://www.washingtonjewishweek.com))



**Washington**

*JTNews* (formerly *The Jewish Transcript*) (1924). 2041 Third Avenue, Seattle, WA 98121. (206) 441-4553. 2x/month. Jewish Federation of Greater Seattle. ([www.jtnews.net](http://www.jtnews.net))

**West Virginia**

*The Jewish Chronicle* (1962). 5915 Beacon Street, Pittsburgh, PA 15217. (412) 687-1000. Weekly. ([www.thejewishchronicle.net](http://www.thejewishchronicle.net))

**Wisconsin**

*Madison Jewish News*. 6434 Enterprise Lane, Madison, WI 53719. (608) 278-1808. Monthly. Jewish Federation of Madison. ([www.jewishmadison.org](http://www.jewishmadison.org))

*The Wisconsin Jewish Chronicle* (1921). 1360 North Prospect Avenue, Milwaukee, WI 53202. (414) 390-5888. Weekly. Milwaukee Jewish Federation. ([www.jewishchronicle.org](http://www.jewishchronicle.org))

**Canada****Alberta**

*Jewish Free Press* (1990). 8411 Elbow Drive, SW Calgary, AB T2V 1K8. (403) 252-9423. 2x/month. ([www.jewishfreepress.ca](http://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](http://www.jewishindependent.ca))

**Manitoba**

*The Jewish Post & News* (formerly *The Jewish Post*) (1925). 11-395 Berry Street, Winnipeg, MB R3J 1N6. (204) 694-3332. Weekly. ([www.jewishpostandnews.com](http://www.jewishpostandnews.com))

*Winnipeg Jewish Review* (2009). Daily. Online only. ([www.winnipegjewishreview.com](http://www.winnipegjewishreview.com))

**Nova Scotia**

*Shalom!* (1975). 5670 Spring Garden Road, Suite #309, Halifax, NS B3J 2L1. (902) 422-7491, ext. 221. 3x-4x/year. The Atlantic Jewish Council. ([www.theajc.ns.ca/category/shalom-magazine](http://www.theajc.ns.ca/category/shalom-magazine))

**Ontario**

*Exodus Magazine* (formerly *Exodus Newspaper*) (1983). In Russian. (in 2002 becomes *Exodus Magazine* in English) (1983). 5987 Bathurst Street, Suite 3, Toronto, ON M2R 1Z3. (416) 222-7105. Monthly. Published by the Jewish Russian Community Centre of Ontario (Chabad). ([www.tekiyah.com/exodus](http://www.tekiyah.com/exodus))

*Hamilton Jewish News*. 1030 Lower Lions Club Road, Ancaster, ON L9G 4X1. (905) 628-0058. 5x/year. ([www.hamiltonjewishnews.com](http://www.hamiltonjewishnews.com))

*London Jewish Community News*. 536 Huron Street, London, ON N5Y 4J5. (519) 673-3310. 7x/year. London Jewish Federation. ([www.jewishlondon.ca](http://www.jewishlondon.ca))

*News and Views* (formerly *Windsor Jewish Federation*) (1942). 1641 Ouellette Avenue, Windsor, ON N8X 1K9. (519) 973-1772. Quarterly. Windsor Jewish Federation. ([www.jewishwindsor.org](http://www.jewishwindsor.org))

*Ottawa Jewish Bulletin* (1937). 21 Nadolny Sachs Private, Ottawa, ON K2A 1R9. (613) 798-4696. 19x/year. Jewish Federation of Ottawa. ([www.ottawajewishbulletin.com](http://www.ottawajewishbulletin.com))

*Shalom Toronto* (2004). 361 Connie Crescent, Concord, ON L4K 5R2. (905) 760-1888. Online daily. Print weekly. In both English and Hebrew. ([www.shalomtoronto.ca](http://www.shalomtoronto.ca))

*The Canadian Jewish News* (1971). 1500 Don Mills Road, Suite 205, North York, ON M3B 3K4. (416) 932-5095. Online only. Restarting print edition from Toronto offices in August 2013. ([www.cjnews.com](http://www.cjnews.com))

*The Jewish Standard Magazine* (1929). 1912A Avenue Road, Suite E5, Toronto. ON M5M 4A1. (416) 537-2696. Monthly. ([www.thejewishstandardmag.com](http://www.thejewishstandardmag.com))

## Quebec

*LVS-La Voix Sepharade* (1984). 1 Cummings Square, Suite 216, Montreal, QC H3W 1M6. (514) 733-4998. 5x/year. Published by the Communauté Sepharade Unifiée du Québec. (Unified Sephardic Community of Québec). ([www.csuq.org](http://www.csuq.org))

*The Canadian Jewish News (Montreal)* (1971). 6900 Decarie Boulevard, Suite 341, Montreal, QC H3X 2T8. (866) 849-0864. Online only. ([www.cjnews.com](http://www.cjnews.com))

*The Jewish Standard Magazine* (1929). 4340 Walkley, Montreal, QC H4B 2K5 (514) 489-3124. Monthly. ([www.thejewishstandardmag.com](http://www.thejewishstandardmag.com))

**Part IV**  
**Academic Resources**

# Chapter 17

## Jewish Studies, Holocaust and Genocide Studies, and Jewish Social Work Programs

Ira Sheskin and Arnold Dashefsky

### Jewish Studies

**Association for Jewish Studies** (1969). 15 West 16th Street, New York, NY 10011, (917) 606-8249. Provides a forum for exploring methodological and pedagogical issues in Jewish Studies. AJS is the largest learned society and professional organization representing Jewish Studies scholars worldwide. As a constituent organization of the American Council of Learned Societies, the AJS represents the field in the larger arena of the academic study of the humanities and social sciences in North America. The organization's primary mission is to promote, facilitate, and improve teaching and research in Jewish Studies at colleges, universities, and other institutions of higher learning. Its more than 1,800 members are university faculty, graduate students, independent scholars, and museum and related professionals who represent the breadth of Jewish Studies scholarship. The organization's institutional members represent leading North American programs and departments in the field. ([www.ajs.org](http://www.ajs.org))

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University of Connecticut, Storrs, CT, USA  
e-mail: [arnold.dashefsky@uconn.edu](mailto:arnold.dashefsky@uconn.edu)

## Programs in Judaic Studies

### *United States*

#### **Alabama**

University of Alabama

Tuscaloosa, AL

Minor

[www.as.ua.edu/rel/judaicstudiesminor.htm](http://www.as.ua.edu/rel/judaicstudiesminor.htm)

#### **Arizona**

Arizona State University

Tempe, AZ

BA, Graduate Certificate

[www.jewishstudies.clas.asu.edu/about](http://www.jewishstudies.clas.asu.edu/about)

University of Arizona

Tucson, AZ

BA

[www.judaic.arizona.edu/about\\_jus](http://www.judaic.arizona.edu/about_jus)

#### **Arkansas**

Hendrix College

Crain-Maling Center of Jewish Culture

Conway, AK

No degree offered

[www.hendrix.edu/jewishculturalcenter/default.aspx?id=19976](http://www.hendrix.edu/jewishculturalcenter/default.aspx?id=19976)

#### **California**

Academy for Jewish Religion, California

Los Angeles, CA

MA

[www.ajrca.org](http://www.ajrca.org)

American Jewish University (formerly University of Judaism)

Bel Air, CA

MA, BA

[www.prospectivestudents.ajula.edu](http://www.prospectivestudents.ajula.edu)

California State University, Chico

Chico, CA

Minor

[www.csuchico.edu/mjis](http://www.csuchico.edu/mjis)

California State University, Fresno

Fresno, CA

Graduate Certificate

[www.fresnostate.edu/catoffice/current/historydgr.html#anchor4495](http://www.fresnostate.edu/catoffice/current/historydgr.html#anchor4495)

California State University, Fullerton

Fullerton, CA

Minor

[www.religion.fullerton.edu/academics/jewish\\_studies.asp](http://www.religion.fullerton.edu/academics/jewish_studies.asp)

California State University, Long Beach

Long Beach, CA

BA

[www.csulb.edu/colleges/cla/programs/jewishstudies](http://www.csulb.edu/colleges/cla/programs/jewishstudies)

California State University, Northridge

Northridge, CA

BA

[www.csun.edu/jewish.studies](http://www.csun.edu/jewish.studies)

Claremont Lincoln University

Claremont, CA

PhD

[www.claremontlincoln.org/academics/degree-programs/phd-in-religion/#HB](http://www.claremontlincoln.org/academics/degree-programs/phd-in-religion/#HB)

Claremont McKenna College

Claremont, CA

Concentration

[www.claremontmckenna.edu/rlst](http://www.claremontmckenna.edu/rlst)

Claremont School of Theology

Claremont, CA

Certificate

[www.cst.edu/claremont-extension/certificate/#JS](http://www.cst.edu/claremont-extension/certificate/#JS)

Graduate Theological Union

Berkeley, CA

PhD, MA

[www.gtu.edu/centersandaffiliates/jewishstudies/study-at-cjs](http://www.gtu.edu/centersandaffiliates/jewishstudies/study-at-cjs)

Harvey Mudd College

Claremont, CA

Concentration

[www2.hmc.edu/www\\_common/humsoc/hssconcentrations.html](http://www2.hmc.edu/www_common/humsoc/hssconcentrations.html)

Hebrew Union College-Jewish Institute of Religion

Los Angeles, CA

PhD, MA, BA

[www.huc.edu/about/center-la.shtml](http://www.huc.edu/about/center-la.shtml)

Loyola Marymount University

Los Angeles, CA

Minor

[www.bellarmino.lmu.edu/pagefactory.aspx?PageID=41451](http://www.bellarmino.lmu.edu/pagefactory.aspx?PageID=41451)

Pepperdine University  
Diane and Guilford Glazer Institute for Jewish Studies  
Malibu, CA  
No degree offered  
[www.pepperdine.edu/glazer-institute](http://www.pepperdine.edu/glazer-institute)

San Diego State University  
San Diego, CA  
BA  
[www-rohan.sdsu.edu/~jewish](http://www-rohan.sdsu.edu/~jewish)

San Francisco State University  
San Francisco, CA  
BA  
[www.jewish.sfsu.edu](http://www.jewish.sfsu.edu)

San Jose State University  
San Jose, CA  
Minor  
[www.sjsu.edu/depts/jwss](http://www.sjsu.edu/depts/jwss)

Scripps College  
Claremont, CA  
BA  
[www.scrippscollege.edu/academics/department/jewish-studies/index.php](http://www.scrippscollege.edu/academics/department/jewish-studies/index.php)

Sonoma State University  
Rohnert Park, CA  
Minor  
[www.sonoma.edu/jewishstudies](http://www.sonoma.edu/jewishstudies)

Stanford University  
Stanford, CA  
BA, MA, PhD  
[www.stanford.edu/dept/jewishstudies/overview/index.html](http://www.stanford.edu/dept/jewishstudies/overview/index.html)

Touro College Los Angeles  
Los Angeles, CA  
BA  
[www.touro.edu/losangeles/academics.asp](http://www.touro.edu/losangeles/academics.asp)

University of California, Berkeley  
Berkeley, CA  
PhD, Minor  
[www.jewishstudies.berkeley.edu](http://www.jewishstudies.berkeley.edu)

University of California, Davis  
Davis, CA  
Minor  
[www.jewishstudies.ucdavis.edu/academics.php](http://www.jewishstudies.ucdavis.edu/academics.php)

University of California, Irvine  
Irvine, CA  
Minor  
[www.humanities.uci.edu/jewishstudies](http://www.humanities.uci.edu/jewishstudies)

University of California, Los Angeles  
Los Angeles, CA  
BA, BA in Hebrew  
[www.nelc.ucla.edu](http://www.nelc.ucla.edu)

University of California, San Diego  
San Diego, CA  
PhD, MA, BA  
[www.judaicstudies.ucsd.edu](http://www.judaicstudies.ucsd.edu)

University of California, Santa Barbara  
Santa Barbara, CA  
Minor  
[www.jewishstudies.ucsb.edu](http://www.jewishstudies.ucsb.edu)

University of California, Santa Cruz  
Santa Cruz, CA  
BA  
[www.jewishstudies.ucsc.edu/index.html](http://www.jewishstudies.ucsc.edu/index.html)

University of San Francisco  
San Francisco, CA  
Minor  
[www.usfca.edu/artsci/jssj](http://www.usfca.edu/artsci/jssj)

University of Southern California  
Los Angeles, CA  
PhD, BA  
[www.dornsife.usc.edu/religion/major](http://www.dornsife.usc.edu/religion/major)

### **Colorado**

University of Colorado-Boulder  
Boulder, CO  
BA, Minor in Hebrew and Israel Studies  
[www.jewishstudies.colorado.edu/courses/major-and-minor-jewish-studies](http://www.jewishstudies.colorado.edu/courses/major-and-minor-jewish-studies)

University of Denver  
Denver, CO  
PhD, MA, BA  
[www.du.edu/cjs/academic\\_programs.html](http://www.du.edu/cjs/academic_programs.html)

### **Connecticut**

Charter Oak State College  
New Britain, CT  
Concentration  
[www.cosc.edu](http://www.cosc.edu)



Fairfield University  
Fairfield, CT  
Minor  
[www.fairfield.edu/cas/js\\_index.html](http://www.fairfield.edu/cas/js_index.html)

Trinity College  
Hartford, CT  
BA  
[www.trincoll.edu/depts/jewst](http://www.trincoll.edu/depts/jewst)

University of Connecticut  
Storrs, CT  
MA, BA  
[www.judaicstudies.uconn.edu](http://www.judaicstudies.uconn.edu)

University of Hartford  
West Hartford, CT  
BA  
[www.hartford.edu/greenberg](http://www.hartford.edu/greenberg)

Wesleyan University  
Middletown, CT  
Certificate  
[www.wesleyan.edu/jis](http://www.wesleyan.edu/jis)

Yale University  
*Program in Judaic Studies*  
New Haven, CT  
PhD, BA  
[www.yale.edu/judaicstudies](http://www.yale.edu/judaicstudies)

Yale University  
*Yale Divinity School*  
New Haven, CT  
MA  
[www.yale.edu/judaicstudies/judaicsmar.html](http://www.yale.edu/judaicstudies/judaicsmar.html)

### **Delaware**

University of Delaware  
Newark, DE  
Minor  
[www.udel.edu/jsp](http://www.udel.edu/jsp)

### **District of Columbia**

American University  
Washington, DC  
BA  
[www.american.edu/cas/js](http://www.american.edu/cas/js)

George Washington University  
Washington, DC  
MA, BA  
[www.programs.columbian.gwu.edu/judaic](http://www.programs.columbian.gwu.edu/judaic)

Georgetown University  
Washington, DC  
Minor  
[www.pjc.georgetown.edu/about](http://www.pjc.georgetown.edu/about)

The Yeshiva College of the Nation's Capital  
Washington, DC  
BA  
[www.yeshiva.edu/YESHIVAGEDOLAH/YeshivaCollegeoftheNationsCapital/tabid/101/Default.aspx](http://www.yeshiva.edu/YESHIVAGEDOLAH/YeshivaCollegeoftheNationsCapital/tabid/101/Default.aspx)

### **Florida**

Chaim Yakov Shlom College of Jewish Studies  
Surfside, FL  
Bachelor and Masters of Hebrew Letters  
[www.cys-college.org](http://www.cys-college.org)

Florida Atlantic University  
Boca Raton, FL  
BA  
[www.fau.edu/jewishstudies](http://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](http://www.fgcu.edu/hc)

Florida International University  
Miami, FL  
Certificate  
[www.judaic.fiu.edu/about-us](http://www.judaic.fiu.edu/about-us)

Florida State University  
Tallahassee, FL  
Minor in Hebrew  
[www.fsu.edu/~modlang/divisions/hebrew/courses.html](http://www.fsu.edu/~modlang/divisions/hebrew/courses.html)

Rollins College  
Winter Park, FL  
Minor  
[www.rollins.edu/jewishstudies](http://www.rollins.edu/jewishstudies)

Saint Leo University  
Center for Catholic-Jewish Studies  
Saint Leo, FL  
No degree offered  
[www.cjstudies.org](http://www.cjstudies.org)

Talmudic University of Florida  
Miami Beach, FL  
MA, BA  
[www.talmudicu.edu](http://www.talmudicu.edu)

Touro College South  
Miami Beach, FL  
BA  
[www.touro.edu/tcsouth/depts/jud/courses.asp](http://www.touro.edu/tcsouth/depts/jud/courses.asp)

University of Central Florida  
Orlando, FL  
Minor  
[www.judaicstudies.cah.ucf.edu](http://www.judaicstudies.cah.ucf.edu)

University of Florida  
Gainesville, FL  
MA, BA, Certificate in Holocaust Studies  
[www.jst.ufl.edu](http://www.jst.ufl.edu)

University of Miami  
Miami, FL  
BA  
[www.as.miami.edu/judaic](http://www.as.miami.edu/judaic)

Yeshiva Gedolah of Greater Miami Rabbinical College  
Miami Beach, FL  
MA, BA  
[www.lecfl.com](http://www.lecfl.com)

### **Georgia**

Emory University  
Atlanta, GA  
PhD, MA, BA  
[www.js.emory.edu/undergrad/index.html](http://www.js.emory.edu/undergrad/index.html)

Georgia State University  
Atlanta, GA  
Minor  
[www.gsu.edu](http://www.gsu.edu)

**Illinois**

DePaul University

Chicago, IL

BA

[www.las.depaul.edu/rel/Programs/MajorRequirements/JewishStudies-Concentration.asp](http://www.las.depaul.edu/rel/Programs/MajorRequirements/JewishStudies-Concentration.asp)

Hebrew Theological College

Skokie, IL

BA

[www.htc.edu](http://www.htc.edu)

Northwestern University

Evanston, IL

PhD, MA, BA

[www.wcas.northwestern.edu/jewish-studies](http://www.wcas.northwestern.edu/jewish-studies)

Spertus Institute for Jewish Learning and Leadership

Chicago, IL

PhD, MA

[www.spertus.edu](http://www.spertus.edu)

University of Chicago

Chicago, IL

PhD, MA, BA

[www.lucian.uchicago.edu/blogs/ccjs](http://www.lucian.uchicago.edu/blogs/ccjs)

University of Illinois at Chicago

Chicago, IL

Minor

[www.uic.edu/las/jstud](http://www.uic.edu/las/jstud)

University of Illinois at Urbana-Champaign

Urbana, IL

BA, Graduate Certificate, Graduate Certificate in Holocaust Studies

[www.jewishculture.illinois.edu](http://www.jewishculture.illinois.edu)

**Indiana**

DePauw University

Greencastle, IN

Minor

[www.depauw.edu/academics/departments-programs/jewish-studies](http://www.depauw.edu/academics/departments-programs/jewish-studies)

Earlham College

Richmond, IN

Minor

[www.earlham.edu/jewishstudies](http://www.earlham.edu/jewishstudies)

Indiana University  
Bloomington, IN  
PhD, MA, BA  
Minor in Hebrew, Minor in Yiddish  
[www.indiana.edu/~jsp/index.shtml](http://www.indiana.edu/~jsp/index.shtml)

Purdue University  
West Lafayette, IN  
BA  
[www.cla.purdue.edu/jewish-studies](http://www.cla.purdue.edu/jewish-studies)

### **Iowa**

University of Iowa  
J.J. Mallon Teaching Chair in Judaic Studies, Hebrew Bible  
University Heights, IA  
No degree offered  
[www.uiowa.edu/~religion/holstein.html](http://www.uiowa.edu/~religion/holstein.html)

### **Kansas**

University of Kansas  
Lawrence, KS  
Minor  
[www.jewishstudies.ku.edu](http://www.jewishstudies.ku.edu)

### **Kentucky**

University of Kentucky  
Lexington, KY  
Minor  
[www.idp.as.uky.edu/jewish-studies](http://www.idp.as.uky.edu/jewish-studies)

University of Louisville  
Louisville, KY  
Minor  
[www.louisville.edu/humanities/jewish-studies](http://www.louisville.edu/humanities/jewish-studies)

### **Louisiana**

Louisiana State University  
Baton Rouge, LA  
Minor  
[www.uiswcmsweb.prod.lsu.edu/ArtSci/jewishstudies](http://www.uiswcmsweb.prod.lsu.edu/ArtSci/jewishstudies)

Tulane University  
New Orleans, LA  
BA  
[www.tulane.edu/liberal-arts/jewish-studies](http://www.tulane.edu/liberal-arts/jewish-studies)

**Maine**

Colby College  
Waterville, ME  
Minor

[www.web.colby.edu/jewishstudies/about](http://www.web.colby.edu/jewishstudies/about)

**Maryland**

Binah Institute of Advanced Judaic Studies for Women  
Baltimore, MD  
BA

[www.mhec.state.md.us](http://www.mhec.state.md.us)

Goucher College  
Baltimore, MD  
Minor

[www.goucher.edu/x5767.xml](http://www.goucher.edu/x5767.xml)

Johns Hopkins University  
Baltimore, MD  
Minor

[www.krieger.jhu.edu/jewishstudies](http://www.krieger.jhu.edu/jewishstudies)

Towson University  
Towson, MD  
MA, Minor, Graduate Certificate in Jewish education  
[www.towson.edu/bhi](http://www.towson.edu/bhi)

University of Maryland  
College Park, MD  
MA, BA  
[www.jewishstudies.umd.edu](http://www.jewishstudies.umd.edu)

University of Maryland, Baltimore County  
Baltimore, MD  
Minor  
[www.umbc.edu/judaic](http://www.umbc.edu/judaic)

**Massachusetts**

Amherst College  
Amherst, MA  
Concentration

[www.amherst.edu/academiclife/departments/religion/major](http://www.amherst.edu/academiclife/departments/religion/major)

Boston College  
Chestnut Hill, MA  
Minor  
[www.bc.edu/schools/cas/jewish](http://www.bc.edu/schools/cas/jewish)

Boston University  
Department of Religion/Religious and Theological Studies  
Boston, MA  
PhD, MA, BA  
[www.bu.edu/drts/academics/textstraditions/judaicstudies](http://www.bu.edu/drts/academics/textstraditions/judaicstudies)

Boston University  
Boston, MA  
Minor  
[www.bu.edu/judaicstudies](http://www.bu.edu/judaicstudies)

Brandeis University  
Waltham, MA  
PhD, MA, BA  
[www.brandeis.edu/departments/nejs](http://www.brandeis.edu/departments/nejs)

Clark University  
Worcester, MA  
Concentration  
[www.clarku.edu/departments/jewishstudies](http://www.clarku.edu/departments/jewishstudies)

Gordon College  
Wenham, MA  
Concentration  
[www.gordon.edu/page.cfm?iPageID=772&iCategoryID=69&Biblical\\_Studies&Biblical\\_Studies\\_Major](http://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](http://www.hampshire.edu/academics/index_jewishstudies.htm)

Harvard University  
*Center for Jewish Studies*  
Cambridge, MA  
PhD, MA, BA  
[www.fas.harvard.edu/~cjs](http://www.fas.harvard.edu/~cjs)

Harvard University  
*Harvard Divinity School*  
Cambridge, MA  
MTS, ThM  
[www.hds.harvard.edu/academics/degree-programs](http://www.hds.harvard.edu/academics/degree-programs)

Hebrew College  
Newton Centre, MA  
MA, BA  
[www.hebrewcollege.edu/academicprograms.html](http://www.hebrewcollege.edu/academicprograms.html)

Mount Holyoke College  
South Hadley, MA  
Minor  
[www.mtholyoke.edu/acad/jewish](http://www.mtholyoke.edu/acad/jewish)

Northeastern University  
Boston, MA  
BA  
[www.northeastern.edu/jewishstudies](http://www.northeastern.edu/jewishstudies)

Smith College  
Northampton, MA  
BA  
[www.smith.edu/jud/index.php](http://www.smith.edu/jud/index.php)

Tufts University  
Medford, MA  
BA  
[www.ase.tufts.edu/grall/judaic](http://www.ase.tufts.edu/grall/judaic)

University of Massachusetts  
Amherst, MA  
BA  
[www.umass.edu/judaic](http://www.umass.edu/judaic)

Wellesley College  
Wellesley, MA  
BA  
[www.new.wellesley.edu/jewishstudies](http://www.new.wellesley.edu/jewishstudies)

Wheaton College  
Norton, MA  
Minor  
[www.wheatoncollege.edu/jewish-studies](http://www.wheatoncollege.edu/jewish-studies)

Williams College  
Williamstown, MA  
Concentration  
[www.jewish-studies.williams.edu](http://www.jewish-studies.williams.edu)

### **Michigan**

Eastern Michigan University  
Ypsilanti, MI  
Minor  
[www.catalog.emich.edu/preview\\_program.php?catoid=11&poid=6142&returnto=1549](http://www.catalog.emich.edu/preview_program.php?catoid=11&poid=6142&returnto=1549)



Kalamazoo College  
Kalamazoo, MI  
Concentration  
[www.reason.kzoo.edu/jewishstudies](http://www.reason.kzoo.edu/jewishstudies)

Michigan Jewish Institute  
Bloomfield, MI  
BA  
[www.mji.edu/templates/mji/article\\_cdo/aid/570552/jewish/Program-Description.htm](http://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](http://www.jsp.msu.edu/index.php)

Oakland University  
Rochester, MI  
Minor  
[www.oakland.edu/judaicstudies](http://www.oakland.edu/judaicstudies)

University of Michigan  
Ann Arbor, MI  
PhD, MA, BA  
[www.lsa.umich.edu/judaic](http://www.lsa.umich.edu/judaic)

Wayne State University  
Detroit, MI  
Minor  
[www.judaicstudies.wayne.edu](http://www.judaicstudies.wayne.edu)

### **Minnesota**

Carleton College  
Northfield, MN  
BA  
[www.apps.carleton.edu/catalog/catalog.php?dept=JDST&year=2006](http://www.apps.carleton.edu/catalog/catalog.php?dept=JDST&year=2006)

University of Minnesota  
Minneapolis, MN  
BA  
[www.jwst.umn.edu](http://www.jwst.umn.edu)

### **Missouri**

Evangel University  
Springfield, MO  
Minor  
[www.evangel.edu/post/programs/jewish-studies-minor](http://www.evangel.edu/post/programs/jewish-studies-minor)

University of Missouri-Kansas City  
Kansas City, MO  
Minor  
[www.umkc.edu/catalog/Judaic\\_Studies.html](http://www.umkc.edu/catalog/Judaic_Studies.html)

Washington University in St. Louis  
St. Louis, MO  
PhD, MA, BA  
[www.jinelc.wustl.edu](http://www.jinelc.wustl.edu)

### **Nebraska**

Creighton University  
Klutznick Chair in Jewish Civilization  
Omaha, NE  
No degree offered  
[www.creighton.edu/ccas/klutznick](http://www.creighton.edu/ccas/klutznick)

University of Nebraska-Lincoln  
Lincoln, NE  
Minor  
[www.unl.edu/judaic/index.shtml](http://www.unl.edu/judaic/index.shtml)

University of Nebraska-Omaha  
Omaha, NE  
Major in Religious Studies  
[www.unomaha.edu/israelcenter](http://www.unomaha.edu/israelcenter)

### **New Hampshire**

Dartmouth College  
Hanover, NH  
Minor  
[www.dartmouth.edu/~jewish](http://www.dartmouth.edu/~jewish)

### **New Jersey**

Drew University  
Madison, NJ  
Minor  
[www.drew.edu/undergraduate/academics/aos/jewish-studies](http://www.drew.edu/undergraduate/academics/aos/jewish-studies)

Fairleigh Dickinson University  
Judaic Studies  
Teaneck, NJ  
Minor  
[www.view.fdu.edu/default.aspx?id=8531](http://www.view.fdu.edu/default.aspx?id=8531)

Fairleigh Dickinson University  
Public Administration Institute in cooperation with the Institute of Traditional  
Judaism  
Madison/Teaneck, NJ  
MPA  
[www.view.fdu.edu/default.aspx?id=1525](http://www.view.fdu.edu/default.aspx?id=1525)

Fairleigh Dickinson University  
Institute of Traditional Judaism, the Metivta (in cooperation with Fairleigh Dickinson  
University)  
Teaneck, NJ  
MPA  
[www.themetivta.org/master-of-public-administration](http://www.themetivta.org/master-of-public-administration)

Kean University  
Program in Jewish Studies and World Affairs  
Union, NJ  
Minor  
[www.kean.edu/~jstudies/Welcome.html](http://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](http://www.monmouth.edu/jewish_cultural_studies)

Montclair State University  
Montclair, NJ  
Minor in Jewish American Studies  
[www.montclair.edu](http://www.montclair.edu)

Princeton University  
Princeton, NJ  
Certificate  
[www.princeton.edu/~judaic](http://www.princeton.edu/~judaic)

Rabbinical College of America  
Morristown, NJ  
BA  
[www.rca.edu/templates/articlecco\\_cdo/aid/361824/jewish/Degree-Options.htm](http://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](http://www.ramapo.edu/catalog_12_13/AIS/judaicstudies.html)

Richard Stockton College of New Jersey

Galloway, NJ

Minor

[www.talon.stockton.edu/eyos/page.cfm?siteID=14&pageID=83&program=JWST](http://www.talon.stockton.edu/eyos/page.cfm?siteID=14&pageID=83&program=JWST)

Rutgers University

New Brunswick, NJ

MA, BA

[www.jewishstudies.rutgers.edu](http://www.jewishstudies.rutgers.edu)

Seton Hall University

South Orange, NJ

MA

[www.shu.edu/academics](http://www.shu.edu/academics)

### **New York**

Academy for Jewish Religion, New York

Yonkers, NY

MA

[www.ajrsem.org](http://www.ajrsem.org)

Bard College

Annandale-on-Hudson, NY

Concentration

[www.inside.bard.edu/jewish/about/index.shtml](http://www.inside.bard.edu/jewish/about/index.shtml)

Barnard College

New York, NY

BA

[www.jewish.barnard.edu](http://www.jewish.barnard.edu)

Colgate University

Hamilton, NY

Minor

[www.colgate.edu/academics/departments/jewishstudies.html](http://www.colgate.edu/academics/departments/jewishstudies.html)

Columbia University

New York, NY

PhD, MA, BA

[www.iijs.columbia.edu](http://www.iijs.columbia.edu)

Cornell University

*Jewish Studies Program*

Ithaca, NY

Minor

[www.arts.cornell.edu/jwst/gen.html](http://www.arts.cornell.edu/jwst/gen.html)

Cornell University  
*Cornell University Graduate School/Near Eastern Studies*  
Ithaca, NY  
PhD  
[www.gradschool.cornell.edu/academics/fields-study/catalog/?fid=13](http://www.gradschool.cornell.edu/academics/fields-study/catalog/?fid=13)

CUNY-Baruch College  
New York, NY  
Minor  
[www.baruch.cuny.edu/wsas/areas\\_of\\_study/interdisciplinary\\_studies/jewish\\_studies.htm](http://www.baruch.cuny.edu/wsas/areas_of_study/interdisciplinary_studies/jewish_studies.htm)

CUNY-Brooklyn College  
Brooklyn, NY  
MA, BA  
[www.depthome.brooklyn.cuny.edu/judaic](http://www.depthome.brooklyn.cuny.edu/judaic)

CUNY-City College of New York  
New York, NY  
BA  
[www1.ccny.cuny.edu/prospective/humanities/jewishstudies](http://www1.ccny.cuny.edu/prospective/humanities/jewishstudies)

CUNY-Hunter College  
New York, NY  
BA  
[www.catalog.hunter.cuny.edu/preview\\_program.php?catoid=15&poid=1985](http://www.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](http://www.lehman.edu/academics/arts-humanities/languages-literatures/hebrew.php)

CUNY-Queens College  
Flushing, NY  
BA  
[www.qcpages.qc.edu/Jewish\\_Studies](http://www.qcpages.qc.edu/Jewish_Studies)

Eugene Lang College, The New School for Liberal Arts  
New York, NY  
Minor  
[www.newschool.edu/lang/jewish-studies](http://www.newschool.edu/lang/jewish-studies)

Hebrew Union College-Jewish Institute of Religion  
New York, NY  
MA  
[www.huc.edu/about/center-ny.shtml](http://www.huc.edu/about/center-ny.shtml)

Hofstra University  
Hempstead, NY  
BA  
[www.hofstra.edu/academics/colleges/hclas/rel](http://www.hofstra.edu/academics/colleges/hclas/rel)

Ithaca College

Ithaca, NY

Minor

[www.ithaca.edu/hs/minors/jewishstudies](http://www.ithaca.edu/hs/minors/jewishstudies)

Jewish Theological Seminary

New York, NY

PhD, MA, BA

[www.jtsa.edu](http://www.jtsa.edu)

Marist College

Poughkeepsie, NY

Minor

[www.marist.edu/academics/alc/MajorMinorBooklet2012.pdf](http://www.marist.edu/academics/alc/MajorMinorBooklet2012.pdf)

New York University

New York, NY

PhD, MA, BA

[www.hebrewjudaic.as.nyu.edu/page/home](http://www.hebrewjudaic.as.nyu.edu/page/home)

Ohr Somayach Monsey

Monsey, NY

BA

[www.os.edu](http://www.os.edu)

Siena College

Hayyim and Esther Kieval Institute for Jewish-Christian Studies

Loudonville, NY

Major and Minor in Religious Studies

[www.siena.edu/pages/2179.asp](http://www.siena.edu/pages/2179.asp)

SUNY-Binghamton University

Binghamton, NY

MPA, BA

[www.binghamton.edu/judaic-studies](http://www.binghamton.edu/judaic-studies)

SUNY-Cortland

Cortland, NY

Minor

[www2.cortland.edu/departments/jewish-studies](http://www2.cortland.edu/departments/jewish-studies)

SUNY-New Paltz

New Paltz, NY

Minor

[www.newpaltz.edu/ugc/las/jewish\\_stud](http://www.newpaltz.edu/ugc/las/jewish_stud)

SUNY-Plattsburgh

Plattsburgh, NY

Minor

[www.plattsburgh.edu/academics/judaicstudies](http://www.plattsburgh.edu/academics/judaicstudies)

SUNY-Purchase College  
Purchase, NY  
Minor

[www.purchase.edu/Departments/AcademicPrograms/LAS/Humanities/jewishstudies/default.aspx](http://www.purchase.edu/Departments/AcademicPrograms/LAS/Humanities/jewishstudies/default.aspx)

SUNY-Stony Brook University  
Stony Brook, NY  
Minor

[www.sb.cc.stonybrook.edu/bulletin/current/academicprograms/jds](http://www.sb.cc.stonybrook.edu/bulletin/current/academicprograms/jds)

SUNY-University at Albany  
Albany, NY  
Minor

[www.albany.edu/judaic\\_studies/index.shtml](http://www.albany.edu/judaic_studies/index.shtml)

SUNY-University at Buffalo  
Buffalo, NY  
BA

[www.jewishstudies.buffalo.edu](http://www.jewishstudies.buffalo.edu)

Syracuse University  
Syracuse, NY  
Minor

[www.as-cascade.syr.edu/students/undergraduate/interdisciplinary/judaic-studies/index.html](http://www.as-cascade.syr.edu/students/undergraduate/interdisciplinary/judaic-studies/index.html)

Touro College  
New York, NY  
PhD, MA

[www.touro.edu/judagrad](http://www.touro.edu/judagrad)

Union College  
Schenectady, NY  
Minor

[www.union.edu/academic/majors-minors/jewish-studies](http://www.union.edu/academic/majors-minors/jewish-studies)

University of Rochester  
Rochester, NY  
Minor

[www.rochester.edu/College/JST](http://www.rochester.edu/College/JST)

Vassar College  
Poughkeepsie, NY  
BA

[www.jewishstudies.vassar.edu/index.html](http://www.jewishstudies.vassar.edu/index.html)

Yeshiva University  
New York, NY  
PhD, MA, BA

[www.yu.edu](http://www.yu.edu)

**North Carolina**

Duke University

Durham, NC

PhD, MA, BA

[www.jewishstudies.duke.edu](http://www.jewishstudies.duke.edu)

Elon University

Elon, NC

Minor

[www.elon.edu/e-web/academics/elon\\_college/jewish\\_studies/default.xhtml](http://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

[www.cjs.unca.edu](http://www.cjs.unca.edu)

University of North Carolina at Chapel Hill

Chapel Hill, NC

BA

[www.unc.edu/ccjs](http://www.unc.edu/ccjs)

University of North Carolina at Charlotte

Charlotte, NC

Minor

[www.gias.uncc.edu/Judaic-Studies/minor-in-judaic-studies.html](http://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](http://www.uncg.edu/rel/jewishStudies/jewishStudies.html)**Ohio**

Case Western Reserve University

Cleveland, OH

Minor

[www.case.edu/artsci/jdst/index.html](http://www.case.edu/artsci/jdst/index.html)

Hebrew Union College-Jewish Institute of Religion

Cincinnati, OH

PhD, MA

[www.huc.edu/about/center-cn.php](http://www.huc.edu/about/center-cn.php)

Kent State University

Kent, OH

Minor

[www.kent.edu/CAS/JewishStudiesProgram](http://www.kent.edu/CAS/JewishStudiesProgram)



Miami University  
Oxford, OH  
Minor  
[www.cas.muohio.edu/jewishstudies](http://www.cas.muohio.edu/jewishstudies)

Oberlin College  
Oberlin, OH  
BA  
[www.new.oberlin.edu/arts-and-sciences/departments/jewish\\_studies/index.dot](http://www.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](http://www.meltoncenter.osu.edu)

Ohio State University  
*Yiddish and Ashkenazic Studies Program*  
Columbus, OH  
PhD, MA, Minor  
[www.germanic.osu.edu/yiddish-ashkenazic](http://www.germanic.osu.edu/yiddish-ashkenazic)

Ohio University  
Athens, OH  
Certificate  
[www.catalogs.ohio.edu/preview\\_program.php?catoid=19&poid=4420](http://www.catalogs.ohio.edu/preview_program.php?catoid=19&poid=4420)

Siegal College of Judaic Studies  
Cleveland, OH  
MA, BA  
[www.siegalcollege.edu/home.html](http://www.siegalcollege.edu/home.html)

University of Cincinnati  
Cincinnati, OH  
BA, Graduate Certificate  
[www.artsci.uc.edu/collegedepts/judaic/cjci](http://www.artsci.uc.edu/collegedepts/judaic/cjci)

Ursuline College  
Pepper Pike, OH  
BA  
[www.ursuline.edu/Academics/Arts\\_Sciences/Religion/jewish\\_studies.html](http://www.ursuline.edu/Academics/Arts_Sciences/Religion/jewish_studies.html)

Youngstown State University  
Youngstown, OH  
Minor  
[www.web.yosu.edu/class/judaic](http://www.web.yosu.edu/class/judaic)

Xavier University  
Cincinnati, OH  
Minor  
[www.xavier.edu/jewish-studies](http://www.xavier.edu/jewish-studies)

**Oklahoma**

University of Oklahoma

Norman, OK

PhD, MA, BA

[www.ou.edu/cas/judaicstudies](http://www.ou.edu/cas/judaicstudies)

University of Tulsa

Tulsa, OK

Certificate

[www.utulsa.edu/academics/colleges/henry-kendall-college-of-arts-and-sciences/Certificates/Judaic%20Studies.aspx](http://www.utulsa.edu/academics/colleges/henry-kendall-college-of-arts-and-sciences/Certificates/Judaic%20Studies.aspx)

**Oregon**

Portland State University

Portland, OR

Minor

[www.pdx.edu/judaic](http://www.pdx.edu/judaic)

University of Oregon

Eugene, OR

BA

[www.pages.uoregon.edu/jdst](http://www.pages.uoregon.edu/jdst)

**Pennsylvania**

Bucknell University

Lewisburg, PA

Minor

[www.bucknell.edu/x1296.xml](http://www.bucknell.edu/x1296.xml)

Dickinson College

Carlisle, PA

BA

[www.dickinson.edu/academics/programs/judaic-studies](http://www.dickinson.edu/academics/programs/judaic-studies)

Drexel University

Philadelphia, PA

Minor

[www.drexel.edu/judaicstudies](http://www.drexel.edu/judaicstudies)

Franklin & Marshall College

Lancaster, PA

BA

[www.fandm.edu/judaic-studies](http://www.fandm.edu/judaic-studies)

Gettysburg College

Gettysburg, PA

Minor

[www.gettysburg.edu/academics/religion/programs/judaic-studies](http://www.gettysburg.edu/academics/religion/programs/judaic-studies)

Gratz College  
Melrose Park, PA  
MA, BA, Certificates  
[www.gratz.edu/default.aspx?p=12197](http://www.gratz.edu/default.aspx?p=12197)

Haverford College  
Haverford, PA  
Concentration  
[www.haverford.edu/catalog/concentrations/hebrew.php](http://www.haverford.edu/catalog/concentrations/hebrew.php)

Lafayette College  
Easton, PA  
BA  
[www.jewishstudies.lafayette.edu](http://www.jewishstudies.lafayette.edu)

Lehigh University  
Bethlehem, PA  
Minor  
[www.cjs.cas2.lehigh.edu/content/home](http://www.cjs.cas2.lehigh.edu/content/home)

Muhlenberg College  
Allentown, PA  
Minor  
[www.muhlenberg.edu/main/academics/religion/program](http://www.muhlenberg.edu/main/academics/religion/program)

Pennsylvania State University  
University Park, PA  
BA  
[www.jewishstudies.la.psu.edu](http://www.jewishstudies.la.psu.edu)

Pennsylvania State, Harrisburg  
Center for Holocaust and Jewish Studies  
Harrisburg, PA  
No degree offered  
[www.harrisburg.psu.edu/chjs/index.php](http://www.harrisburg.psu.edu/chjs/index.php)

Reconstructionist Rabbinical College  
Wyncote, PA  
PhD, MA  
[www.rrc.edu](http://www.rrc.edu)

Susquehanna University  
Selinsgrove, PA  
Minor  
[www.susqu.edu/academics/jewishstudies.asp](http://www.susqu.edu/academics/jewishstudies.asp)

Temple University  
Philadelphia, PA  
BA, Certificate in Secular Jewish Studies  
[www.temple.edu/jewishstudies](http://www.temple.edu/jewishstudies)

University of Pennsylvania  
Philadelphia, PA  
PhD, MA, BA  
[www.ccat.sas.upenn.edu/jwst](http://www.ccat.sas.upenn.edu/jwst)

University of Pittsburgh  
Pittsburgh, PA  
BA  
[www.jewishstudies.pitt.edu](http://www.jewishstudies.pitt.edu)

University of Scranton  
Scranton, PA  
Concentration  
[www.catalog.scranton.edu/preview\\_program.php?catoid=10&poid=868](http://www.catalog.scranton.edu/preview_program.php?catoid=10&poid=868)

West Chester University of Pennsylvania  
Ethnic Studies Institute  
West Chester, PA  
Minor  
[www.wcupa.edu/\\_academics/sch\\_cas/eth\\_stu/default.asp](http://www.wcupa.edu/_academics/sch_cas/eth_stu/default.asp)

### **Rhode Island**

Brown University  
Providence, RI  
PhD, BA  
[www.brown.edu/Departments/Judaic\\_Studies](http://www.brown.edu/Departments/Judaic_Studies)

### **South Carolina**

College of Charleston  
Charleston, SC  
BA  
[www.jewish.cofc.edu/?referrer=webcluster&](http://www.jewish.cofc.edu/?referrer=webcluster&)

University of South Carolina  
Columbia, SC  
No degrees offered  
[www.artsandsciences.sc.edu/jstp](http://www.artsandsciences.sc.edu/jstp)

### **Tennessee**

Middle Tennessee State University  
Murfreesboro, TN  
Minor  
[www.catalog.mtsu.edu/preview\\_program.php?catoid=10&poid=2698](http://www.catalog.mtsu.edu/preview_program.php?catoid=10&poid=2698)

University of Memphis  
Memphis, TN  
BA  
[www.memphis.edu/jdst](http://www.memphis.edu/jdst)

University of Tennessee  
Knoxville, TN  
BA  
[www.web.utk.edu/~judaic](http://www.web.utk.edu/~judaic)

Vanderbilt University  
Nashville, TN  
MA, BA  
[www.vanderbilt.edu/jewishstudies](http://www.vanderbilt.edu/jewishstudies)

### **Texas**

Criswell College  
Dallas, TX  
MA, Minor  
[www.criswell.edu/current\\_students/academics/academic\\_programs](http://www.criswell.edu/current_students/academics/academic_programs)

Rice University  
Houston, TX  
Minor  
[www.jewishstudies.rice.edu](http://www.jewishstudies.rice.edu)

St. Edward's University  
Austin, TX  
Minor  
[www.think.stedwards.edu/humanities/academics/undergraduate/religiousandtheologicalstudies/majorandminorrequirements](http://www.think.stedwards.edu/humanities/academics/undergraduate/religiousandtheologicalstudies/majorandminorrequirements)

University of Houston  
Houston, TX  
Minor  
[www.uh.edu/academics/catalog/colleges/las/minors/m-jewish-studies/index.php](http://www.uh.edu/academics/catalog/colleges/las/minors/m-jewish-studies/index.php)

University of North Texas  
Denton, TX  
Minor  
[www.jewishstudies.unt.edu](http://www.jewishstudies.unt.edu)

University of Texas at Austin  
Austin, TX  
BA  
[www.utexas.edu/cola/centers/scjs](http://www.utexas.edu/cola/centers/scjs)

University of Texas at El Paso  
El Paso, TX  
Minor  
[www.academics.utep.edu/Default.aspx?tabid=40724](http://www.academics.utep.edu/Default.aspx?tabid=40724)

**Vermont**

Middlebury College

Middlebury, VT

Minor

[www.middlebury.edu/academics/jewish](http://www.middlebury.edu/academics/jewish)

**Virginia**

College of William & Mary

Williamsburg, VA

Minor

[www.wm.edu/as/charlescenter/interdisciplinary/structured/Judaic-Studies-Minor/index.php](http://www.wm.edu/as/charlescenter/interdisciplinary/structured/Judaic-Studies-Minor/index.php)

George Mason University

Fairfax, VA

Minor

[www.catalog.gmu.edu](http://www.catalog.gmu.edu)

Liberty University

Lynchburg, VA

Concentration

[www.liberty.edu/academics/religion/index.cfm?PID=23512](http://www.liberty.edu/academics/religion/index.cfm?PID=23512)

Old Dominion University

Norfolk, VA

Minor

[www.wv2.odu.edu/al/jewishstudies/courses.htm](http://www.wv2.odu.edu/al/jewishstudies/courses.htm)

University of Richmond

Richmond, VA

Minor

[www.jewishstudies.richmond.edu/program/minor.html](http://www.jewishstudies.richmond.edu/program/minor.html)

University of Virginia

Charlottesville, VA

PhD, MA, BA

[www.dev1.shanti.virginia.edu/jewishstudies](http://www.dev1.shanti.virginia.edu/jewishstudies)

Virginia Commonwealth University

Richmond, VA

Minor

[www.vcu.edu/judaicstudies](http://www.vcu.edu/judaicstudies)

Virginia Polytechnic Institute and State University

Blacksburg, VA

Minor

[www.rc.vt.edu/judaic/index.html](http://www.rc.vt.edu/judaic/index.html)

**Washington**

University of Washington

Seattle, WA

BA, MA, PhD

[www.jsis.washington.edu/jewish](http://www.jsis.washington.edu/jewish)

**Wisconsin**

University of Wisconsin-Madison

Madison, WI

BA

[www.jewishstudies.wisc.edu](http://www.jewishstudies.wisc.edu)

University of Wisconsin-Madison

Hebrew & Semitic Studies

Madison, WI

PhD, MA, BA

[www.hebrew.wisc.edu](http://www.hebrew.wisc.edu)

University of Wisconsin-Milwaukee

Milwaukee, WI

BA

[www4.uwm.edu/jewishstudies](http://www4.uwm.edu/jewishstudies)

**Programs in Judaic Studies*****Canada*****British Columbia**

University of British Columbia

Vancouver, BC

Concentration

[www.cnrs.ubc.ca/religious-studies](http://www.cnrs.ubc.ca/religious-studies)

**Manitoba**

University of Manitoba

Winnipeg, MB

Minor

[www.umanitoba.ca/faculties/arts/departments/judaic\\_studies/index.html](http://www.umanitoba.ca/faculties/arts/departments/judaic_studies/index.html)

**Ontario**

Carleton University

Ottawa, ON

Minor

[www1.carleton.ca/jewishstudies/courses](http://www1.carleton.ca/jewishstudies/courses)

Maimonides College  
Hamilton, ON  
MA, BA  
[www.maimonidescollege.ca/admissions.html](http://www.maimonidescollege.ca/admissions.html)

McMaster University  
Hamilton, ON  
Minor  
[www.registrar.mcmaster.ca/CALENDAR/current/pg156.html](http://www.registrar.mcmaster.ca/CALENDAR/current/pg156.html)

Queen's University  
Kingston, ON  
Minor  
[www.queensu.ca/jewishstudies/index.html](http://www.queensu.ca/jewishstudies/index.html)

University of Ottawa  
Ottawa, ON  
Minor  
[www.arts.uottawa.ca/eng/programs/vered.html](http://www.arts.uottawa.ca/eng/programs/vered.html)

University of Toronto  
Toronto, ON  
PhD, MA, BA  
[www.cjs.utoronto.ca](http://www.cjs.utoronto.ca)

University of Waterloo  
Waterloo, ON  
BA  
[www.jewishstudies.uwaterloo.ca/index.htm](http://www.jewishstudies.uwaterloo.ca/index.htm)

University of Western Ontario  
London, ON  
BA  
[www.history.uwo.ca/UnGrad/JewishStudies](http://www.history.uwo.ca/UnGrad/JewishStudies)

York University  
Toronto, ON  
PhD, MA, BA  
[www.yorku.ca/cjs](http://www.yorku.ca/cjs)

**Quebec**  
Concordia University  
Montreal, QC  
MA, BA  
[www.portico.concordia.ca/jchair/en/aboutus/index.htm](http://www.portico.concordia.ca/jchair/en/aboutus/index.htm)

McGill University  
Montreal, QC  
PhD, MA, BA  
[www.mcgill.ca/jewishstudies](http://www.mcgill.ca/jewishstudies)



**Saskatchewan**

University of Saskatchewan  
Saskatoon, SK  
Minor  
[www.usask.ca/programs](http://www.usask.ca/programs)

**Programs in Holocaust and Genocide Studies***United States***California**

Chapman University  
Orange, CA  
Minor in Holocaust Studies  
[www.chapman.edu/research-and-institutions/holocaust-education/index.aspx](http://www.chapman.edu/research-and-institutions/holocaust-education/index.aspx)

**Florida**

Florida Gulf Coast University  
Center for Judaic, Holocaust, and Genocide Studies  
Fort Myers, FL  
No degree offered  
[www.fgcu.edu/hc](http://www.fgcu.edu/hc)

University of Florida  
Gainesville, FL  
MA, BA, Certificate in Holocaust Studies  
[www.jst.ufl.edu](http://www.jst.ufl.edu)

University of South Florida  
Holocaust & Genocide Studies Center  
Tampa, FL  
No degree  
[www.lib.usf.edu/hgsc](http://www.lib.usf.edu/hgsc)

**Illinois**

Elmhurst College  
Elmhurst, IL  
Focus in Holocaust Studies  
[www.public.elmhurst.edu/academics/ics/12333216.html](http://www.public.elmhurst.edu/academics/ics/12333216.html)

University of Illinois at Urbana-Champaign  
Urbana, IL  
BA, Graduate Certificate, Graduate Certificate in Holocaust Studies  
[www.jewishculture.illinois.edu](http://www.jewishculture.illinois.edu)

**Maine**

University of Maine at Augusta  
Augusta, ME  
Minor in Holocaust Studies  
[www.uma.edu/hhrs.html](http://www.uma.edu/hhrs.html)

**Massachusetts**

Clark University  
Strassler Family Center for Holocaust and Genocide Studies  
Worcester, MA  
PhD, Concentration  
[www.clarku.edu/departments/holocaust](http://www.clarku.edu/departments/holocaust)

**New Hampshire**

Keene State College  
Keene, NH  
BA in Holocaust Studies  
[www.keene.edu/cchs/default.cfm](http://www.keene.edu/cchs/default.cfm)

**New Jersey**

Richard Stockton College of New Jersey  
Holocaust & Genocide Studies  
Galloway, NJ  
MA, Minor  
[www.intraweb.stockton.edu/eyos/page.cfm?siteID=18&pageID=37](http://www.intraweb.stockton.edu/eyos/page.cfm?siteID=18&pageID=37)

**Rider University**

The Julius and Dorothy Koppelman Holocaust/Genocide Resource Center  
Lawrenceville, NJ  
No degree offered  
[www.rider.edu/offices/more-services/julius-and-dorothy-koppelman-holocaust-genocide-resource-center](http://www.rider.edu/offices/more-services/julius-and-dorothy-koppelman-holocaust-genocide-resource-center)

**The College of New Jersey**

Ewing, NJ  
Minor in Holocaust Studies  
[www.hss.pages.tcnj.edu/interdisciplinary-programs/hgs](http://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](http://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](http://www.ats.hgimanhattan.com.hostbaby.com/index)

Manhattanville College  
Purchase, NY  
Minor in Holocaust Studies  
[www.mville.edu/undergraduate/academics/majors/holocaust-and-genocide-studies.html](http://www.mville.edu/undergraduate/academics/majors/holocaust-and-genocide-studies.html)

### **North Carolina**

Appalachian State University  
Boone, NC  
Minor in Holocaust Studies  
[www.holocaust.appstate.edu/minor](http://www.holocaust.appstate.edu/minor)

### **Oregon**

Oregon State University  
The Holocaust Memorial Program  
Corvallis, OR  
No degree offered  
[www.oregonstate.edu/holocaust](http://www.oregonstate.edu/holocaust)

### **Pennsylvania**

Albright University  
Reading, PA  
Special Program in Holocaust Studies  
[www.albright.edu/catalog/special.html#holo](http://www.albright.edu/catalog/special.html#holo)

Pennsylvania State, Harrisburg  
Center for Holocaust and Jewish Studies  
Harrisburg, PA  
No degree offered  
[www.harrisburg.psu.edu/chjs/index.php](http://www.harrisburg.psu.edu/chjs/index.php)

Seton Hill University  
Greensburg, PA  
Minor in Holocaust Studies  
[www.setonhill.edu/academics/genocideminor/index.cfm](http://www.setonhill.edu/academics/genocideminor/index.cfm)

West Chester University of Pennsylvania  
Holocaust and Genocide Studies  
West Chester, PA  
MA, Minor  
[www.wcupa.edu/\\_academics/holocaust/default.htm](http://www.wcupa.edu/_academics/holocaust/default.htm)

**Texas**

Texas A&M University-Commerce

Commerce, TX

Certificate in Holocaust Studies

[www.catalog.tamu-commerce.edu/preview\\_program.php?catoid=16&poid=2085&returnto=648](http://www.catalog.tamu-commerce.edu/preview_program.php?catoid=16&poid=2085&returnto=648)

University of Texas at Dallas

Richardson, TX

Graduate Certificate in Holocaust Studies

[www.utdallas.edu/ah/programs/graduate/holocaust.html](http://www.utdallas.edu/ah/programs/graduate/holocaust.html)

**Vermont**

University of Vermont

Burlington, VT

Minor in Holocaust Studies

[www.uvm.edu/~uvmchs](http://www.uvm.edu/~uvmchs)

**Washington**

Pacific Lutheran University

Kurt Mayer Chair in Holocaust Studies

Tacoma, WA

No degree offered

[www.plu.edu/history/holocaust-studies-program/home.php](http://www.plu.edu/history/holocaust-studies-program/home.php)

**Jewish Social Work Programs*****United States*****California**

American Jewish University

Los Angeles, CA

MBA in non-profit management

[www.mba.aju.edu](http://www.mba.aju.edu)

**Hebrew Union College: The School of Jewish Nonprofit Management**

Los Angeles, CA

MPA, MSW, MBA, MCMGT, MPAS

[www.huc.edu/SJNM](http://www.huc.edu/SJNM)

**Illinois**

Spertus Institute of Jewish Studies  
Chicago, IL  
Master of Science in Nonprofit Management  
[www.spertus.edu](http://www.spertus.edu)

**Maryland**

Towson University: Jewish Communal Service Program  
Towson, MD  
MA, Post Baccalaureate Certificate in Jewish Communal Service  
[www.grad.towson.edu/program/master/jcs-ma](http://www.grad.towson.edu/program/master/jcs-ma)

**Massachusetts**

Hornstein: The Jewish Professional Leadership Program at Brandeis University  
Waltham, MA  
MBA-MA in Jewish Professional Leadership, MPP-MA in Jewish Professional Leadership, MA in Jewish Professional Leadership and Near Eastern and Judaic Studies, BA-MA in Jewish Professional Leadership  
[www.brandeis.edu/hornstein](http://www.brandeis.edu/hornstein)

**Michigan**

University of Michigan: Jewish Communal Leadership Program  
Ann Arbor, MI  
MSW, Certificate in Jewish Communal Leadership from the Jean and Samuel Frankel Center for Judaic Studies  
[www.ssw.umich.edu/programs/jclp](http://www.ssw.umich.edu/programs/jclp)

**New York**

The Jewish Theological Seminary of America  
New York, NY  
Master's in Jewish Studies and Social Work, Master's in Jewish Studies and Public Administration, Master's in Pastoral Care and Counseling  
[www.jtsa.edu/Academics/Programs\\_of\\_Study.xml](http://www.jtsa.edu/Academics/Programs_of_Study.xml)

NYU Dual Degree Program in Nonprofit Management  
New York, NY  
MA, MPA  
[www.wagner.nyu.edu/dualdegrees/jewish-nonprofit](http://www.wagner.nyu.edu/dualdegrees/jewish-nonprofit)

Yeshiva University: Wurzweiler School of Social Work  
New York, NY  
M.S.W., Ph.D. in Social Welfare, Certificate in Jewish Communal Service  
[www.yu.edu/wurzweiler](http://www.yu.edu/wurzweiler)

**Pennsylvania**

Gratz College: Jewish Communal Service

Melrose Park, PA

MA, Certificate in Jewish Communal Service, Certificate in Jewish Non-Profit Management

[www.gratz.edu/programs/jewish-communal-service](http://www.gratz.edu/programs/jewish-communal-service)

# Chapter 18

## Major Books on North American Jewish Communities

Arnold Dashefsky and Ira Sheskin

The following list was derived from WorldCat, a global catalogue of library collections. The list was limited to books about Jews and Judaism in the US and Canada, excluding self-published works and those cited in the 2012 volume of the *Year Book*.

### 2012

Aylon, H. (2012). *Whatever is contained must be released: My Jewish Orthodox girlhood, my life as a feminist artist*. New York: feminist Press at the City University of New York.

Bejarano, M., & Aizenberg, E. (2012). *Contemporary Sephardic identity in the Americas: An interdisciplinary approach*. Syracuse: Syracuse University Press.

Benor, S. (2012). *Becoming frum: How newcomers learn the language and culture of Orthodox Judaism*. New Brunswick: Rutgers University Press.

Brian, D. (2012). *The elected and the chosen: Why American presidents have supported Jews and Israel: From George Washington to Barack Obama*. Jerusalem: Geffen.

Brod, H. (2012). *Superman is Jewish? How comic book superheroes came to serve truth, justice and the Jewish-American way*. New York: Free Press.

Cohen, R. (2012). *The fish that ate the whale: The life and times of America's Banana King*. New York: Farrar, Straus and Giroux.

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Department of Geography and Regional Studies, The Jewish Demography Project  
at The Sue and Leonard Miller Center for Contemporary Judaic Studies,  
University of Miami, Coral Gables, FL, USA  
e-mail: isheskin@miami.edu

Falk, C. (Ed.). (2012). *Emma Goldman: A documentary history of the American years* (Vol. 3). Palo Alto: Stanford University Press.

Feldman, D. (2012). *Unorthodox: The scandalous rejection of my Hasidic roots*. New York: Simon & Schuster.

Fischel, H., Goldstein, H. S., & Reichel, A. I. (2012). *Harry Fischel pioneer of Jewish philanthropy: Forty years of struggle for a principle and the years beyond*. Jersey City: KTAV Publishing House.

Ford, E., & Stiefel, B. (2012). *The Jews of New Orleans and the Mississippi Delta: A history of life and community along the bayou*. Charleston: The History Press.

Frankel, E. R. (2012). *Old lives new: Soviet immigrants in Israel and America*. Lanham: Hamilton Books.

Gimbel, S. (2012). *Einstein's Jewish science: Physics at the intersection of politics and religion*. Baltimore: Johns Hopkins University Press.

Goodman, P. (2012). *Peril: From Jackboots to Jack Benny*. Dundas: Bridgeross Communications.

Greenspoon, L. J. (2012). *Jews in the gym: Judaism, sports, and athletics*. West Lafayette: Purdue University Press.

Gurock, J. S., & Moore, D. D. (2012). *Jews in Gotham: New York Jews in a changing city, 1920–2010*. New York: New York University Press.

Hillman-McCord, J. (2012). *Echoes of the holocaust on the American musical stage*. Jefferson: McFarland.

Hoepfner, S. (2012). *Jewish organizations in transatlantic perspective: Patterns of contemporary Jewish politics in Germany and the United States*. Heidelberg: Universitätsverlag Winter.

Jordan, J. (2012). *From Nuremberg to Hollywood: The holocaust and the courtroom in American fictive film*. Edgeware: Vallentine Mitchell.

Katsburg-Yungman, M. (2012). *Hadassah: American women Zionists and the rebirth of Israel* (trans: Berkowitz, T.). Portland: Littman Library of Jewish Civilization.

Kimmage, M. (2012). *In history's grip: Philip Roth's Newark trilogy*. Palo Alto: Stanford University Press.

Klapper, M. R. (2012). *Ballots, babies, and banners of peace: American Jewish Women's Activism, 1890–1940*. New York: New York University Press.

Klein, R. (2012). *Nazi Germany, Canadian responses: Confronting antisemitism in the shadow of war*. Montreal: McGill-Queen's University Press.

Landress, B. (2012). *Her glory all within: Rejecting and transforming orthodoxy in Israeli and American Jewish women's fiction*. Boston: Academic Studies Press.

Lieberman, J. I., & Klinghoffer, D. (2012). *The gift of rest: Rediscovering the beauty of the Sabbath*. New York: Howard Books.

Maissen, T., & Oz-Salzberger, F. (Eds.). (2012). *The liberal-republic quandary in Israel, Europe, and the United States: Early modern thought meets current affairs*. Boston: Academic Studies Press.

Manor, E. (2012). *Louis Miller and Di Warheit ("The Truth"): Yiddishism, Zionism and Socialism in New York, 1905–1915*. Brighton: Sussex Academic Press.

McCash, J. H. (2012). *A titanic love story: Ida and Isidor Straus*. Macon: Mercer University Press.



Michels, T. (2012). *Jewish radicals: A documentary history*. New York: New York University Press.

Moore, D. D., Rock, H. B., Polland, A., Soyer, D., & Gurock, J. S. (2012). *City of promises: A history of the Jews of New York*. New York: New York University Press.

Mozersky, J. (2012). *Risky genes: Genetics, breast cancer, and Jewish identity*. London: Routledge.

Nahshon, E. (2012). *Jews and theatre in an intercultural context*. Leiden: Brill.

Pervos Bregman, S. (2012). *Living Jewishly a snapshot of a generation*. Boston: Academic Studies Press.

Polland, A., Moore, D. D., & Soyer, D. (2012). *Emerging metropolis: New York Jews in the age of immigration, 1840–1920*. New York: New York University Press.

Rock, H. B., & Moore, D. D. (2012). *Haven of liberty: New York Jews in the new world, 1654–1865*. New York: New York University Press.

Ross, T. (2012). *Am I a Jew? Lost tribes, lapsed Jews, and one man's search for himself*. New York: Hudson Street Press.

Sorin, G. (2012). *Howard fast: Life and literature in the left lane*. Bloomington: Indiana University Press.

Weisberg, R. (2012). *Jewish cultural aspirations: The Jewish role in American life*. West Lafayette: Purdue University Press.

Wiesel, E. (2012). *Open heart*. New York: Alfred A. Knopf.

## 2013

Behar, R. (2013). *Traveling heavy: A memoir in between journeys*. Durham: Duke University Press.

Breitman, R., & Lichtman, A. J. (2013). *FDR and the Jews*. Cambridge: The Belknap Press of Harvard University Press.

Cohen, M. (2013). *Overweight sensation: The life and comedy of Allan Sherman*. Waltham: Brandeis University Press.

Cohn-Sharon, L. L. (2013). *Child survivors in the shadows*. Jerusalem/New York: Gefen Publishing House.

Eichler-Levine, J. (2013). *Suffer the little children: Uses of the past in Jewish and African American children's literature*. New York: New York University Press.

Emanuel, E. J. (2013). *Brothers Emanuel: A memoir*. New York: Random House.

Epstein, L. J. (2013). *American Jewish films: The search for identity*. Jefferson: McFarland.

Faderman, L. (2013). *My mother's wars*. Boston: Beacon Press.

Federman, M. R. (2013). *Russ and daughters: Reflections and recipes from the house that herring built*. New York: Schocken Books.

Frieden, M. M., & Weissbach, L. S. (2013). *A Jewish life on three continents: The memoir of Menachem Mendel Frieden*. Palo Alto: Stanford University Press.

Goldberg, G. J. (2013). *Meyer London: A biography of the socialist New York congressman, 1871–1926*. Jefferson: McFarland.

Goldman, E. A. (2013). *The American Jewish story through cinema*. Austin: University of Texas Press.

Goldstein, K. J. A. (2013). *History of Jewish Plymouth*. Charleston: The History Press.

Gorsetman, C. R., & Sztokman, E. M. (2013). *Educating in the divine image: Gender issues in orthodox Jewish day schools*. Waltham: Brandeis University Press.

Hieke, A., & Wilhelm, C. (2013). *Jewish identity in the reconstruction South: Ambivalence and adaptation*. Berlin: De Gruyter.

Hoffman, A. (2013). *Lies about my family: A memoir*. Amherst: University of Massachusetts Press.

Ioannides, M. W. C., & Rachel Gohson, M. (2013). *Jews of Springfield in the Ozarks*. Charleston: Arcadia Publishing.

Karlen, N. (2013). *Augie's secrets: The Minneapolis Mob and the King of the Hennepin strip*. Saint Paul: Borealis Books.

Magid, S. (2013). *American post-Judaism: Identity and renewal in a postethnic society*. Bloomington: Indiana University Press.

McDonough, G., Memon, N. A., & Mintz, A. I. (2013). *Discipline, devotion, and dissent: Jewish, Catholic, and Islamic schooling in Canada*. Waterloo: Wilfrid Laurier University Press.

Medoff, R. (2013). *FDR and the holocaust: A breach of faith*. Washington, DC: David S. Wyman Institute for Holocaust Studies.

Michalski, H., & Mendelsohn, D. (2013). *Napa valley Jewish heritage*. Charleston: Arcadia Publishing.

Most, A. (2013). *Theatrical liberalism: Jews and popular entertainment in America*. New York: New York University Press.

Rosenak, M. (2013). *Covenant and community: Six essays on contemporary Jewish life and education*. New York: Jewish Theological Seminary of America.

Rosenblatt, N. (2013). *Dance with the bear: The Joe Rosenblatt story*. Salt Lake City: The University of Utah Press.

Rosengren, J. (2013). *Hank Greenberg: The hero of heroes*. New York: NAL Hardcover.

Rottenberg, C. (2013). *Black Harlem and the Jewish lower east side: Narratives out of time*. Albany: State University of New York Press.

Rubin, R., & Devaney, P. (2013). *A Jewish professor's political punditry: Fifty-plus years of published commentary*. Syracuse: Syracuse University Press.

Ruttman, L. (2013). *American Jews and America's Game: Voices of a growing legacy in baseball*. Lincoln: University of Nebraska Press.

Schwarz, S. (2013). *Jewish megatrends: Charting the course of the American Jewish future*. Woodstock: Jewish Lights Publishing.

Sheintal, K. (2013). *Jews of Sarasota-Manatee*. Charleston: Arcadia Publishing.

Sicher, E. (2013). *Race, color, identity: Rethinking discourses about "Jews" in the twenty-first century*. New York: Berghahn Books.

Silver, M. M. (2013). *Louis Marshall and the rise of Jewish ethnicity in America: A biography*. Syracuse: Syracuse University Press.

Stollman, J. A. (2013). *Daughters of Israel, daughters of the south: Jewish women and Jewish identity in the antebellum and civil war south*. Boston: Academic Studies Press.

Tulchinsky, G. (2013). *Joe Salsberg: A life of commitment*. Toronto: University of Toronto Press.

Ulanowicz, A. M. (2013). *Second-generation memory and contemporary children's literature: Ghost images*. London: Routledge.

Vecsey, C. (2013). *Jews and Judaism in the New York Times*. Lanham: Lexington Books.

Walker, G. B. (2013). *Elie Wiesel: A challenge to theology*. Jefferson: McFarland.

Weisz, P. (2013). *The Lander legacy: The life story of Rabbi Dr. Bernard Lander*. Jersey City: KTAV Publishing House.

Wilhelm, C., & Wiese, C. (2013). *American Jewry: Transcending the European experience?* London: Continuum.

Wilson, K. S. (2013). *Jews in the Los Angeles mosaic*. Los Angeles: Autry National Center of the American West, in association with University of California Press.

Wisse, R. R. (2013). *No joke: Making Jewish humor*. Princeton: Princeton University Press.

Wolfe, G. R., Fine, J. R., & Borden, N. (2013). *The synagogues of New York's lower east side: A retrospective and contemporary view*. New York: Empire State Editions.

# Chapter 19

## Academic Journals Covering the North American Jewish Community

Ira Sheskin and Arnold Dashefsky

### 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](http://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](http://www.jstor.org/action/showPublication?journalCode=aleph))

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## **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/](http://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/](http://www.press.jhu.edu/journals/american_jewish_history/))

## **Canadian Jewish Studies**

Scholarly articles on Canadian Jewish life. Sponsored by the Institute for Canadian Jewish Studies at Concordia University and affiliated with the Koschitzky Centre for Jewish Studies at York University, the Jewish Studies Program of the University of Toronto, and Vered Jewish Canadian Studies Program at the University of Ottawa. Published by the Association for Canadian Jewish Studies. ([www.cjs.concordia.ca/](http://www.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/](http://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](http://www.rabbinicalassembly.org/resources-ideas/cj-journal))

## **Contact**

A semi-annual journal that explores vital issues affecting the American Jewish community and the philanthropic vision of The Steinhardt Foundation for Jewish Life. Published by The Steinhardt Foundation for Jewish Life. ([www.jewishlife.org/journal.html](http://www.jewishlife.org/journal.html))

## **Contemporary Jewry**

Social scientific considerations of world Jewry, its institutions, trends, character, and concerns. Sponsored by The Association for the Social Scientific Study of Jewry. Published by Springer. ([www.springer.com/social+sciences/religious+studies/journal/12397](http://www.springer.com/social+sciences/religious+studies/journal/12397))

## **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. ([www.vanhise.lss.wisc.edu/naph/?q=node/9](http://www.vanhise.lss.wisc.edu/naph/?q=node/9))

## **History and Memory**

Studies in historical consciousness and collective memory. Edited at the Eva and Marc Besen Institute for the Study of Historical Consciousness at Tel Aviv University and published by Indiana University Press. ([www.muse.jhu.edu/journals/history\\_and\\_memory/](http://www.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 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/](http://www.jewishjournalofsociology.org/))

## **Jewish Quarterly Review**

The oldest English-language journal of Jewish studies, established in 1889. Published by the University of Pennsylvania Press. ([jqr.pennpress.org/](http://jqr.pennpress.org/))

## **Jewish Social Studies: History, Culture, and Society**

Historical studies in the modern and early modern periods. A project of the Conference on Jewish Social Studies based at the Taube Center for Jewish Studies at Stanford University and sponsored by the Lucius N. Littauer Foundation. Published by Indiana University Press. ([www.stanford.edu/dept/jewishstudies/research/jss.html](http://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](http://www.princeton.edu/~judaic/jsq.html))

## **Journal of Jewish Communal Service**

The journal of record and authority for Jewish communal leaders. Documents the development of new trends and methodologies that enhance the work of Jewish communal employees. Published by the Jewish Communal Service Association. ([www.jcsana.org/articlenav.php?id=15](http://www.jcsana.org/articlenav.php?id=15))

## **Journal of Jewish Identities**

An interdisciplinary peer-reviewed forum for contesting ideas and debates concerning the formations of, and transformations in, Jewish identities in its various aspects, layers, and manifestations. ([www.jewishidentities.org](http://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](http://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/](http://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](http://www.brill.nl/journal-jewish-thought-and-philosophy))

## **Journal of Modern Jewish Studies**

Interdisciplinary journal publishing academic articles on modern Jewish studies. Published by Routledge. ([www.tandfonline.com/action/aboutThisJournal?journalCode=cmjs20](http://www.tandfonline.com/action/aboutThisJournal?journalCode=cmjs20))

## **Journal of Progressive Judaism**

Articles on philosophy, psychology, and religion as it relates to Judaism. Published by Sheffield Academic Press.

## **Journal of Psychology and Judaism**

Published by Springer Science and Business Media. ([www.springer.com/psychology/community+psychology/journal/10932](http://www.springer.com/psychology/community+psychology/journal/10932))

## **The Journal of Textual Reasoning: Rereading Judaism after Modernity**

Sponsored by the Society of Textual Reasoning founded at the Jewish Theological Seminary in New York and published by the Electronic Text Center at the University of Virginia. ([etext.lib.virginia.edu/journals/tr/volume1/kepnesTR1.html](http://etext.lib.virginia.edu/journals/tr/volume1/kepnesTR1.html))



## **Judaica Librarianship**

A scholarly peer review annual focused on the organization and management of Judaica and Hebraica. Sponsored by the Association of Jewish Libraries. ([www.jewishlibraries.org/ajlweb/publications/jl.htm](http://www.jewishlibraries.org/ajlweb/publications/jl.htm))

## **Modern Judaism**

Scholarly articles on modern Jewish life and experience. Sponsored by Oxford University Press. ([mj.oxfordjournals.org/](http://mj.oxfordjournals.org/))

## **Nashim : A Journal of Jewish Women's Studies and Gender Issues**

Cofounded by the Hadassah-Brandeis Institute at Brandeis University and the Schechter Institute of Jewish Studies in Jerusalem and published by Indiana University Press. ([muse.jhu.edu/journals/nsh/](http://muse.jhu.edu/journals/nsh/))

## **Prooftexts: A Journal of Jewish Literary History**

Articles on the study of Jewish literature. Published by Indiana University Press. ([muse.jhu.edu/journals/prooftexts/](http://muse.jhu.edu/journals/prooftexts/))

## **Review of Rabbinic Judaism: Ancient, Medieval, and Modern**

First and only scholarly journal to focus solely on the academic study of Rabbinic Judaism in all time periods. Published by Brill. ([www.brill.nl/review-rabbinic-judaism](http://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](http://www.jewishsouth.org/about-southern-jewish-history))

## **Shofar**

An interdisciplinary journal of Jewish studies. Sponsored by the Midwest and Western Jewish Studies Associations. Published by Purdue University Press. ([www.thepress.purdue.edu/journals/shofar](http://www.thepress.purdue.edu/journals/shofar))

## **Studies in American Jewish Literature**

For the study of Jews and Jewishness in American literature. Published by Penn State University Press. ([muse.jhu.edu/journals/studies\\_in\\_american\\_jewish\\_literature/](http://muse.jhu.edu/journals/studies_in_american_jewish_literature/))

## **Studies in Christian Jewish Relations**

Peer-reviewed scholarship on the history, theology, and contemporary realities of Jewish-Christian relations and reviews new materials in the field. Sponsored by the Council of Centers on Jewish-Christian Relations and published by the Center for Christian-Jewish Learning at Boston College. ([ejournals.bc.edu/ojs/index.php/scjr/](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. ([www.casdeninstitute.usc.edu](http://www.casdeninstitute.usc.edu))

## **Western States Jewish History**

A quarterly journal containing interesting articles about persons, places and/or events that can be considered a part of the Jewish history of the American West, including Canada, Mexico and the Pacific Rim. Published for over 40 years by Western States Jewish History Association, a non-profit organization dedicated to discovering,

chronicling, and making available to the general public information on the Jewish participation in the pioneering and development of the American West, Canada, Mexico, and the Pacific Rim. ([www.wsjhistory.com](http://www.wsjhistory.com))

## **Women in Judaism**

A multidisciplinary journal examining topics in gender issues in Judaism. Sponsored by Women in Judaism, Inc. ([wjudaism.library.utoronto.ca/index.php/wjudaism](http://wjudaism.library.utoronto.ca/index.php/wjudaism))

## Chapter 20

# Scholarly Articles on the Study of North American Jewish Communities

Arnold Dashefsky and Ira Sheskin

### July 2012–May 2013

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\*,” “Jud\*,” and “synagog\*.” Our initial search for July 2012–May 2013 yielded 229 articles. Limiting the list to those focused on North American Jewry (including book reviews) yielded 22 articles that are presented below in alphabetical order by first author.

Acciai, F., Boeri, N., Ertrachter, K., Furnas, H., Gobeil, J., Gurrentz, B., Haddad, N., et al. (2013). Jewish feminists: Complex identities and activist lives. *Contemporary Sociology: A Journal of Reviews*, 42(2), 296–297.

Amit, K., & Riss, I. (2013). The duration of migration decision-making: Moving to Israel from North America. *Journal of Ethnic and Migration Studies*, 39(1), 51–67.

Bilu, Y. (2012). ‘To make many more Menachem Mendels’: Childlessness, procreation, and creation in messianic Habad. *Contemporary Jewry*, 32(2), 111–134.

Blum, E. J. (2012). Tri-faith America: How Catholics and Jews held postwar America to its Protestant promise. *Sociology of Religion*, 73(2), 233–235.

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Brauner, D. (2012). Lorrie Moore collection 'A little ethnic kink is always good to see': Jewish performance anxiety and anti-passing in the fiction of Lorrie Moore. *Journal of American Studies*, 46(3), 581–602.

Cares, A. C., & Cusick, G. R. (2012). Risks and opportunities of faith and culture: The case of abused Jewish women. *Journal of Family Violence*, 27(5), 427–435.

Chiswick, B. R. (2012). Jewish immigrants and American capitalism, 1880–1920: From caste to class. *Journal of American Ethnic History*, 31(4), 120–122.

Davies, C. (2012). Bieganski: The brute Polak stereotype, its role in Polish-Jewish relations and American popular culture. *Ethnic and Racial Studies*, 35(8), 1508–1509.

Fader, A. (2013). Nonliberal Jewish women's audiocassette lectures in Brooklyn: A crisis of faith and the morality of media. *American Anthropologist*, 115(1), 72–84.

Gordis, D. (2012). From a Jewish people to a Jewish religion: A shifting American Jewish weltanschauung and its implications for Israel. *Israel Studies*, 17(2), 102–110.

Haberfeld, Y. (2013). Estimating self-selection of immigrants: Comparing earnings differentials between natives and immigrants in the US and Israel. *International Migration*, 51(1), 115–135.

Hartman, H., & Sheskin, I.M. (2012). The relationship of Jewish community contexts and Jewish identity: A 22-community study. *Contemporary Jewry*, 32(3), 237–283.

Hartman, H., & Sheskin, I.M. (2013). The (dis)similarity of a minority religion to its broader religious context: The case of American Jews. *Review of Religious Research*, 55(3), 459–490.

Hartman, H., & Sheskin, I.M. (2013). Estimating the Jewish student population of a college campus. *Journal of Jewish Communal Service*, 88(1/2), 95–109.

Huesmann, L. R., Dubow, E. F., Boxer, P., Souweidane, V., & Ginges, J. (2012). Foreign wars and domestic prejudice: How media exposure to the Israeli-Palestinian conflict predicts ethnic stereotyping by Jewish and Arab American adolescents. *Journal of Research on Adolescence*, 22(3), 556–570.

Kadushin, C., Wright, G., Shain, M., & Saxe, L. (2012). How socially integrated into mainstream America are young American Jews? *Contemporary Jewry*, 32(2), 167–187.

Kelman, A. Y. (2012). The end of identity? *Contemporary Jewry*, 32(2), 209–211.

Kelner, S. (2012). Cultural transmission without essentialism: A response to Riv-Ellen Prell. *Contemporary Jewry*, 32(2), 205–208.

Levin, J. (2012). Religion and positive well-being among Israeli and diaspora Jews: Findings from the world values survey. *Mental Health, Religion & Culture*, 15(7), 709–720.

Libin, N. (2012). Contemporary American Judaism: Transformation and renewal. *Journal for the Scientific Study of Religion*, 51(3), 599–600.

Prell, R.-E. (2012). Boundaries, margins, and norms: The intellectual stakes in the study of American Jewish culture(s). *Contemporary Jewry*, 32(2), 189–204.

Sheffer, G. (2012). Loyalty and criticism in the relations between world Jewry and Israel. *Israel Studies*, 17(2), 77–85.

Sorin, G. (2013). Bread to eat and clothes to wear: Letters from Jewish migrants in the early twentieth century. *Journal of American Ethnic History*, 32(3), 129–131.

Soyer, D. (2013). History lessons: The creation of American Jewish heritage. *Journal of American Ethnic History*, 32(2), 117–119.

Stern, M. H. (2013). The Benderly boys and American Jewish education. *Journal of American Ethnic History*, 32(3), 128–129.

# Chapter 21

## Websites and Jewish Organizations for North American Jewish Community Research

Ira Sheskin and Arnold Dashefsky

### 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](http://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

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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](http://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](http://www.ajc.org), [www.ajcarchives.org](http://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](http://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 and Archives, an exhibition gallery, educational and cultural public programs, Provides a scholarship fund for Sephardic scholars. ([www.americansephardifederation.org](http://www.americansephardifederation.org))

### **Association of Jewish Libraries (AJL)**

AJL promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience and Israel. ([www.jewishlibraries.org](http://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*. ([www.acjs-aejc.ca](http://www.acjs-aejc.ca))

## **Association for Jewish Studies (AJS)**

AJS was founded in 1969 by a small group of scholars seeking a forum for exploring methodological and pedagogical issues in the new field of Jewish Studies. Since its founding, the AJS has grown into the largest learned society and professional organization representing Jewish Studies scholars worldwide. As a constituent organization of the American Council of Learned Societies, the Association for Jewish Studies represents the field in the larger arena of the academic study of the humanities and social sciences in North America. The organization's primary mission is to promote, facilitate, and improve teaching and research in Jewish Studies at colleges, universities, and other institutions of higher learning. Its more than 1,800 members are university faculty, graduate students, independent scholars, and museum and related professionals who represent the breadth of Jewish Studies scholarship. The organization's institutional members represent leading North American programs and departments in the field. ([www.ajs.org](http://www.ajs.org))

## **Association for the Social Scientific Study of Jewry (ASSJ)**

ASSJ is a cross-disciplinary organization of individuals whose research concerns the Jewish people throughout the world. Members are primarily academics, but also policy analysts, communal professionals, and activists. Members are engaged in a wide range of scholarly activity, applied research, and the links between them. Members work throughout the world, primarily in North America, Israel, and Europe. All social scientific disciplines are represented, including sociology, social psychology, social anthropology, demography, contemporary history, social work, political science, geography, and Jewish education. ([www.assj.org](http://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](http://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](http://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](http://www.thearda.com))

### **Berman Jewish DataBank (BJDB)**

The BJDB at Jewish Federations of North America is the central repository of social scientific studies of North American Jewry. The DataBank archives and makes available electronically questionnaires, reports and data files from the National Jewish Population Surveys (NJPS) of 1971, 1990 and 2000–2001. The DataBank is the sole distributor of the NJPS 2000–2001 data set, and has archived a large collection of related materials. In addition to the NJPS studies, the DataBank provides access to other national Jewish population reports, Jewish population statistics and approximately 200 local Jewish community studies from the major Jewish communities in North America. ([www.jewishdatabank.org](http://www.jewishdatabank.org))

### **Berman Jewish Policy Archive (BJPA)**

The BJPA at NYU's Robert F. Wagner Graduate School of Public Service is the central electronic address for Jewish communal policy. BJPA offers a vast collection of policy-relevant research and analysis on Jewish life to the public, free of charge,

with holdings spanning from 1900 until today. The library contains more than library of 14,000+ policy-relevant documents from leading authors, journals, and organizations. ([www.bjpa.org](http://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 and 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](http://www.isranet.org))

## **Canadian Jewish Congress Charities Committee National Archives (CJCCC)**

The CJCCC National Archives collects and preserves documentation on all aspects of the Jewish presence in Quebec and Canada. Most catalogue descriptions of the holdings can be consulted online through the database of the Canadian Jewish Heritage Network. Notable aspects of the Canadian Jewish community reflected in the CJCCC collections include immigration, integration into Canadian society, community organization, discrimination, Zionism, oppressed Jewry in other countries, education, literature, and genealogy. ([www.cjccc.ca/en/cjccc-national-archives](http://www.cjccc.ca/en/cjccc-national-archives))

## **Canadian Society for Jewish Studies (CSJS)**

The CSJS was founded in Winnipeg, MB with the goal to promote and facilitate the development of Jewish Studies in Canada. The purpose of the CSJS is to provide a venue for the presentation of Jewish studies education, research and information, primarily for faculty members, graduate students, and independent scholars from

across Canada. The CSJS represents faculty, librarians, and students at institutions throughout Canada. Membership in the Society is open to all with an active scholarly interest in Canadian Jewish studies. ([www.csjs.ca](http://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](http://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](http://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. ([www.uwec.edu/geography/ethnic/index.htm](http://www.uwec.edu/geography/ethnic/index.htm))

## **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](http://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](http://www.hartsem.edu))

## **Institute for Jewish and Community Research (IJCR)**

IJCR is an independent, non-partisan think tank that provides innovative research and pragmatic policy analysis on a broad range of issues including racial and religious identity, philanthropy, and anti-Semitism. IJCR is devoted to creating a safe, secure, and growing Jewish community. IJCR provides research to the Jewish community and the general society, utilizes its information to design and develop innovative initiatives, and educates the general public and opinion leaders. ([www.jewishresearch.org](http://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](http://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](http://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](http://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](http://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 and The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress, Vital Statistics and Reference. ([www.jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org))

## **Jewish Federations of North America (JFNA)**

JFNA represents more than 150 Jewish Federations and over 300 independent Jewish communities. The Federation movement is collectively among the top 10 charities on the continent. The web site contains the reports from the 2000–2001 National Jewish Population Survey. ([www.jfna.org](http://www.jfna.org), [www.jfna.org/NJPS](http://www.jfna.org/NJPS))

## **The Lindex**

The Lindex is the first ethnic database of disease. Since 1973, data have been collected dealing with the disease experience of American and Canadian Jews. There is no comparable database for any ethnic group that covers this array of diseases in this detail for a 126 year period (1874–2000). Data sources include journal articles, conference proceedings, community, insurance, government, hospital and vital statistics reports, doctoral dissertations as well as monographs. ([www.lindex.umdj.edu](http://www.lindex.umdj.edu))

## **Midwest Jewish Studies Association (MJSA)**

The MJSA is a broad and interdisciplinary non-profit organization. It brings together scholars of Jewish and non-Jewish backgrounds in a synergistic effort to generate energy, talent, ideas and resources. The MJSA is designed to facilitate scholarship and pedagogy and offer other valuable resources and services for individuals involved in Jewish Studies at the college and university levels. A central event of the MJSA is the annual conference, which is held, on a rotating basis, at various Midwest institutions of higher education. ([www.case.edu/artsci/jdst/mjsa.html](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](http://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. ([www.vanhise.lss.wisc.edu/naph](http://www.vanhise.lss.wisc.edu/naph))

## **Network for Research in Jewish Education (NRJE)**

The NRJE was established to encourage, support, and stimulate serious research in Jewish education; to create a community of researchers in the field; and to advocate for increased funding and for proper utilization of research in Jewish education. Its mission is to foster communication, encourage collaboration, and support emerging scholarly research. Through its annual conference, its Emerging Scholar Award and NRJE Research Award, and the quarterly *Journal of Jewish Education*, the NRJE fosters a community dedicated to Jewish educational research. The Emerging Scholars Award is designed to assist graduate students in finding individual research projects. The new NRJE Research Award is given for an outstanding publication, either an article or a book, by an untenured scholar, either a junior faculty member or an administrator, a practitioner, a policy analyst, or researcher who has received his/her doctorate within the past 6 years. ([www.nrje.org](http://www.nrje.org))

## **Pew Forum on Religion and Public Life**

The Pew Research Center's Forum on Religion and Public Life seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. The Pew Forum conducts surveys, demographic analyses and other social science research on important aspects of religion and public life in the US and around the world. ([www.pewforum.org](http://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. ([www.publicreligion.org/](http://www.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/](http://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.hartsem.edu](http://www.rra.hartsem.edu))

### **Society for the Anthropology of Religion (SAR)**

SAR is a section of the American Anthropological Association and facilitates the research and teaching of the anthropology of religion. It supports anthropological approaches to the study of religion from all the subdisciplines: cultural anthropology, archaeology, physical anthropology, linguistic anthropology and others. It encourages and helps provide avenues for enhanced communication among scholars sharing the interests of anthropology and religion. ([www.aaanet.org/sections/sar/](http://www.aaanet.org/sections/sar/))

### **Society for the Psychology of Religion and Spirituality (SPRS)**

SPRS promotes the application of psychological research methods and interpretive frameworks to diverse forms of religion and spirituality; encourages the incorporation of the results of such work into clinical and other applied settings; and fosters constructive dialogue and interchange between psychological study and practice on the one hand and between religious perspectives and institutions on the other. The division is strictly nonsectarian and welcomes the participation of all persons who view religion as a significant factor in human functioning. ([www.apa.org/about/division/div36.aspx](http://www.apa.org/about/division/div36.aspx))

### **Society for the Scientific Study of Religion (SSSR)**

SSSR stimulates, promotes, and communicates social scientific research about religious institutions and experiences. SSSR fosters interdisciplinary dialogue and collaboration among scholars from sociology, religious studies, psychology, political science, economics, international studies, gender studies, and many other fields. Its

flagship publication, the *Journal for the Scientific Study of Religion*, is the most cited resource in the field. ([www.ssrweb.org](http://www.ssrweb.org))

## **The Steinhardt Social Research Institute (SSRI)**

SSRI is dedicated to providing unbiased, high quality data about contemporary Jewry. The institute conducts socio-demographic research, studies the attitudes and behavior of US Jews, and develops a variety of policy-focused analyses of issues such as intermarriage and the effectiveness of Jewish education. The institute's work is characterized by the application of cutting-edge research methods to provide policy-relevant data. ([www.brandeis.edu/ssri](http://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](http://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](http://www.jewish-studies.org))

## **YIVO Institute for Jewish Research**

The YIVO Institute for Jewish Research's mission is to preserve, study and teach the cultural history of Jewish life throughout Eastern Europe, Germany and Russia. Its educational and public outreach programs concentrate on all aspects of this 1,000-year history and its continuing influence in America. YIVO's archival collections and library constitute the single greatest resource for such study in the world, including approximately 24 million letters, manuscripts, photographs, films, sound recordings, art works, and artifacts; as well as the largest collection of Yiddish-language materials in the world. ([www.yivoinstitute.org](http://www.yivoinstitute.org))

## Chapter 22

# Major Judaic Research and Holocaust Research Libraries

Ira Sheskin and Arnold Dashefsky

### Central Coordinating Body for Jewish Libraries

Association of Jewish Libraries. (201) 371-3255. The Association of Jewish Libraries promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience and Israel. ([www.jewishlibraries.org](http://www.jewishlibraries.org))

### *Judaic Research*

#### Arizona

**Hayden Library at Arizona State University.** 300 East Orange Mall, Tempe, AZ 85281. (480) 965-6164. Among other collections, the Hayden Library houses the largest collection of Israeli pulp fiction outside of Israel. The Judaica collections support research and teaching pertaining to Jewish Studies on all ASU campuses. The collections offer a variety of reference tools, scholarly journals and books in

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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. ([www.jewishstudies.clas.asu.edu/library](http://www.jewishstudies.clas.asu.edu/library))

### **California**

**Bel and Jack M. Ostrow Library at American Jewish University and the Burton Sperber Memorial Jewish Community Library of Los Angeles** (1948, incorporating the Jewish Community Library of Los Angeles). 15600 Mulholland Drive, Bel-Air, CA 90077. (310) 440-1238. The Ostrow Library is designed to meet the needs of the University's faculty and students, as well as scholars conducting research in all fields of Jewish culture and civilization. With approximately 110,000 print volumes, its holdings include: collections in Bible, Business Administration, Education, Hebrew and English Literature, Israel and Zionism, Jewish History and Archaeology, the Middle East, Philosophy, Rabbinics, Social Science, Theology, and Yiddish; the Rare Book Collection including the Maslan Bible Collection of approximately 4,000 Bibles from as early as the sixteenth century and the Kahlman-Friedmann Collection of Italian Judaica; the Milken Liberal Arts Collection comprised of acquisitions in the arts and humanities; a large collection of Jewish-themed books and videotapes formerly housed at the Jewish Community Library of Los Angeles as well as a growing collection of DVDs and CDs; the Gindi Microfilm Collection, which contains manuscript collections from the Jewish Theological Seminary and several Jewish and Israeli newspapers from the turn of the twentieth century; and an extensive collection of dissertations published in the US on Jewish subjects. Students, staff, and visitors to the campus have access to databases containing thousands of journals as well as over 40,000 electronic books. ([www.library.ajula.edu](http://www.library.ajula.edu))

**Charles E. Young Research Library Department of Special Collections (Hebraica and Judaica Collections) at University of California, Los Angeles** (1963). Research Library Building, Los Angeles, CA 90005. (310) 825-4732. Presently numbering in excess of 170,000 volumes, the UCLA Library Collections consist of materials relating to Jewish history, religion, language, society, and culture from around the world. ([www.stage.library.ucla.edu/specialcollections/researchlibrary/](http://www.stage.library.ucla.edu/specialcollections/researchlibrary/))

**Doe Library of University of California, Berkeley Judaica Collection.** University of California, Berkeley, Doe Library 438, Berkeley, CA 94720. (510) 643-3353. With more than 500,000 volumes, the UC Berkeley Judaica collection is one of the finest in the country. It includes Jewish religious texts and commentaries; rabbinic, medieval and modern Jewish history; modern Jewish thought; and comparative

literature. More than 60,000 titles are in Hebrew or Yiddish. The collection supports the research and instructional activities of faculty and students in a number of interdisciplinary fields, as well as the joint Ph.D. program in Judaic Studies with the Graduate Theological Union. The relevant fields include Near Eastern languages and literature; Talmudic studies, including the Babylonian and Palestinian Talmuds and subsequent texts and commentaries; rabbinic, medieval, and modern Jewish history throughout the world; modern Jewish thought; and comparative literature, including works in Hebrew, Yiddish, English, and other languages. ([www.lib.berkeley.edu/doemoff/judaica/collection.html](http://www.lib.berkeley.edu/doemoff/judaica/collection.html))

**Judaica and Hebraica Collections at Stanford University Libraries** (1985). Green Library, 557 Escondido Mall, Stanford, CA 94305. (650) 725-1054. The Judaica and Hebraica Collections in the Stanford University Libraries support research and instruction in all aspects of Jewish Studies: history; literature; linguistics; cultural studies; contemporary social, political and cultural developments in the US, Israel and throughout the world. The Judaica and Hebraica collections at Stanford include particularly extensive coverage of the following areas: Hebrew and Yiddish literature, Hebrew language and linguistics, and Jewish cultural, economic, political, social, religious history and material culture. ([www.sul.stanford.edu/depts/hasrg/jewish/general.html#scope](http://www.sul.stanford.edu/depts/hasrg/jewish/general.html#scope))

**Simon Wiesenthal Center Library and Archives** (1978). 1399 South Roxbury Drive, Third Floor, Los Angeles, CA 90035. (310) 772-7605. The Simon Wiesenthal Library has material for all ages and educational levels, in many languages. In addition to books and periodicals, the Library also holds many other formats, including videos (VHS and DVD), audio cassettes and CDs, educational kits, visual materials (posters, slides, etc.), and microfilm. (There is also an Archives, which is a repository for primary source material, including over 50,000 photographs, thousands of documents, diaries, letters, artifacts and memorabilia, artwork, and rare books.) ([www.wiesenthal.com/site/pp.asp?c=lsKWLbPJLnF&b=4441267](http://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](http://www.library.yale.edu/judaica/index.html))

## District of Columbia

**Library of Congress Hebraic Section (African and Middle Eastern Division)** (1912). 101 Independence Avenue SE, Washington, DC 20540. (202) 707-5422. Long recognized as one of the world's leading research centers for the study of Hebraica and Judaica, the Hebraic Section serves as the Library's primary access point for reference and research activities related to the Ancient Near East, pre-Islamic Egypt, Biblical Studies, Jewish Studies, and ancient and modern Israel. The section has custody of materials in a variety of formats in Hebrew and its cognates, including Yiddish, Ladino, Judeo-Arabic, Judeo-Persian, as well as Amharic, Coptic, and Syriac. ([www.loc.gov/rr/amed/hs/hshome.html](http://www.loc.gov/rr/amed/hs/hshome.html))

**Judaica Collections of the Estelle and Melvin Gelman Library at the George Washington University.** 2130 H Street NW, Washington, DC 20052. (202) 994-7549. The Gelman Library has diverse and wide-ranging holdings in the field of Hebrew and Judaic studies, including modern Judaica, rare books, and archival materials. Foremost among these is the I. Edward Kiev Collection, the leading university collection of pre-modern Hebraica and Judaica, and of Hebrew and Jewish bibliographic literature, in the Washington Research Library Consortium. ([www.library.gwu.edu/collections/kiev](http://www.library.gwu.edu/collections/kiev))

## Florida

**Isser and Rae Price Library of Judaica at University of Florida** (1981). PO Box 117010, Gainesville, FL 32611. (352) 273-2791. With holdings of over 93,000 volumes, the Isser and Rae Price Library of Judaica at the University of Florida, is considered the foremost Jewish studies research collection in the southeastern US. In terms of many of its scarce late nineteenth to early twentieth century imprints, it ranks among the top 20 academic libraries in the world. Furthermore, many thousands of its titles in Hebrew and Yiddish are held by less than ten libraries in the US. The Library was built on the core collection of Rabbi Leonard C. Mishkin of Chicago which, at the time of its acquisition in 1977, was the largest personal library of Judaica and Hebraica in the US. ([www.uflib.ufl.edu/judaica](http://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](http://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](http://www.spertus.edu/library))

**Ludwig Rosenberger Library of Judaica at University of Chicago Library** (1980). 1100 East 57th Street, Chicago, IL 60637. (773) 702-8705. Hebrew books and Judaica in other languages have been an integral part of the University of Chicago Library since its founding in 1892. Built by many bibliographers and subject and language specialists over the years, the collections are shaped by staff and faculty of the University and by the individuals whose private collections have been acquired and integrated into the Library's collections. The largest of these is the Ludwig Rosenberger Library of Judaica, a collection of over 17,000 titles documenting the social, cultural, and political history of the Jewish people. The Rosenberger Collection is available in the Special Collections Research Center on the first floor of Regenstein Library. The Judaica and Hebraica collection today includes more than 140,000 physical volumes as well as rich resources in microfilm. ([www.guides.lib.uchicago.edu/jewishstudies](http://www.guides.lib.uchicago.edu/jewishstudies))

**Saul Silber Memorial Library at Hebrew Theological College.** 7135 Carpenter Road, Skokie, IL 60077. (847) 982-2500. The Saul Silber Memorial Library is the largest rabbinic library in the Midwest. It is an academic library that supports the curricula of Hebrew Theological College and is a Judaica research library. The 65,000 item collection includes current and historic Judaica and Hebraica books, Hebrew manuscripts, microforms, video and audio tapes. Strong collections include halacha, Bible, Talmud literature, rabbinics, Jewish history, and Jewish philosophy. The rare book collection includes manuscripts, synagogue minute books, author autographed books, and Hebrew books printed before 1,800. ([www.htc.edu](http://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. ([www.cooklibrary.towson.edu](http://www.cooklibrary.towson.edu))

## Massachusetts

**Judaica Collection of Robert D. Farber University Archives and Special Collections Department at Brandeis University.** Mailstop 045, Goldfarb Library (Mezzanine), 415 South Street, Waltham, MA 02454. (781) 736-4688. An integral component of Special Collections, the Judaica Collection comprises more than 200,000 works housed throughout the library. The collection documents all aspects of Jewish history, religion, and culture, with a particular focus on the Bible, rabbinics, Jewish philosophy and mysticism, Hebrew and Yiddish literature, and the Holocaust.

The microfilm, microfiche, and electronic collections include a wide array of English, German, Hebrew, and Yiddish newspapers; reproductions of Hebrew manuscripts; works on Israel, Zionism, and American Jewish history; the personal papers of Abba Hillel Silver and Chaim Weizmann; rabbinical texts; important bibliographic databases; and other relevant research tools and collections. Many rare and unique Judaica materials are located in Special Collections. Examples include incunabula, rare books, and manuscripts; artifacts; collections documenting the Leo Frank case and the Dreyfus Affair; the personal papers of Louis D. Brandeis, E.M. Broner, Helmut Hirsch, Rose Jacobs, and Stephen S. Wise; and many others. ([www.lts.brandeis.edu/research/archives-speccoll/intro.html](http://www.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](http://www.hcl.harvard.edu/libraries/widener/departments.cfm#judaica))

**Rae and Joseph Gann Library at Hebrew College.** 160 Herrick Road, Newton Centre, MA 02459. (617) 559-8750. The Rae and Joseph Gann Library offers the College community and the public extraordinarily rich collections in print, media and electronic formats, focusing on Judaica, Jewish studies and Jewish education for adults and children. The Gann Library is one of the finest Judaica libraries in New England. The library houses some 125,000 volumes of Jewish studies and Judaica, primarily in Hebrew and English, and includes: multilingual literature, including works in Yiddish, German, Russian and Japanese; music, art and film in multimedia formats; Jewish education curricula for primary and secondary school



settings; significant holdings in Responsa literature, Hasidism, Kabbalah, the Middle East, Israel and Jewish ethics, among others; archival documents, rare books and manuscripts in print and microform; and books on reserve and course reserve material. The Library includes special collections in modern Hebrew literature, Jewish medical ethics, Jewish education, Jewish genealogy, Holocaust studies, Hasidism, and Jewish children's literature. ([www.hebrewcollege.edu/library](http://www.hebrewcollege.edu/library))

### **Michigan**

**Judaica Collection of Harlan Hatcher Graduate Library at University of Michigan.** 913 South University Avenue, Ann Arbor, MI 48109. (734) 764-0400. The Judaica holdings of the University of Michigan's Hatcher Graduate Library are rich and extensive. The collection originated in the library's support of research and instruction in ancient Near Eastern and Hebrew bible studies. Over the years, the Judaica and Hebraica components developed into a more broadly defined and independent collection that supports a highly regarded Jewish studies center. The Library's Judaica collection has grown into one that can be favorably compared in depth and title count with the larger collections in other major North American universities and research institutions. At present, the collection in the Judaica-Hebraica Unit includes some 53,600 titles in Hebrew and Yiddish, while Western language Judaica holdings number approximately 43,000. The collection is particularly strong in modern Hebrew literature, Jewish history, the history of Israel, Judaism, and Hebrew bible studies. Annually, the library adds about 1,000 Hebrew and Yiddish titles to the collection and 1,500 Jewish studies titles in Western languages. In addition to the Graduate Library's collections of books and periodicals, the Special Collections Library holds a growing number of rare Hebraica books and manuscripts. ([www.lsa.umich.edu/judaic/html/collections\\_7\\_1.htm](http://www.lsa.umich.edu/judaic/html/collections_7_1.htm))

### **New York**

**Dorot Jewish Division of the New York Public Library** (1897). Stephen A. Schwarzman Building, 476 Fifth Avenue, First Floor, Room 111, New York, NY 10018. (212) 930-0601. The Dorot Jewish Division contains a comprehensive and balanced chronicle of the religious and secular history of the Jewish people in over a quarter of a million books, microforms, manuscripts, newspapers, periodicals, and ephemera from all over the world. Primary source materials are especially rich in the following areas: Jews in the US, especially in New York in the age of immigration; Yiddish theater; Jews in the land of Israel, through 1948; Jews in early modern Europe, especially Jewish-Gentile relations; Christian Hebraism; anti-Semitism; and world Jewish newspapers and periodicals of the nineteenth and twentieth centuries. The Dorot Jewish Division contains the most extensive collection of Yizkor (memorial) books in the US, most of which have been digitized and are available for viewing online. ([www.nypl.org/locations/schwarzman/jewish-division](http://www.nypl.org/locations/schwarzman/jewish-division))

**Hebrew Union College-Jewish Institute of Religion, American Jewish Periodical Center** (1957). One W 4th Street, New York, 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](http://www.huc.edu))

**Judaica Collection of Gould Law Library at Touro Law Center.** Gould Law Library, Touro College Jacob D. Fuchsberg Law Center, 255 Eastview Drive, Central Islip, NY 11722. (631) 761-7152. The Gould Law Library's Judaica Room contains a research collection in Hebrew and English that provides valuable materials focusing on Jewish law. The Judaica Room collection supports the work of the Jewish Law Institute and the Institute on Holocaust Law and International Human Rights, courses in Jewish law, and the research needs of religious and legal scholars. While the primary purpose of the collection is to support the research needs of Touro's faculty and students, scholars and members of the Jewish community who wish to study the rich treasures of the Jewish heritage are welcome to use the collection. ([www.tourolaw.edu/LawLibrary/?pageid=346](http://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](http://www.chabadlibrary.org))

**Library of the Leo Baeck Institute** (1955). 15 West 16th Street, New York, NY 10011. (212) 744-6400/(212) 294-8340. The Library of the Leo Baeck Institute is internationally recognized as the most comprehensive repository for books documenting the history and culture of German-speaking Jewry. Over 80,000 volumes and 1,600 periodical titles provide important primary and secondary material. Rich in rarities ranging from early sixteenth century writings to Moses Mendelssohn and Heinrich Heine, first editions and dedication copies of works by more recent prominent writers, many of its volumes were salvaged from famous Jewish libraries that were confiscated and dispersed by the Nazis. Most of the collection deals with central European Jewry during the nineteenth and early twentieth centuries. It also includes material dating back as far as the sixteenth century and is as current as the Jewish population in Germany today. The focus of the collection is on the diverse culture of German-speaking Jewry, especially in the arts, sciences, literature, philosophy, and religion. ([www.lbi.org/collections/library](http://www.lbi.org/collections/library))

**Library of The Jewish Theological Seminary** (1893). 3080 Broadway, New York, NY 10027. (212) 678–8082. Serving the students of JTS and scholars and researchers across the world, The Library is home to more than 400,000 volumes, including manuscripts, rare printed books, periodicals, ephemeral materials, musical scores, sound recordings, moving images, graphic arts, and archives, making it the largest and most extensive collection of Hebraic and Judaic material in the Western Hemisphere. The current facility has shelving for half a million books and seating for 300 readers. ([www.jtsa.edu/The\\_Library.xml](http://www.jtsa.edu/The_Library.xml))

**Lillian Goldman Reading Room at the Center for Jewish History** (1999). 15 West 16th Street, New York, NY 10011. (917) 606-8217. The Lillian Goldman Reading Room at the Center for Jewish History is a place to access hundreds of thousands of books and archives on Jewish history. This scholarly library is one of the largest repositories of books on Jewish history outside of Jerusalem. The Reading Room has developed an extensive electronic resource library that is available through public computer terminals. Archive and library collections consist of 500,000 volumes in multiple languages (e.g., Hebrew, Yiddish, Russian, German, Polish, French) from many time periods, as well as over 100 million documents, including organizational records and personal papers, photographs, multimedia recordings, posters, art and artifacts. ([www.cjh.org/p/33](http://www.cjh.org/p/33))

**Lillie Goldstein Judaica Collection of the Gould Law Library at Touro Law Center**. Gould Law Library, Touro College Jacob D. Fuchsberg Law Center, 255 Eastview Drive, Central Islip, NY 1172. (631) 761-7152. The Lillie Goldstein Judaica Collection, with its unique designation as a traveling library, was developed with the generous support of the Lillie Goldstein Charitable Trust to further Touro Law Center's goal of presenting Jewish thought and learning, particularly the Jewish legal tradition, within a scholarly framework. Established to make available to law schools without Judaica collections the resources necessary to offer courses in Jewish law, the collection includes more than 420 titles in over 700 volumes in Hebrew and/or English. The Lillie Goldstein Judaica Collection is offered as an interlibrary loan for a semester or for an academic year. ([www.tourolaw.edu/LawLibrary/?pageid=347](http://www.tourolaw.edu/LawLibrary/?pageid=347))

**Mendel Gottesman Library of Hebraica/Judaica at Yeshiva University** (1969). 2520 Amsterdam Avenue, New York, NY 10033. (212) 960-5382. The Mendel Gottesman Library of Hebraica/Judaica is one of the world's great Judaic library collections and the Jewish Studies research center at Yeshiva University's Wilf Campus. Occupying three levels in the Mendel Gottesman Library Building (levels 4 through 5A), the Library offers services and collections for advanced scholarship as well as for the student just beginning to explore the field. With over 300,000 physical volumes, and access to more than 50,000 electronic-journals, several hundred databases, and 428,000 electronic book titles shared with other libraries at the Wilf and Bern Campuses, the Mendel Gottesman Library provides students and faculty members with a vast array of information sources. The Library is particularly strong in the areas of Bible, Rabbinic literature, Jewish history, Jewish philosophy, Hebrew language and literature. ([www.yu.edu/libraries/about/mendel-gottesman-library](http://www.yu.edu/libraries/about/mendel-gottesman-library))

**Rare Book & Manuscript Library of Columbia University: Judaica Collection** (1859). Butler Library, 535 West 114th Street, New York, NY 10027. (212) 854-5590. Columbia University has been collecting rare Hebraica and Judaica for over 120 years. The Columbia Judaica collection became truly significant, however, through a generous donation in 1892 from Temple Emanuel, the oldest Reform congregation in New York City. Today, there are about 125,000 volumes in the Judaica collection. The Judaica collection currently contains about 1,600 manuscripts, 29 incunabula, 350 sixteenth-century books, thousands of books from the seventeenth–eighteenth centuries, and various archival material relating to prominent people in Jewish Studies. Columbia's Hebrew manuscript collection is one of the largest of its kind in North America, containing more manuscripts than the combined holdings of Harvard University, Yale University, the Library of Congress, and the University of Pennsylvania. ([www.library.columbia.edu](http://www.library.columbia.edu))

**YIVO Library** (1925). 15 West 16th Street, New York, NY 10011. (212) 246-6080, ext. 5102. The YIVO Library holds over 385,000 books and periodicals in 12 major languages. This includes the unique Vilna Collection of 40,000 volumes with 25,000 rabbinical works from as early as the sixteenth century. The Library holdings are particularly strong in documentation of Jewish history, culture, and religion in Eastern Europe; the Holocaust period; the experience of immigration to the US; anti-Semitism; and the continuing influence of Ashkenazic Jewish culture today. ([www.yivoinstitute.org](http://www.yivoinstitute.org))

## Ohio

**Aaron Garber Library at Siegal College of Judaic Studies.** 26500 Shaker Boulevard, Beachwood, OH 44122. (216) 464-4050, ext. 131. The Aaron Garber Library is the academic library of the College and the central library of the Cleveland Jewish community. Its holdings comprise northern Ohio's largest Judaica and Hebraica collection, encompassing the vast range of Jewish knowledge. It includes over 40,000 volumes, over 100 periodical subscriptions, language tapes, music and software in English, Hebrew and Yiddish. ([www.siegalcollege.edu/aaron-garber-library/about-us.html](http://www.siegalcollege.edu/aaron-garber-library/about-us.html))

**Hebraica and Jewish Studies Library at Ohio State University.** Thompson Library, 1858 Neil Avenue Mall, Columbus, OH 43210. (614) 292-1918. The Ohio State University has the one of the largest Judaica library collections in the country, with a full-time Judaica librarian and over 250,000 volumes. The Jewish Studies Reading Room contains reference materials and current periodicals dealing with Old Testament and Talmudic studies, Jewish history including the modern State of Israel, and Judaica languages and literatures. ([www.library.osu.edu/about/departments/jewish-studies](http://www.library.osu.edu/about/departments/jewish-studies))

**Klau Library in Cincinnati at Hebrew Union College-JIR** (1975). 3101 Clifton Avenue, Cincinnati, OH 45220. (513) 487-3276. With 436,000 printed books and many thousands of special collection items including manuscripts, computer files, microforms, maps, broadsides, bookplates, tablets, and stamps, the Klau Library in

Cincinnati has the largest Judaica collection in the western hemisphere and is second in size only to the Judaica collection at the Jewish National and University Library in Jerusalem. The Klau Library is one of the three conservators in the world of the negatives of the Dead Sea Scrolls. ([www.huc.edu/libraries/CN/mission](http://www.huc.edu/libraries/CN/mission))

## **Pennsylvania**

**Library of the Herbert D. Katz Center for Advanced Judaic Studies at University of Pennsylvania** (formerly Library of Dropsie College for Hebrew and Cognate Learning) (ca. 1913). 420 Walnut Street, Philadelphia, PA 19106. (215) 238-1290, ext. 206. The Library at the Katz Center holds approximately 200,000 volumes, including 32 (17 Hebrew and 15 Latin) incunabula and over 8,000 rare printed works, mainly in Hebrew, English, German, French, Yiddish, Arabic, Latin, and Ladino. The rare Hebrew editions offer specimens from a variety of Hebrew printing houses around the world; particularly strong are holdings of early modern rare books printed on the Italian peninsula, including nearly 20 % of all Venetian Hebrew imprints. ([www.library.upenn.edu/cajs](http://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](http://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](http://www.gratz.edu/pages/tuttleman-library))

## **Tennessee**

**Mary and Harry Zimmerman Judaica Collection of Jean and Alexander Heard (Divinity) Library at Vanderbilt University** (1945). 419 21st Avenue South, Nashville, TN 37203. (615) 322-2865. This collection of books and journals covers thousands of years of Jewish research, culture, and history. The Zimmerman Judaica Collection contains encyclopedias of Jewish history, journals, microfilm, and books on every facet of Jewish life and learning-in English, Hebrew, German, Yiddish and other languages-covering some 4,000 years of faith, history, commentary and

customs. The collection, now numbering well over 20,000 titles, was begun in 1945 with the gift of the professional library of Professor Ismar Elbogen. A discerning acquisitions program has developed a collection impressive in breadth and depth. It includes (1) textually oriented study, i.e., Jewish works on the Hebrew Scriptures, Mishna, Talmud, Gaonic literature and liturgy; (2) tradition-oriented research, i.e., studies dealing with the religious and cultural dimensions of the Jewish tradition; and (3) historical study, i.e., works treating the history of the Jewish people from ancient times to the present. A centerpiece of the collection is the correspondence between two seminal German Jewish thinkers of the twentieth century, Franz Rosenzweig and Martin Buber. Several boxes of letters focus especially on their collaboration to translate the Hebrew Bible into German, which Buber finished after Rosenzweig's death. Even more valuable to scholars is another Judaica possession—the manuscript of Rosenzweig's masterwork, *Der Stern der Erlösung* (The Star of Redemption). ([www.divinity.library.vanderbilt.edu/collections/judaica.html](http://www.divinity.library.vanderbilt.edu/collections/judaica.html))

## *Canada*

**Jewish Public Library** (1914). 5151 Chemin de la Côte-Sainte-Catherine, Montreal, QC H3W 1M6. (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](http://www.jewishpubliclibrary.org))

## *On-line Libraries*

**Jewish Virtual Library** (formerly Jewish Student Online Research Center, JSOURCE) (late 1990s). The Jewish Virtual Library is a comprehensive online source for information about Jewish history, Israel, US-Israel relations, the Holocaust, anti-Semitism and Judaism. It is a cyber-encyclopedia whose goal is to provide the basic information users need to be informed of the facts about Jewish history and current affairs. Much of the information in the Library cannot be found anywhere else in the world. The Jewish Virtual Library is a “living” library; it is

constantly updating, changing and expanding. The Library has 13 wings: History, Women, The Holocaust, Travel, Israel & The States, Maps, Politics, Biography, Israel, Religion, Judaic Treasures of the Library of Congress, Vital Statistics, and Reference. Each of these has numerous subcategories. The Library includes the Virtual Israel Experience, which is designed for anyone who plans a trip to Israel, hopes to visit in the future, or just wants to learn more about the history of the Jewish state. It also includes the Jewish History World Tours, which allows users to virtually visit Jewish communities across the world to learn about their history and culture as well as about Jewish heritage, the development of Judaism, the changing nature of Jewish communities, and the connection between the Jewish past and present. ([www.jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org))

### ***Holocaust Research***

**Fortunoff Video Archive for Holocaust Testimonies** (1982). Sterling Memorial Library, 120 High Street, 3rd Floor, New Haven, CT 06511. (203) 432-1879. The Fortunoff Video Archive for Holocaust Testimonies is a collection of over 4,400 videotaped interviews with witnesses and survivors of the Holocaust which are available to researchers, educators, and the general public. These personal testimonies, which are comprised of over 10,000 recorded hours of videotape, are crucial documents for the education of students and community groups in an increasingly media-centered era. The Archive stands as a living memorial to counteract forgetfulness, ignorance and malicious denial. Part of Yale University's department of Manuscripts and Archives, the archive is located at Sterling Memorial Library and is open to the public by appointment. ([www.library.yale.edu/testimonies](http://www.library.yale.edu/testimonies))

**Sala and Aron Samuelli Holocaust Memorial Library** (2005). Chapman University, Leatherby Libraries-4th Floor, One University Drive, Orange CA 92866. (714) 532-7756. The Sala and Aron Samuelli Holocaust Memorial Library's 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. ([www.chapman.edu/research-and-institutions/](http://www.chapman.edu/research-and-institutions/))

**Tauber Holocaust Library** (2011). 2245 Post Street, San Francisco, CA 94115. (415) 449-3717. The Tauber Holocaust Library is a non-circulating library that offers a rich resource for students, scholars, and the general public. It is part of the Holocaust Center of Jewish Family and Children's Services of San Francisco, the Peninsula, Marin and Sonoma Counties. This university-level library in San Francisco includes over 12,000 volumes with a special emphasis on the collection of rare, out-of-print Yizkor (memorial) volumes. The collection focuses on: Jewish life in Europe before the Holocaust, Nazi rise to power and propaganda, Nazi racial theory and anti-Semitism, anti-Jewish policy and persecution in Germany and occupied countries, flight, emigration, and refugee life, Nazi occupation of

conquered Europe, deportation and execution of Jewish communities, ghettos and concentration camps (transit, labor and extermination), reaction of the world community to events, resistance and partisan activities, liberation, war trials, post-war displaced persons and immigration, Holocaust memorials, and Holocaust denial. The library holdings include the complete transcripts, in English and in German, of the Nuremberg and various other wartime trials, and the subsequent Nuremberg hearings involving the German military commanders on trial for war crimes. ([www.tauberholocaustlibrary.org](http://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](http://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. ([www.sfi.usc.edu](http://www.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](http://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. ([www.holocaust.umd.umich.edu](http://www.holocaust.umd.umich.edu))

**Part V**  
**Major Events, Honorees, and Obituaries**

# Chapter 23

## Major Events in the North American Jewish Community

Ira Sheskin and Arnold Dashefsky

### October 2012 to June 2013

This chronology was prepared by JTA, a 96-year-old international Jewish news agency. Visit [www.JTA.org](http://www.JTA.org) for breaking news and analysis about Israel and Jewish affairs worldwide. The editors wish to thank the JTA staff for its assistance.

#### *October 2012*

Israel, a heated issue throughout the US presidential campaign, is mentioned a total of 31 times by President Obama and Republican nominee Mitt Romney at the final presidential debate, devoted to foreign policy and held at Lynn University in Boca Raton, FL. Both candidates sought to score points on the issue, but actual policy differences seemed to be in short supply.

Alvin Roth and Lloyd Shapley, American economists with ties to Israeli universities, win the Nobel Prize for economics.

Arlen Specter, the longtime moderate Jewish Republican senator from Pennsylvania, whose surprise party switch helped pass President Obama's health care reforms, dies at 82, following a long struggle with non-Hodgkin lymphoma. During his time in

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the Senate, Specter offered himself as a broker for Syria-Israel peace talks and led efforts to condition aid to the Palestinian Authority on its peace process performance.

Hannah Rosenthal steps down as the State Department's anti-Semitism monitor to become president and CEO of the Milwaukee Jewish Federation.

Hadassah members meet in Jerusalem to celebrate the organization's centennial.

Hurricane Sandy hits the US East Coast, killing more than 100 and causing an estimated \$50 billion in damages. New Jersey and New York, including the country's most populous Jewish areas, experience particularly extreme damage. Synagogues and Jewish organizations nationwide join efforts to raise money to help victims of the superstorm.

## *November 2012*

President Barack Obama is reelected, with exit polls saying that Obama garnered about 69 % of the Jewish vote, down from an estimated 74–78 % in 2008. Many of the campaign battles between Jewish surrogates were fought over Middle East issues, but surveys suggest that, like most other voters, American Jews' were most concerned with economic issues.

Media mogul Rupert Murdoch apologizes for a tweet in which he slammed the "Jewish-owned press" for its "anti-Israel" coverage of the Gaza conflict. He later tweeted an apology and sent a letter to the Anti-Defamation League stating: "I do get very upset when I see coverage that I feel is unfair and biased towards Israel. But I should have stuck to the substance of the issue and not bring in irrelevant and incorrect ethnic matters."

Two iconic Jewish figures, Elie Wiesel and Natan Sharansky, share the stage for a special session at the General Assembly of the Jewish Federations of North America to reflect on the 1987 March on Washington for Soviet Jewry. Michael Siegal of Cleveland was installed as the new board chair of JFNA.

Harvard University Dining Services moves to curb the number of non-Jewish students at Harvard Hillel who eat at the kosher dining hall.

Jewish groups praised the US House of Representatives for graduating Russia and Moldova out of Jackson-Vanik provisions adopted in 1974 that restricted trade in an effort to pressure the Soviet Union to allow Jews to leave. They note that while some human rights issues may remain in Russia, the country has a 20-year record of open emigration.

Baseball player Delmon Young pleads guilty to misdemeanor charges related to an earlier incident in New York in which he yelled anti-Semitic slurs at a group of tourists talking to a homeless panhandler wearing a yarmulke. He is sentenced in Manhattan Criminal Court to 10 days of community service and ordered to participate in a mandatory restorative justice program run by the Museum of Tolerance in New York.

The American Jewish Joint Distribution Committee named Alan Gill, its longtime executive director of international relations and a resident of Israel, as the organization's new CEO.

## ***December 2012***

Yeshiva University President Richard Joel apologizes for alleged instances of sexual misconduct and harassment by two former faculty members at the university's high school more than two decades earlier.

Several Jewish groups call for stricter gun control regulations after a gunman kills 20 first-graders and six adults in Newtown, CT.

Peter Madoff was sentenced to 10 years in prison for fraud in connection with the Ponzi scheme orchestrated by his brother Bernard Madoff. Among the victims of the fraud were several major Jewish organizations, institutions, foundations, and philanthropists.

New York businessman Jacob Ostreicher, jailed in Bolivia without charges for 18 months, is released on bail, but still not able to leave the country. A haredi Orthodox father of 5 and grandfather of 11 from Brooklyn, Ostreicher was arrested in June 2011 by Bolivian police after it was alleged that he did business with drug traffickers and money launderers.

ABC airs a 2-h special to celebrate the marriage of Ashley Hebert, the main contestant on the seventh season of "The Bachelorette," and J.P. Rosenbaum, a Jewish construction manager from New York. The couple married under a chupah during an outdoor ceremony in Pasadena, CA, according to reports.

Ahmed Ferhani, 27, an Algerian immigrant living in New York, pleads guilty to planning to blow up synagogues in New York City.

More than one million people sign on to join a "virtual march" commemorating the Washington rally for the Soviet Jewry movement 25 years ago, according to a coalition marking the 1987 event.

## ***January 2013***

President Obama nominates Jacob Lew, his chief of staff and an Orthodox Jew who frequently serves as an intermediary with Jewish groups, to be secretary of the Treasury Department.

Nechemya Weberman, an unlicensed therapist in the Satmar community, was sentenced to 103 years in prison for sexually abusing a teenage female patient over several years.

The Anti-Defamation League says disgraced fashion designer John Galliano has changed his beliefs and now understands the evils of anti-Semitism. Galliano lost his job as the top designer at Christian Dior after he was arrested for making anti-Semitic statements at a Paris bar.

Tamar Frankiel, an Orthodox woman who holds a doctorate in the history of religions, is tapped to lead the Academy for Jewish Religion at Claremont Lincoln University, a transdenominational rabbinical school in Southern California.

Video emerges from 2010 of Egyptian President Mohamed Morsi—then a leader of the Muslim Brotherhood—calling Jews “bloodsuckers” and “descendants of apes and pigs.” Morsi tells US senators that he gets bad US press because “certain forces” control the media.

### ***February 2013***

Ed Koch, the pugnacious former New York City mayor whose political imprimatur was eagerly sought by Republicans and Democrats alike, dies at 88 of congestive heart failure. At his funeral, a cast of political luminaries remembers him as a friend of Israel and the Jewish people.

In a State of the Union speech focused mostly on domestic issues, President Obama pledged to keep Iran from obtaining a nuclear bomb and to “stand steadfast” with Israel.

The FBI warned Scott Kaufman, the CEO of the Jewish Federation of Metropolitan Detroit, that his name was on the hit list of a convicted killer and neo-Nazi sympathizer.

The Israel Action Network, an advocacy group created by the Jewish Federations of North America in partnership with the Jewish Council on Public Affairs, releases a new manual aimed at fighting the delegitimization of Israel.

Philanthropist Erika Glazer pledges \$30 million to support a vast restoration project for the landmark Wilshire Boulevard Temple in Los Angeles. The donation, to be paid over a 15-year period, guarantees the financing of a \$150 million facelift for the historic Reform synagogue, whose large dome and Byzantine-style sanctuary has earned it entry into the National Register of Historic Places.

Officials from the Jewish Federations of North America and other Jewish groups are among more than 40 nonprofit officials testifying in Congress in support of keeping the charitable tax deduction.

The Jewish Community Relations Council of Greater Washington launches a legal defense fund to help cover the defense of Jews in the US and throughout the world who the organization believes have been wrongfully charged or imprisoned. The first contributions go to help Alan Gross, the Maryland man and US Agency for International Development contractor imprisoned in Cuba since 2009.

### ***March 2013***

President Obama makes his first visit to Israel since taking office in 2008 and receives widespread praise for his performance from Jewish organizations across the ideological spectrum.

Vice President Joe Biden tells thousands of AIPAC activists meeting in Washington that President Obama is “not bluffing” when he says he will stop Iran from acquiring a nuclear weapon.

The US State Department went back on plans to honor Egyptian human rights activist Samira Ibrahim after it was revealed that anti-Jewish tweets were posted to her Twitter account.

A Satmar hasidic couple in New York is killed in a hit-and-run accident on the way to the hospital to have their first baby. The baby initially survives after being delivered by Caesarean section, but dies days later.

Oberlin College cancels classes to convene a “day of solidarity” following a series of racial and anti-Semitic incidents.

A federal court judge rejected a Jewish attorney’s request to exclude Jews from a jury involving a client facing charges of lying about joining the Taliban.

A federal appeals court sided with the New York Mets, ruling that the team was within its rights to stop a kosher hot dog vendor from selling kosher products at the team’s stadium on Shabbat.

The Baltimore Ravens and the NFL agreed that the Super Bowl champions will not open their season—or the league’s season—on the first night of Rosh Hashanah.

A New York State court judge in Brooklyn frees David Ranta, 58, who had been in prison for 23 years after being convicted in the 1990 killing of Rabbi Chaskel Werzberger, a Holocaust survivor and leader of the Satmar hasidic community. The day after his release, Ranta suffers a heart attack, but survives. His release follows a new probe in which witnesses recanted and evidence suggested another man who died in a car accident months after the shooting was the shooter.

An array of Jewish groups urges President Obama and Congress to ease the path to citizenship for undocumented immigrants.

Mike Engelman, the owner of Doheny Glatt Kosher Meats in Los Angeles, is videotaped directing his employees to unload boxes of meat from his car while the store’s kosher supervisor was absent. The footage leads the Rabbinical Council of California to revoke the shop’s kosher certification the day before Passover, leaving many kosher consumers in the lurch.

Ryan Harris, a junior at suburban Cleveland’s Beachwood High School, wins the Ohio state wrestling championship in the 160-pound class of Division III.

## *April 2013*

At the behest of Israel’s prime minister, Jewish Agency Chairman Natan Sharansky proposes that the Robinson’s Arch area of the Western Wall be expanded and renovated to allow for egalitarian prayer full time.

Rabbi Michael Broyde, a prominent legal scholar in the Modern Orthodox community and professor at Emory University, is forced to step down from a leading religious court after he admits that he systematically used a fake identity in scholarly journals. The admission followed a report by The Jewish Channel exposing the ruse.

Bret Stephens, a former editor-in-chief of *The Jerusalem Post* and now deputy editorial page editor of *The Wall Street Journal*, wins the Pulitzer Prize for commentary.

Irwin Jacobs, the founding chairman and CEO emeritus of Qualcomm, makes a \$133 million gift to a joint institute of the Cornell University and the Technion-Israel Institute of Technology.

John Ruskay announced that he would be leaving his position as executive vice president and CEO of UJA-Federation of New York, the country's largest local Jewish federation. Since Ruskay assumed the top spot in 1999, the organization raised more than \$2.7 billion and increased its endowment from \$330 million to more than \$860 million.

While driving back from their kosher diner in Skokie, IL, brothers Ken and Daniel Hechtman help save several people from a fiery wreck in suburban Chicago.

In a speech to the Anti-Defamation League, US Attorney General Eric Holder urged Americans to protect the rights of Muslims and other minorities in the wake of the Boston Marathon bombing.

An auction of the 500-piece Judaica collection owned by philanthropist Michael Steinhardt was the "most valuable auction of Judaica ever held," Sotheby's said. Monday's auction of nearly all of the Michael and Judy Steinhardt Judaica Collection brought in more than \$8.5 million, exceeding the pre-sale estimate by \$6 million.

## *May 2013*

Following complaints from pro-Israel groups, The Newseum in Washington said it was reconsidering its decision to honor a slain cameraman employed by a Hamas affiliate.

Eric Garcetti, a veteran city councilman, becomes the first elected Jewish mayor of Los Angeles. With his victory, America's three largest cities boast Jewish mayors.

Casino tycoon Sheldon Adelson and his wife, Miriam, donate another \$40 million to the Birthright Israel Foundation. The gift comes just months after the couple made a \$50 million donation to benefit three Jewish day schools in Las Vegas.

The Claims Conference is put on the defensive as documents emerge showing that officials at the organization botched a 2001 probe into irregularities, missing an early chance to stop what turned into a \$57 million fraud scheme.

In a speech about terrorism delivered at the National Defense University in Washington, President Obama says the US was trying to solve the Israeli-Palestinian conflict in part because it could help "reshape attitudes" that foster extremism.

President Obama taps Ira Forman, former executive director of the National Jewish Democratic Council, to be the State Department's anti-Semitism monitor.

Jewish Scouting leaders say they were "overjoyed" after the Boy Scouts of America passed a resolution lifting a ban on gay youth.

A 13-year-old Indian-American boy, Arvind Mahankali, spells the Yiddish-derived word "knaidel" correctly to win the 2013 Scripps National Spelling Bee.



# Chapter 24

## Persons Honored by the Jewish and General Community, 2012–2013

Ira Sheskin and Arnold Dashefsky

### List of Jewish Book Awards

#### *American Academy of Religion Book Awards 2012*

[www.aar.org](http://www.aar.org)

##### *Constructive-Reflective Studies*

**Elliot R. Wolfson**, *A Dream Interpreted within a Dream: Oneiropoiesis and the Prism of Imagination*

##### *Textual Study*

**David M. Freidenreich**, *Foreigners and Their Food: Constructing Otherness in Jewish, Christian, and Islamic Law*

**Ross Shepard Kraemer**, *Unreliable Witnesses: Religion, Gender, and History in the Greco-Roman Mediterranean*

##### *Best First Book in the History of Religions*

**Ronit Ricco**, *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia*

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### ***Association of Jewish Libraries 2013***

[www.jewishlibraries.org](http://www.jewishlibraries.org)

#### ***Sydney Taylor Book Award***

**Linda Glaser and Adam Gustavson**, author and illustrator of *Hannah's Way*

**Louise Borden**, author of *His Name Was Raoul Wallenberg*

**Deborah Heiligman**, author of *Intentions*

(for books for children and teens that authentically portray the Jewish experience)

#### ***Bibliography Award***

*Bibliographia Karaitica* by **Barry Dov Walfish and Mikhail Kizilov**

### ***Canadian Jewish Book Awards 2013***

[www.kofflerarts.org](http://www.kofflerarts.org)

#### ***Biography***

**Aili and Andres McConnon**, *Road to Valour: A True Story of World War II Italy, the Nazis, and the Cyclist Who Inspired a Nation*

#### ***Fiction***

**Nancy Richler**, *The Imposter Bride*

#### ***History***

**Matti Friedman**, *The Aleppo Codex: A True Story of Obsession, Faith, and the Pursuit of an Ancient Bible*

#### ***Holocaust Literature***

**Julija Sukys**, *Epistolophilia: Writing the Life of Ona Simaite*

#### ***Poetry***

**Isa Milman**, *Something Small To Carry Home*

#### ***Scholarship***

**L. Ruth Klein**, *Nazi Germany, Canadian Responses: Confronting Antisemitism in the Shadow of War*

#### ***Yiddish***

**Pierre Anctil**, *Jacob-Isaac Segal 1869–1954 Un Poete Yiddish de Montreal et Son Milieu*

#### ***Children and Youth Literature***

**Sharon E. McKay**, *Enemy Territory*

**Hadassah Magazine *Harold U. Ribalow Prize 2012***[www.hadassahmagazine.org](http://www.hadassahmagazine.org)**Edith Pearlman** *Binocular Vision: New & Selected Stories*

(For Jewish fiction, both novels and short-story collections)

***Jordan Schnitzer Book Award Recipients  
from the Association of Jewish Studies 2012***[www.ajsnet.org](http://www.ajsnet.org)***Cultural Studies and Media Studies***Award: **Laura Arnold Leibman**, Reed College, *Messianism, Secrecy and Mysticism: A New Interpretation of Early American Jewish Life*Honorable Mentions: **Rachel Rubinstein**, Hampshire College, *Members of the Tribe: Native America in the Jewish Imagination* and **James Loeffler**, University of Virginia, *The Most Musical Nation: Jews and Culture in the Late Russian Empire****Modern Jewish History—Americas, Africa, Asia and Oceania***Award: **Rebecca Kobrin**, Columbia University, *Jewish Bialystok and Its Diaspora*Honorable Mention: **Marni Davis**, Georgia State University, *Jews and Booze: Becoming American in the Age of Prohibition****Philosophy and Jewish Thought***Award: **Benjamin Pollock**, Michigan State University, *Franz Rosenzweig and the Systematic Task of Philosophy*Honorable Mentions: **Daniel Davies**, University of Cambridge, *Method and Metaphysics in Maimonides' Guide for the Perplexed* and **Sarah Hammerschlag**, Williams College, *The Figural Jew: Politics & Identity in Postwar French Thought****National Jewish Book Awards by The Jewish Book Council 2012***[www.jewishbookcouncil.org](http://www.jewishbookcouncil.org)***Lifetime Achievement Award*****Eric R. Kandel**, authored perhaps the most famous book ever written on memory, *In Search of Memory: The Emergence of a New Science of Mind* and *The Age of Insight: A Quest to Understand the Unconscious in Art, Mind and Brain, from Vienna 1900 to the Present*

***Jewish Book of the Year (Everett Family Foundation Award)***

**Howard B. Rock, Annie Polland and Daniel Soyer, Jeffrey S. Gurock, and Deborah Dash Moore**, ed, *City of Promises: A History of the Jews of New York, With a Visual Essay by Diana L. Linden*

***American Jewish Studies (Celebrate 350 Award)***

Winner: **Laura Arnold Liebman**, *Messianism, Secrecy and Mysticism: A New Interpretation of Early American Jewish Life*

Finalists: **Jonathan D. Sarna**, *When General Grant Expelled the Jews* and **Tobias Brinkmann**, *Sundays at Sinai: A Jewish Congregation in Chicago*

***Anthologies and Collections***

Winner: **Franklin Foer and Marc Tracy**, eds., *Jewish Jocks: An Unorthodox Hall of Fame*

Finalists: **Gad Freudenthal**, ed., *Science in Medieval Jewish Cultures*; **Jonathan Goldstein**, *I'll Seize the Day Tomorrow*; and **Alon Goshen-Gottstein and Eugene Korn**, eds., *Jewish Theology and World Religions*

***Biography, Autobiography, and Memoir (The Krauss Family Award in Memory of Simon & Shulamith [Sofi] Goldberg)***

Winner: **Gerald Sorin**, *Howard Fast: Life and Literature in the Left Lane*

Finalists: **Joy Ladin**, *Through the Door of Life: A Jewish Journey Between Genders* and **Avi Shilon; Danielle Zilberberg and Yoram Sharett**, trans., *Menachem Begin: A Life*

***Children's and Young Adult Literature***

Winner: **Ulrich Hub; Jörg Mühle**, illus., *Meet at the Ark at Eight*

Finalists: **Deborah Hodge**, *Rescuing The Children* and **Nechama Liss-Levinson**, *When The Hurricane Came*

***Contemporary Jewish Life and Practice***

Winner: **Rabbi Zalman M. Schachter-Shalomi with Joel Segel; Rabbi Lawrence Kushner**, fwd., *Davening: A Guide to Meaningful Jewish Prayer*

Finalist: **Members of Congregation Netivot Shalom**, Berkeley, CA, *Paths of Torah: An Anthology of Torah Commentary*

***Education and Jewish Identity (In Memory of Dorothy Kripke)***

Winner: **Jeffrey S. Kress**, *Development, Learning, and Community: Educating for Identity in Pluralistic Jewish High Schools*

Finalists: **Susan Handelman**, *Make Yourself a Teacher: Rabbinic Tales of Mentors and Disciples*; **Goldie Milgram and Ellen Frankel**, eds., *Mitzvah Stories: Seeds for Inspiration and Learning*; and **Ora Horn Prouser**, *Esau's Blessing: How the Bible Embraces Those with Special Needs*

***Fiction (JJ Greenberg Memorial Award)***

Winner: Francesca Segal, *The Innocents*

Finalists: **Joshua Henkin**, *The World Without You*; **Herman Wouk**, *The Lawgiver* and **Maggie Anton**, *Rav Hisda's Daughter: A Novel of Love, the Talmud, and Sorcery*

***History (Gerrard and Ella Berman Memorial Award)***

Winner: **Anita Shapiro**, *Israel: A History*

Finalists: **Daniel B. Schwartz**, *The First Modern Jew: Spinoza and the History of an Image*; **Bernard Wasserstein**, *On the Eve: The Jews of Europe Before the Second World War*; and **Steven Gimbel**, *Einstein's Jewish Science: Physics at the Intersection of Politics and Religion*

***Holocaust***

Winner: **Laura Jockusch**, *Collect and Record: Jewish Holocaust Documentation in Early Postwar Europe*

Finalists: **David Koker**; **Robert Jan von Pelt**, ed.; **Michiel Horn and John Irons**, trans.

*At the Edge of the Abyss: A Concentration Camp Diary, 1943–1944* and **Matthew Brzezinski**, *Isaac's Army: A Story of Courage and Survival in Nazi-Occupied Poland*

***Illustrated Children's Book (Louis Posner Memorial Award)***

Winner: **Rabbi Sandy Eisenberg Sasso**; **Joani Keller Rothenberg**, illus., *The Shema in the Mezuzah: Listening to Each Other*

Finalist: **Madelyn Rosenberg**; **Paul Meisel**, illus., *The Schmutzy Family*

***Modern Jewish Thought and Experience (Dorot Foundation Award in Memory of Joy Unglerleider Mayerson)***

Winner: **Rabbi Adin Even-Israel Steinsaltz**, *Koren Talmud Bali*

Finalists: **Rabbi Jonathan Sacks**, *The Great Partnership: Science, Religion, and the Search For Meaning*; **Bonna Devora Haberman**, *Rereading Israel: The Spirit of the Matter* and **Ben Sidman**, *There Was A Fire: Jews, Music and the American Dream*

***Outstanding Debut Fiction (Foundation for Jewish Culture's Goldberg Prize)***

Winner: **Daniel Torday**, *The Sensualist: A Novella*

Finalist: **Anna Funder**, *All That I Am* and **Adam Wilson**, *Flatscreen*

***Scholarship (Nahum M. Sarna Memorial Award)***

Winner: **Maristella Botticini and Zvi Eckstein**, *The Chosen Few: How Education Shaped Jewish History, 70–1492*

Finalists: **Katrin Kogman-Appel**, *A Mahzor From Worms: Art and Religion in a Medieval Jewish Community*; **David Ellenenson and Daniel Cordis**, *Pledges*

of *Jewish Allegiance: Conversion, Law, and Policymaking in Nineteenth- and Twentieth-Century Orthodox Responsa*; and **Marjorie Lehman**, *The En Yaaqov: Jacob ibn Habib's Search for Faith in the Talmudic Corpus*

***Sehardic Culture (Mimi S. Frank Award in Memory of Becky Levy)***

Winner: **Tirtsah Levie Bernfeld**, *Poverty and Welfare among the Portuguese Jews of Early Modern Amsterdam*

Finalists: **Aron Rodrigue and Sarah Abrevaya Stein**, eds.; **Isaac Jerusalemi**, trans., *A Jewish Voice from Ottoman Salonica: The Ladino Memoir of Sa'adi Besalel a-Levi and Stella Cohen*; **Marc Hoberman**, photographer, *Stella's Sephardic Table: Jewish family recipes from the Mediterranean island of Rhodes*

***Women's Studies (Barbara Dobkin Award)***

Winner: **Elana Maryles Sztokman**, *The Men's Section: Orthodox Jewish Men in an Egalitarian World*

Finalist: **Mira Katzburg-Yungman**, *Hadassah: American Women Zionists and the Rebirth of Israel*

***Writing Based on Archival Material (The JDC-Herbert Katzki Award)***

Winner: **Jean Ancel**; **Yaffah Murciano**, trans.; **Leon Volovici**, ed., *The History of the Holocaust in Romania*

Finalist: **Annie Polland and Daniel Soyer**, *Emerging Metropolis: New York Jews in the Age of Migration 1840–1920*

***Sami Rohr Prize by The Jewish Book Council 2013***

[www.jewishbookcouncil.org](http://www.jewishbookcouncil.org)

Winner: **Francesca Segal**, *The Innocents*

Runner-Up: **Ben Lerner**, *Leaving the Atocha Station*

Finalists. **Shani Boianjiu**, *The People of Forever Are Not Afraid*; **Stuart Nadler**, *The Book of Life*; and **Asaf Churr**, *Motti*, translated by **Todd Hasak Lowy**

(For the contribution of contemporary writers in exploring and transmitting Jewish values.)

***Yiddish Book Center Translation Prize 2012***

[www.yiddishbookcenter.org](http://www.yiddishbookcenter.org)

**Ellen Cassedy and Yermiyahu Ahron Taub** for their superb collection of works by American Yiddish writer Blume Lempel, entitled “Oedipus in Brooklyn” and Other Stories

## List of Academic Awards

### *American Council of Learned Societies Fellowships 2013*

[www.acls.org](http://www.acls.org)

**Lawrence Robert Douglas** “The End of Something: Demjanjuk in Munich”

**Michael D. Swartz** “Ritual Theory and Religious Professionalism in Judaism in Late Antiquity”

**Danielle Christmas** “Auschwitz and the Plantation: Labor and Social Death in American Holocaust and Slavery Fiction”

### *American Jewish Historical Society 2012*

[www.ajhs.org](http://www.ajhs.org)

#### *Emma Lazarus Statue of Liberty Award*

**Harry Ettlinger and the Monuments Men.**

(given to an individual who has demonstrated outstanding leadership and commitment to strengthening the American Jewish community)

### *Association for Canadian Jewish Studies 2013*

[www.acjs-aejc.ca/award](http://www.acjs-aejc.ca/award)

#### *Louis Rosenberg Canadian Jewish Studies Distinguished Service Award*

**Ira Robinson**, Concordia University

#### *Marcia Koven Best Student Paper Award*

**Kata Bohus**, PhD student, Central European University, Budapest, “Standing together or staying apart? Contradictions of integration among 1956-er Hungarian Jewish refugees in Toronto”

### *Association for the Social Scientific Study of Jewry 2013*

[www.assj.org](http://www.assj.org)

#### *Sklare Award*

**Morton Weinfeld**, McGill University

(for significant scholarly contribution to the social scientific study of Jewry)

***Mandell L. Berman Service Award*****Rela Mintz Geffen**, Gratz College

(Given to a civic or business leader or an academic for a career of distinguished commitment to the social scientific study of Jews either through service or financial support of such research)

***Berman Foundation Dissertation Fellowships 2012–2013***[www.ajsnet.org](http://www.ajsnet.org)

**Rachel Gross**, Princeton University, *Objects of Affection: The Material Religion of American Jewish Nostalgia*

**Laura Limonic**, The Graduate Center, CUNY, *Ethnic Options? Jewish Latino Immigrants in the Northeastern United States*

(given in Support of the Social Scientific Study of the Contemporary American Jewish Community)

***Maurice and Marilyn Cohen Doctoral Dissertation Fellowships in Jewish Studies from the Foundation for Jewish Culture 2013***[www.jewishculture.org](http://www.jewishculture.org)

**Mika Ahuvia**, “Israel Among the Angels: A Study of Angels in Jewish Texts from the Fourth- to Eighth-Century CE”

**Daniel Viragh** for “Becoming Hungarian: The Creation of a Hungarian-Language Jewish Cultural Sphere in Budapest, 1867–1914”

***National Intelligence Distinguished Public Service Medal 2012*****Senator Joseph Lieberman**

(given for “extraordinary service to the nation”)

***Fraenkel Prize in Contemporary History***[www.wienerlibrary.co.uk/Fraenkel-Prize](http://www.wienerlibrary.co.uk/Fraenkel-Prize)

**Elissa Bemporad** for *Becoming Soviet Jews: The Bolshevik Experiment in Minsk*



### ***Fundamental Physics Prize 2012–2013***

**Alan Guth**, MIT, Invention of inflationary cosmology, and for contributions to the theory for the generation of cosmological density fluctuations arising from quantum fluctuations

**Nathan Seiberg**, Princeton, Contributions to our understanding of quantum field theory and string theory

**Edward Witten**, Princeton, for applications of topology to physics, non-perturbative duality symmetries, models of particle physics derived from string theory, dark matter detection, and the twistor-string approach to particle scattering amplitudes, as well as numerous applications of quantum field theory to mathematics

### ***Mellon/American Council of Learned Societies 2012***

[www.acls.org](http://www.acls.org)

**Phillip Emmanuel Bloom**, Harvard University, *Descent of the Deities: Early Icons of the Water-Land Ritual and the Transformation of the Visual Culture of Song (960–1279) Religion*

**Thomas Jacob Fleischman**, New York University, *Three Little Pigs: Industrial Agriculture and Garden Farming in the German Democratic Republic, 1970–1989*

**Lev E. Weitz**, Princeton University, *Family, Law, and Society: Syriac Christians in the Abbasid Caliphate*

**Sarit J. Kattan Gribetz**, Princeton University, *Conceptions of Time and Rhythms of Daily Life in Rabbinic Literature, 200–600 CE*

**Ori Yehudai**, University of Chicago, *Out from Zion: Jewish Emigration from Palestine/Israel, 1945–1967*

### ***National Medal of Science 2012***

[www.nsf.gov/od/nms/medal.jsp](http://www.nsf.gov/od/nms/medal.jsp)

**Allen Bard**, chemist focusing on artificial photosynthesis, University of Texas at Austin

**Sidney Drell**, physicist and arms control expert, Stanford University

**Solomon Golomb**, mathematician and the inventor of polyominoes, University of Southern California

**Barry Mazur**, mathematician focusing on geometry and number theory, Harvard University

**Lucy Shapiro**, biologist focusing on developmental biology, Stanford University School of Medicine

(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 2012***

[www.uspto.gov/about/nmti/index.jsp](http://www.uspto.gov/about/nmti/index.jsp)

**Robert Langer**, engineer focusing on biotechnology and medical technology, Massachusetts Institute of Technology

**Art Rosenfeld**, physicist focusing on energy efficiency technologies, Lawrence Berkeley National Laboratory

**Jan Vilcek**, microbiologist focusing on the immune system, NYU Langone Medical Center

IBM: **Samuel Blum, Rangaswamy Srinivasan and James Wynne**, co-inventors of the ultraviolet excimer laser

(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 2013***

[www.wolffund.org](http://www.wolffund.org)

**Jared M. Diamond**, UCLA (Agriculture, Geography), for pioneering theories of crop domestication, the rise of agriculture and its influences on the development and demise of human societies, as well as its impact on the ecology of the environment

**Robert S. Langer**, MIT (Chemistry), for conceiving and implementing advances in polymer chemistry that provide both controlled drug-release systems and new biomaterials

**George Mostow**, Yale (Mathematics), for his fundamental and pioneering contribution to geometry and Lie group theory

(Awarded by the President of Israel to preeminent scientists and artists “for the unique contribution to mankind and friendly relations among peoples .. irrespective of nationality, race, color, religion, sex or political views”)

## **List of Awards by Jewish Organizations**

### ***Anti-Defamation League Deborah Awards 2013***

[www.adl.org](http://www.adl.org)

**Dr. Sharon S. Nazarian**, President, Y&S Nazarian Family Foundation and Chair, Community Advisory Board, Y&S Nazarian Center for Israel Studies; UCLA;

business leader **Anne Shen Smith**, Chairman and CEO of Southern California Gas Company; and entrepreneur **Kalika Nacion Yap**, CEO & Founder of Citrus Studios, Inc., Luxe Link, and The Waxing Company

(presented annually to outstanding women whose leadership in their professions and civic contributions exemplify the qualities and ideals of the Anti-Defamation League.)

### ***Charles Bronfman Prize 2013***

[www.thecharlesbronfmanprize.com](http://www.thecharlesbronfmanprize.com)

**Eric Rosenthal**, Founder and Executive Director of Disability Rights International, for Fighting Worldwide to End Segregation and Abuse of People with Disabilities

(honors humanitarian work, informed by Jewish values, that has broad, global impact that can change lives and inspire future generations from all walks of life)

### ***Covenant Foundation Pomegranate Prize 2012***

[www.covenantfn.org](http://www.covenantfn.org)

**Maya Bernstein**, Strategic Design Officer at UpStart Bay Area in San Francisco

**Rabbi Eliav Bock**, Founding Director of Ramah Outdoor Adventure at Ramah in the Rockies in Denver

**Rabbi Nicole Greninger**, Director of Education at Temple Isaiah in Lafayette, CA

**Rabbi Barry Kislowicz**, Head of School at Fuchs Mizrahi School in Beachwood, OH

**Sarah Lefton**, Founding Executive Director of G-dcast in San Francisco.

(for exceptionalism as emerging professionals in Jewish educational settings across the country)

### ***Covenant Foundation Award for Excellence in Jewish Education 2013***

[www.covenantfn.org](http://www.covenantfn.org)

**Howard Blas**, Director of the Tikvah Program at Camp Ramah in New England

**Judy Finkelstein-Taff**, Head of School at the Chicago Jewish Day School

**Zion Azeri**, Founder and Creative Director of The Jewish Lens

(cited for innovation, inspiration and impact on Jewish education and community)

### ***Foundation for Jewish Culture 2013***

[www.jewishculture.org](http://www.jewishculture.org)

**Michael Chabon**, Pulitzer Prize-winning author

**Scott Berrie**, philanthropist and film producer

**Russ & Daughters**, a New York restaurant  
**Deborah Dash Moore**, award winning historian  
**Leon Botstein**, Bard College President and orchestra conductor

***Hadassah Bernice S. Tannenbaum Prize 2013***

[www.hadassah.org](http://www.hadassah.org)

Rabba Sara Hurwitz, Dean of Yeshivat Maharat, the first Orthodox institution to train women for religious leadership (honors innovative contributions to advance the status of women and girls in Israel and the United States)

***Jewish Council for Public Affairs 2013***

[www.jewishpublicaffairs.org](http://www.jewishpublicaffairs.org)

***Albert D. Chenin Award***

**Judith Lichtman**

(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***

**David Steirman** (San Francisco) and **Marc Stanley** (Dallas)

(given to leaders who have worked to bring together communities and have embodied good works)

***Jewish Foundation for the Righteous 2012***

[www.jfr.org](http://www.jfr.org)

***Robert I Goldman Award for Excellence in Holocaust Education***

**Dr. Andrew Buchanan**

***Jewish Labor Committee 2012***

[www.jewishlaborcommittee.org](http://www.jewishlaborcommittee.org)

**Randy Cammack**, Teamsters  
**Bob Schoonover**, Service Employees International Union  
**Judd D. Malkin**, JMB Realty  
**Connie M. Leyva**, United Food and Commercial Workers

***National Jewish Sports Hall of Fame and Museum 2013***[www.jewishsports.org](http://www.jewishsports.org)

**David Berger**, weightlifting  
**David Berger**, photography  
**Andrew Bernstein**, photography  
**Richard Bernstein**, disabled runner  
**Steve Bilsky**, basketball  
**Bruce Cohen**, Lacrosse  
**Sammy Gross**, wrestling  
**Randy Grossman**, football  
**Daniel Haber**, soccer  
**Ben Helfgott**, weightlifting  
**Jennifer Horowitz**, fencing  
**Jacqui Kalin**, basketball  
**Boyd Melson**, boxing  
**James Metzger**, executive  
**Aly Reisman**, gymnastics  
**Marilyn Ramenofsky**, swimming  
**Garrett, Weber-Gale**, swimming

***The National Yiddish Theatre Folksbiene 2013***[www.folksbiene.org](http://www.folksbiene.org)***Lifetime Achievement Award***

**Joel Grey**, star of stage and film. His Broadway credits include the Stop the World I Want to Get Off, Half a Sixpence, Cabaret (Tony Award), George M! (Tony nomination), Goodtime Charley (Tony nomination), The Grand Tour (Tony nomination), Chicago (Drama Desk Award), Wicked and most recently, Roundabout Theatre Company's Tony Award-winning revival of Anything Goes. Joel received the Academy Award, the Golden Globe and the British Academy Award for Best Supporting Actor for his performance in the 1972 film version of Cabaret (directed by Bob Fosse). He is one of only nine actors to have won both the Tony and Academy Award for the same role.

*Honored*

**Morris W. Offit**, Chairman of Offit Capital, a wealth management advisory firm in New York

**Itzy Firestone**, Star of Folksbiene productions

**List of Awards for the Media*****Religion Newswriters Association 2012***[www.rna.org](http://www.rna.org)

***Religion Reporter of the Year*****Abraham Levy**, *San Antonio Express-News*. (Second place)***Gerald A. Renner Enterprise Religion Report of the Year*****Dan Gilgoff**, CNN.com (First place)***Magazine News Religion Report of the Year*****Nadine Epstein**, *Moment* magazine (Third place)***Magazine Religion Story Layout and Design of the Year*****Nadine Epstein**, *Moment* magazine (Third place)***Magazine Religion Graphic or Illustration of the Year*****Nadine Epstein**, *Moment* (First place)***National Network/Cable News Religion Report of the Year*****Jerome Socolovsky and Mike Burke** of Voice of America (Second place)***Simon Rockower Awards for Excellence in Jewish Journalism 2013***[www.ajpa.org](http://www.ajpa.org)

Division A. Newspapers over 15,000 circulation and all Magazines/Websites

Division B. Newspapers under 14,999 circulation

Division C. Newspapers under 7,499 circulation

Division D. Magazines/Special Sections and Supplements/Websites

***The Louis Rapoport Award for Excellence in Commentary***Division A. First Place: *New Jersey Jewish News* "Heaven can wait/Washed out/Speak politics the Jewish way" by **Andrew Silow-Carroll**Second Place: *j. the Jewish news weekly of Northern California* "The Column" by **Sue Fishkoff**Division B. First Place: *Intermountain Jewish News* "Black Hole and the Light of Faith" by **Hillel Goldberg**Second Place: *The Rockland Jewish Federation Reporter* "The canary in the coal mine; Not so different, yet worlds apart; Just one minute" by **Marla Cohen*****Award for Excellence in Single Commentary***Division A. First Place: *Hadassah Magazine* "Letter from Jerusalem: Triage for Founding Values" by **Gershon Gorenberg**

Second Place: *Jewish Standard* “Obama’s Distorted Israel Image” by Shammai Engelmayer

Divisions B. First Place: *The Wisconsin Jewish Chronicle* “We want to be inclusive, but you must want to be included” by **Leon Cohen**

Second Place: *Intermountain Jewish News* “What they didn’t tell me on my Bar Mitzvah” by **Hillel Goldberg**

### ***Personal Essay***

Division A. First Place: **Ruth Eienstein** “Brought Together by Cancer, Israeli and Palestinian breast-cancer survivors build camaraderie as we face a common enemy”

Second Place: JTA Inc. “Dressing like my Jewish mother” by **Edmon J. Rodman**

Division B. First Place: *Jewish Independent* “In honor of those murdered” by **Karen James**

Second Place: *The Jewish Journal* (north of Boston) “A New Feeling” by **Peter Nathan**

### ***Award for Excellence in Editorial Writing***

Division A. First Place: *The Canadian Jewish News* “Expel Iran from UN/Israel must uphold the law/Israel should investigate” by **Mordechai Ben-Dat**

Second Place: *j. the Jewish news weekly of Northern California* “Editorials” by **Staff**.

Division B. First Place: *Jewish Independent* “Focusing on motives, Four other questions, Jerusalem: A Jewish city” by Jewish Independent

Second Place: *St. Louis Jewish Light* “A Tal Order; The Hate State; Antidisestablishmentarianism” by **Larry Levin and Robert A. Cohn**

### ***The Boris Smolar Award for Excellence in Enterprise or Investigative Reporting***

Division A. First Place: JTA, Inc. “Can Greg Schneider steer the Claims Conference past a \$57 m fraud?” by **Uriel Heilman**

Second Place: *j. the Jewish news weekly of Northern California* “Jewish at UC: the real report, by the students themselves” by **Dan Pine**

Division B. First Place: *The Boiling Pont* “Jewish Life is improving at UCs” by **Tamar Willis**

### ***Excellence in News Reporting***

Division A. First Place: *Jewish Standard* “Love and hate in Bergen County” by **Larry Yudelson, Charles Zusman, Josh Lipowsky, and Abigail Klein Leichman**

Second Place: *The Jewish Week* “Has the ‘Tough Love’ Rebbe Gone Too Far?” by **Gary Rosenblatt and Yedidya Gorsetman**

Division B. First Place: *Chicago Jewish News* “Campus Showdown” by **Pauline Yearwood**

Second Place: *Intermountain Jewish News* “Is marijuana kosher?” by **Chris Leppek**

### ***Excellence in Feature Writing***

Division A. First Place: *Hamodia* “The Lost Jewish World-A Visit to Contemporary Lithuania” by **Evelyne Singer and Ruth Lichtenstein**

Second Place: JTA Inc. “For Jewish Deadheads, the music never stopped” by **Chavis Lieber**

Division B. First Place: *Chicago Jewish News* “Savers of the Lost Ark” by **Pauline Yearwood**

Second Place: *Intermountain Jewish News* “Cremation vs. burial: the final act” by **Andrea Jacobs**

Division C: First Place: *Jewish Independent* “What Hebrew do we speak?” by **Nuit Dekel**

Second Place: *Yiddish Forward* “Inside Hasidic Modesty Patrols” by **Rukhl Schaechter**

Division D. First Place: *Hadassah Magazine* “A Legacy in Harmony” by **Tom Tugend**

Second Place: *Jewish Action* (Orthodox Union) “Striking a Balance--Feature” by **Barbara Bensoussan, Azriela Jaffe, Tova Ross, Nechama Carmel, and Rashel Zywica**

### ***Excellence in Arts and Criticism News and Features***

Category A. Critical analysis/review, usually of a single artistic endeavor, whether in literature, theater, film or fine arts and crafts.

First Place: *Jewish News of Greater Phoenix* “Dylan, Cohen: Lions in winter” by **Salvatore Caputo**

Second Place: JTA, Inc. “Is HBO’s ‘Girls’ about young women’s struggles, or some women’s privileges” by **Dvora Meyers**

Category B. Reporting on an artistic endeavor, trend, movement or personality, whether in literature, theater, film or fine arts and crafts.

First Place: *Intermountain Jewish News* “The victory of Jewish music over evil” by **Andrea Jacobs**

Second Place: *Na’amat Women* “Helene Aylon” by **Judith A. Sokoloff**



### *Excellence in Special Sections or Supplements*

Division A. First Place: *Hamodia* “Hurricane Sandy” by Staff, **Ruth Lichtenstein**

Division B. First Place: *Jewish Voice* (Delaware) “Shalom Delaware” by **Seth J. Katzen, Carolyn Katwan, and Shoshana Martyniak**

Second Place: *St. Louis Jewish Light* “Israel Alive” by **Ellen Futterman, Mike Sherwin, Richard Weiss and Larry Levin**

Division C. First Place: *Hadassah Magazine* “August/September-Centennial Issue” by **Alan M. Tigay**

### *The David Frank Award for Excellence in Personality Profiles*

Division A. First Place: *j. the Jewish news weekly of Northern California* “Road to Atonement” by **Alix Wall**

Second Place: *Jewish Exponent* “His Central Business: Peace Among People” by **Bryan Schwartzman**

Division B. First Place: *JT News* “Chief Rabbi’s Visit Unites Community” by **Emily K. Alhadeff**

Second Place: *Intermountain Jewish News* “Hadassah’s founder: The lonely and courageous life of Henrietta Szold” by **Hillel Goldberg**

Division C. First Place: *Hadassah Magazine* “Profile: Amos Oz” by Rahel Musleah

Second Place: *Hadassah Magazine* “Profile: Laila Abed Rabho” by **Shoshana London Sappir**

### *Award for Excellence in Organizational Newsletters*

#### *Category A: Organizational Hard Copy*

First Place: NCSY *Ignite—Spring (Passover) 2012* by **Duvi Stahler, Tova Flancbaum, and Scott Saunders**

#### *Category B: eNewsletter*

First Place: *Intermountain Jewish News* IJN Weekly Newsletter by **Shana Goldberg**

### *Excellence in Writing about Women*

Division A. First Place: *Hadassah Magazine* “Family Matters Pure and Prosaic” by **Miriam Karp**

Second Place: *The Boiling Point* “Going solo: New view of ‘kol isha’ lets girls sing on their own” by **Rebecca Mandel**

### ***The Jacob Rader Marcus Award for Journalistic Excellence in American Jewish History***

Division A: First Place: *B'nai B'rith Magazine* “Jews in the Southern Struggle for Civil Rights: Letting Justice Roll Down” by **Dina Weinstein**

Second Place: *Hamodia* “The Jewish Consumptives Relief Society” by **Devorah Klein and Ruth Lichtenstein**

Division B. First Place: *The Dayton Jewish Observer/Fed. Dayton* “Kosher Titanic—and other Jewish connections to the ill-fated liner” by **Marshall Weiss**

Second Place: *Intermountain Jewish News* “Hadassah’s founder: The lonely and courageous life of Henrietta Szold” by **Hillel Goldberg**

### ***Excellence in Overall Graphic Design***

Division A: First Place: *j. the Jewish news weekly of Northern California* “Jan. 6, Feb. 24 and Nov. 23 issues of *j. weekly*” by **Cathleen MacLeari**

Division B. First Place: *Baltimore Jewish Times* “‘The Right Stuff:’ New Executive Director Jakir Manela wants to ‘ignite Jewish passion’ at the Pearlstone Center; A Real Class Act; Jews In The NFL” by **Lindsey Bridwell**

Division C. First Place: *Hadassah Magazine* “June/July Issue, August/September Issue, October/November Issue” by **Jodie Berzin Rossi**

### ***Excellence in Graphic Design: Cover***

#### ***Category A. Magazines***

First Place: NCSY “IGNITE—Fall (Rosh Hashanah) 2012” by **Duvi Stahler, Tova Flancbaum, Michael Orbach, Andres Moncayo, and Benji Cheirif**

#### ***Category B. Newspapers***

First Place: *j. the Jewish news weekly of Northern California* “Covers” by **Cathleen Maclearie**

Second Place: *Chicago JUF News* “Life Choices: Young Jewish Chicagoans take their turn” by **Alissa Zeller**

### ***The Noah Bee Award for Excellence in Illustration and/or Editorial Cartooning***

#### ***Category A. Cartoons***

First Place: **Steve Greenberg** “Greenberg’s View”

***Category B. Illustrations***

First Place: *Hadassah Magazine* “August/September, October/November, December/January” by **Koren Shadmi** and **Andy Pott**

***Excellence in Photography******Division A. All Newspapers***

First Place: *The Dayton Jewish Observer/Fed. Dayton* “Keeping the faith—every day” by **Marshall Weiss**

Second Place: *Jewish Herald-Voice* “Cover Photo of Rabbi” by **Michael Duke**

***Division B. Magazines/Special Sections/Websites***

First Place: *Hadassah Magazine* “Suited for Action, June/July Cover” by **Debbie Zimelma**

***Outstanding Website***

Division A. First Place: [www.jewishexponent.com](http://www.jewishexponent.com) by **Staff**

Division B. First Place: [www.stljewishlight.com](http://www.stljewishlight.com) by **Mike Sherwin, Agatha Gallagher, and Tom Wombacher**

Division D. Web-based Outlets. First Place: [www.myjewishlearning.com](http://www.myjewishlearning.com) by **Staff**

Second Place: [www.InterFaithFamily.com](http://www.InterFaithFamily.com) by **Benjamin Maron, Heather Martin, and Ed Case**

***Award for Excellence in a Multi-media Story******Category A: Jewish Media News Outlets***

First Place: JTA Inc. “Holy Hoops—The story of the Beren Academy Basketball Team” by **Uri Fintzy**

***Category B: Jewish Organizations***

First Place: Jewish National Fund “Positively Israel” by **Megan Taylor and Ezra Chasser**

***Award for Excellence in Blogging***

First Place: JTA Inc. “Capital J” by **Ron Kampeas**

Second Place: *Chicago JUF News* “That’s Feminist, with a Capital ‘F’; Training the Black Dog; Progress” by **Linda Haase**

## List of Secular Awards Given to American or Canadian Jews

### *American Academy of Arts and Letters 2013*

[www.artsandletters.org](http://www.artsandletters.org)

**Bob Dylan**

### *American Film Institute 2013*

[www.afi.com](http://www.afi.com)

### *Lifetime Achievement Award*

**Mel Brooks**

### *Gairdner Foundation Award 2012*

[www.gairdner.org](http://www.gairdner.org)

**Harvey J. Alter** and **Daniel W. Bradley** received the award for their contributions to the discovery and isolation of the hepatitis C virus  
(for outstanding discoveries or contributions to medical science)

### *Nobel Prizes 2012*

[www.nobelprize.org](http://www.nobelprize.org)

**Robert Lefkowitz** (Chemistry) (1943–) Born in New York City, attended Bronx High School of Science, BA (1962) Columbia University. M.D. from Columbia’s College of Physicians and Surgeons. Among his many scientific awards are the 1992 Bristol-Myers Squibb Award for Distinguished Achievement in Cardiovascular Research; a 2007 Albany Medical Center Prize in Medicine and Biomedical Research; and the 2009 Research Achievement Award from the American Heart Association.

His Nobel Prize was won with fellow American scientist Biran Kobilka. The pair of researchers were awarded the coveted prize for their “groundbreaking discoveries that reveal the inner workings of an important family...of receptors: G-protein-coupled receptors,” the Nobel Prize website stated.

**Alvin Roth** (Economics) (1951–) BA (1971) in Operations research at Columbia University. He received a Masters and Ph.D. in Operations research from Stanford

University. Roth was the Andrew W. Mellon Professor of Economics at the University of Pittsburgh. In 1988, Roth joined the faculty of Harvard and in 2012, he returned as a faculty member at Stanford.

Roth's economic work spans the fields of game theory, market design, and experimental economics. He is most well-known for his work to redesign systems to select medical residents, New York City high schools, and Boston primary schools. Additionally, he is known for his ability and expertise at applying economic theories to real-world problems.

The Nobel Prize was won jointly with Lloyd Shapley for the theory of stable allocations and market design.

### ***Presidential Medal of Freedom 2012***

[www.whitehouse.gov](http://www.whitehouse.gov)

**Gerda Weissmann Klein** is a Jewish Holocaust survivor who has written several books about her experiences. After Nazi Germany took over her homeland of Poland, Klein was separated from both her parents: they were sent to Auschwitz and she to a series of labor and concentration camps. In 1945, she was sent on a forced 350-mile death march to avoid the advance of Allied forces. She was one of the minority who survived the forced journey. In May 1945, Klein was liberated by forces of the United States Army in Volary, Czechoslovakia, and later married Army Lieutenant Kurt Klein, who liberated her camp. A naturalized citizen, she recently founded Citizenship Counts, an organization that teaches students to cherish the value of their American citizenship. Klein has spoken to audiences of all ages and faith around the world about the value of freedom and has dedicated her life to promoting tolerance and understanding among all people.

### ***The Shaw Prize 2012***

[www.shawprize.org](http://www.shawprize.org)

### ***Life Science and Medicine***

**Jeffrey C. Hall, Michael Rosbash, and Michael W. Young**

## **Cultural/Sports/Pulitzer Awards Given to American or Canadian Jews**

### ***Americans for the Arts 2012***

[www.americansforthearts.org](http://www.americansforthearts.org)

*Arts Education Award***Lin Arison**, Miami philanthropist and author*Emmys-The Academy of Television Arts & Sciences 2011*[www.emmys.com](http://www.emmys.com)*Outstanding Comedy Series***Steven Levitan**, Executive Producer of *Modern Family**Outstanding Directing for a Comedy Series***Steve Levitan** for *Modern Family**Outstanding Drama Series**Homeland*/**Howard Gordon** and **Alex Gansa**, Developers; **Gideon Raff**, Creator (based on the Israeli series *Hatufim*)*Outstanding Lead Actress in a Comedy Series***Julia Louis-Dreyfus***Outstanding Miniseries or Movie*Game Change written by **Danny Strong***Outstanding Reality—Competition Program*The Amazing Race, **Jonathan Littman**, Executive Producer*Outstanding Variety, Music or Comedy Series*The Daily Show with Jon Stewart, **Jon Stewart**, Executive Producer/Host*Outstanding Writing for a Drama Series***Alex Gansa**, **Howard Gordon**, and **Gideon Raff**, for *Homeland**Outstanding Writing for a Miniseries, Movie, or a Dramatic Special***Danny Strong** for Game Change*Outstanding Writing for a Variety, Music or Comedy Series***Jon Stewart** for The Daily Show with Jon Stewart*In Memoriam***William Asher** (director)**Paul Bogart** (director)**Gilbert Cates** (director and producer)

**Irving Fein** (producer)  
**Marvin Hamlisch** (composer/conductor)  
**Hal Kanter** (producer)  
**Mike Wallace** (journalist)

***Daytime Emmys-The Academy of Television Arts & Sciences 2012***

[www.emmys.com](http://www.emmys.com)

***Outstanding Drama Series Writing Team***

Days of Our Lives, **Herb Steinr**

***In Memoriam***

**Judy Freudberg** (writer)  
**Sue Mengers** (agent)  
**David Pressman** (director)  
**Sherwood Schwartz** (producer)  
**Leonard B. Stern** (screenwriter)  
**Bob Stewart** (producer)

***Frank O'Connor International Short Story Award 2012***

[www.frankoconnor-shortstory-award.net/](http://www.frankoconnor-shortstory-award.net/)

*What We Talk About When We Talk About Anne Frank* by **Nathan Englender**

***Golden Globe Awards 2013***

[www.goldenglobes.org](http://www.goldenglobes.org)

***Best Mini-Series or Motion Picture Made for Television***

**Gary Goetzman** (producer), **Danny Strong** (writer) for *Game Change*

***Best Motion Picture—Comedy or Musical***

**Alain Boublil**, **Herbert Kretzmer**, and **Claude-Michel Schonberg**, Screenwriters for *Les Misérables*

***Best Performance by an Actor in a Motion Picture***

**Daniel Day-Lewis** for *Lincoln*

***Best Performance by an Actress in a Television Series—Comedy or Musical***

**Lena Dunham**

***Best Television Series—Comedy or Musical*****Lena Dunham** for *Girls****Best Television Series—Drama*****Howard Gordon** and **Alex Gansa**, Developers; **Gideon Raff**, Creator for *Homeland* (based on the Israeli series *Hatufim*)***Grammy Awards 2013***[www.grammy.com](http://www.grammy.com)***Song of the Year***“We Are Young” **Jack Antonoff, Jeff Bhasker, Andrew Dost & Nate Ruess**, songwriters***Best New Artist*****Nate Ruess, Andrew Dost, and Jack Antonoff** (Fun)***Best Rock Performance***“Lonely Boys” by the Black Keys (**Dan Auerbach**)***Best Rock Song***“Lonely Boys” by the Black Keys (**Dan Auerbach**)***Best Rock Album***“Lonely Boys” by the Black Keys (**Dan Auerbach**)***Best Spoken Word Album***“Society’s Child: My Autobiography” (**Janis Ian**)***Best Orchestral Performance***“Adams: Harmonielehre & Short Ride In A Fast Machine” **Michael Tilson Thomas**, conductor (San Francisco Symphony)***Best Opera Recording***“Wagner: Der Ring Des Nibelungen” **James Levine & Fabio Luisi**, conductors; **Hans-Peter König, Jay Hunter Morris, Bryn Terfel & Deborah Voigt; Jay David Saks**, producer (The Metropolitan Opera Orchestra; The Metropolitan Opera Chorus)***Lifetime Achievement Award*****Carole King*****Grammy Trustees Award*****Marilyn Bergman****Alan Bergman**



**Leonard Chess**  
**Phillip Chess**  
**Alan Livingston**

*Rap Album of the Year*  
**Drake**

*Juno Awards 2013*  
[www.junoawards.ca](http://www.junoawards.ca)

*Artist of the Year*  
**Leonard Cohen**

*Songwriter of the Year*  
**Leonard Cohen**

*Video of the Year*  
HYFER  
**Drake**

*Kennedy Center Honors 2012*  
[www.kennedy-center.org](http://www.kennedy-center.org)

**Dustin Hoffman**, actor

*Olympic Medal Winners London 2012*

**Sue Bird**, basketball, one gold  
**Alexandra Reisman**, gymnastics, two gold, one bronze  
**Jason Lezak**, swimming, one silver

*Oscars— American Academy of Motion Picture Arts  
and Sciences 2013*  
[www.oscars.org](http://www.oscars.org)

*Best Picture*  
Argo, **Ben Affleck** (director); **Grant Heslov**, **Ben Affleck**, and **George Looney**  
(producers)

***Best Actor*****Daniel Day-Lewis**—Lincoln as Abraham Lincoln***Jean Hersholt Humanitarian Award*****Jeffrey Katzenberg*****In Memoriam*****Hal David** (lyricist)**Marvin Hamlisch** (composer and conductor)**Jack Klugman** (actor)**Nora Ephron** (screenwriter)**Charles Rosen** (pianist)**Robert B. Sherman** (songwriter)**Adam Yauch** (rapper)***Tony Awards 2013***[www.tonyawards.com](http://www.tonyawards.com)***Best Performance by an Actress in a Featured Role in a Play*****Judith Light** in *The Assembled Parties****Best Revival of a Musical*****Stephen Schwartz** in *Pippin****Best Lighting Design of a Play*****Jules Fisher** and **Peggy Eisenhauer** for *Lucky Guy****Best Sound Design of a Play*****Leon Rothenberg** for *The Nance****Special Tony Award for Lifetime Achievement in the Theatre*****Bernard Gerstein** and **Paul Libin*****Isabelle Stevenson Award*****Larry Kramer**

(given to an individual from the theatre community who has made a substantial contribution of volunteered time and effort on behalf of one or more humanitarian, social service or charitable organizations, regardless of whether such organizations relate to the theatre)

***Tony Honor for Excellence in the Theatre*****Milly Shapiro**

### ***People's Choice Awards 2013***

[www.peopleschoice.com](http://www.peopleschoice.com)

#### ***Favorite Movie***

Hunger Games, **Gary Ross** (producer)

#### ***Favorite Action Movie***

Hunger Games, **Gary Ross** (producer)

#### ***Favorite Comedy Movie***

Ted by **Seth McFarlane, Scott Stuber, John Jacobs, and Jason Clark** (producers)

#### ***Favorite Movie Franchise***

Hunger Games by **Gary Ross** (producer)

#### ***Favorite Comedic Movie Actor***

**Adam Sandler**

#### ***Favorite Network TV Comedy***

The Big Bang Theory, **Chuck Lorre** and **Bill Prady** (producers)

#### ***Favorite TV Comedy Actress***

**Lea Michele**

#### ***Favorite New TV Drama***

Beauty and the Beast by **Gary Fleder** (executive producer)

#### ***Favorite Band***

Maroon 5 **Adam Levine, Jesse Carmichael, Mickey Madden, James Valentine, Matt Flynn**

### ***Profile in Courage Awards 2013***

**Gabrielle Giffords**, former congresswomen from Arizona

(A private award given to recognize displays of courage similar to those of John F. Kennedy described in his book *Profiles in Courage*.)

### ***The Pulitzer Prizes 2013***

[www.pulitzer.org](http://www.pulitzer.org)

Fiction *What We Talk About When We Talk About Anne Frank* by **Nathan Englander**

Drama *4,000 Miles* by **Amy Herzog**

Biography or Autobiography *The Patriarch: The Remarkable Life and Turbulent Times of Joseph P. Kennedy* by **David Nasaw**

Music *Pieces of Winter Sky* by **Aaron Jay Kernis**

### ***Society of Professional Journalists Sigma Delta Chicago Awards 2012***

[www.spj.org](http://www.spj.org)

**Larry Cohler-Esses**, *The Forward*, nondeadline reporting in a nondaily publication for his exclusive interview in April 2012 with Mousa Abu Marzook, Hamas's second-highest-ranking official.

**Paul Berger**, *The Forward*, investigative reporting at a nondaily publication, for his coverage of sexual abuse in the Orthodox community, which included stories that showed how alleged abusers were relocating in the United States, how the political establishment in Brooklyn failed to aggressively prosecute some cases and how Yeshiva University overlooked decades of allegations at its high school for boys.

### ***Songwriters Hall of Fame 2012***

[www.songwritershalloffame.com](http://www.songwritershalloffame.com)

***Hal David Starlight Award***

**Hal David**

### **Lists of Influential Jews**

#### ***Jerusalem Post's 50 Most Influential Jews in the World 2013***

[www.jpost.com](http://www.jpost.com)

1. **Yair Lapid**, Finance Minister of Israel
2. **Jack Lew**, White House Chief of Staff
3. **Binyamin Netanyahu**, Prime Minister of Israel
4. **Shimon Peres**, President of Israel
5. **Anat Hoffman**, Women of the Wall chair

6. **Sergey Brin**, Google founder
7. **Jon Stewart**, political satirist, *Daily Show* host
8. **Sheryl Sandberg**, Facebook CEO
9. **Moshe Ya'alon**, Defense Minister of Israel
10. **Debbie Wasserman Schultz**, Congresswomen from Florida and Chair of Democratic National Committee
11. **Eric Cantor**, House Majority Leader
12. **Elena Kagan**, US Supreme Court Justice
13. **Steven Spielberg**, film director
14. **Jill Abramson**, Executive Editor of the *New York Times*
15. **Naftali Bennett**, Economy and Trade Minister of Israel
16. **Mark Zuckerberg**, CEO of Facebook
17. **Michael Bloomberg**, New York City Mayor
18. **Lena Dunham**, creator and star of the HBO series *Girls*
19. **Moshe Kantor**, European Jewish Congress President
20. **Ed Miliband**, UK Labor Party leader
21. **Sumner Redstone**, majority owner and chairman of National Amusements
22. **Scoter Braun**, talent manager for Justin Bieber
23. **Elie Wiesel**, author
24. **Howard Kohr**, AIPAC Executive Director
25. **Natan Sharansky**, Jewish Agency chairman
26. **Rabbi David Saperstein**, Religious Action Center, Director and chief legal counsel
27. **Rabbi Aharon Lichtenstein**, Yeshivat Har Etzion, Dean
28. **Ben Smith**, Editor-in-Chief of BuzzFeed
29. **Michael Chabon**, Author
30. **Sara Netanyahu**, wife of the Israeli Prime Minister
31. **Diane von Furstenberg**, fashion designer
32. **Matthew Bronfman**, CEO of BHB Holdings
33. **Ester Lavanon**, Tel Aviv Stock Exchange CEO
34. **Shari Arison**, Arison Group owner
35. **Rakefet Russak-Aminoach**, Bank Leumi CEO
36. **David Grossman**, author
37. **Ronald S. Lauder**, World Jewish Congress President
38. **Bar Refaeli**, supermodel
39. **Yityish Aynaw**, first Ethiopian-born Miss Israel
40. **Dror Moreh**, film director of *The Gatekeepers*
41. **Dr. Ruth Messenger**, CEO of American World Jewish Service
42. **Michael D. Siegel**, Jewish Federations of North American Board of Trustees chair
43. **Nir Barkat**, Jerusalem Mayor
44. **Yosef Abramowitz**, Arava Power Company co-founder
45. **Yotam Ottolenghi**, restaurateur
46. **Eve Ensler**, playwright
47. **Idan Raichel**, singer/songwriter
48. **Professor Ephrat Levy-Lahad**, geneticist

49. **Efi Stenzler**, Jewish National Fund chairman
50. **Allan “Bud” Selig**, Commissioner of Major League Baseball; **David Stern**, Commissioner of the National Basketball Association, and **Gary Bettman**, Commissioner of the National Hockey League

### ***Jewish Women International 10 Women to Watch in 5773***

[www.jwi.org](http://www.jwi.org)

1. **Liz Claman**, anchor FOX Business Network
2. **Mandy Ginsberg**, President of Match.com
3. **Sharon Hall**, President of Alcon Entertainment
4. **Debbie Kenvin**, Vice-President of a large textile manufacturer
5. **Liza Levy**, Co-founder of the Jewish Coalition Against Domestic Abuse and the Tikun Olam Women’s Foundation
6. **Edie Klutnick**, Co-founder and executive director of the Cantor Fitzgerald Relief Fund to assist families after 9/11
7. **Rabbi Amy Perlin**, DD, founding rabbi of Temple B’nai Shalom in Fairfax Station, VA
8. **Susan K. Stern**, Jewish Federations of North America national campaign chair
9. **Elana Drell Szyfer**, CEO of Ahava North America
10. **Noha Waibsnaider**, Founder of Peeled Snacks specializing in organic dried fruit snacks

### ***Forbes List 100 Most Powerful Women 2013***

[www.forbes.com/power-women](http://www.forbes.com/power-women)

6. **Sheryl Sandberg**, COO, Facebook
19. **Jill Abramson**, Executive Editor, *The New York Times*
20. **Irene Rosenfeld**, CEO, Mondelez International
23. **Safra Catz**, CFO, Oracle
30. **Susan Wojcicki**, Senior Vice President, Google
36. **Amy Pascal**, Sony Pictures Entertainment
59. **Margaret Hamburg**, Commissioner, Food and Drug Administration
61. **Bonnie Hammer**, Chairman, Cable Entertainment Group, NBCUniversal, Comcast
69. **Tory Burch**, CEO Tory Burch
74. **Dianne Von Furstenberg**, Owner, Fashion Designer, Diane von Furstenberg Studio
82. **Carol Meyrowitz**, CEO, TJX Cos
89. **Mindy Grossman**, CEO, HSN
90. **Sara Blakey**, Founder, Spanx
99. **Judith Rodin**, President, Rockefeller Foundation

## ***The Forward Fifty 2011***

[www.forward.com](http://www.forward.com)

### **The Top 5**

#### **Sheldon Adelson—Politics**

Whether you love him or hate him for it, Sheldon Adelson, 79, a casino magnate and the seventh-richest man in America (14th in the world), spent more than any person during the 2012 election. Adelson said he would spend \$100 million on the American election, and he may have come close, first supporting the candidacy of Newt Gingrich, then backing Mitt Romney. When Romney visited Jerusalem in July, it was Adelson sitting at his side at a major fundraiser. Adelson has an uncompromising position on Israel and a desire to crush the power of unions. His business practices suffered scrutiny, including charges of corruption surrounding his Chinese ventures. Adelson's philanthropy has been substantial and prolific, with donations of \$100 million to Taglit-Birthright Israel and to numerous medical research centers and educational institutes.

#### **Aly Raisman—Sports**

In an Olympic year when not one member of the Israeli team won a medal, Alexandra ("Aly") Raisman, an 18-year-old Jewish gymnast from the Boston area, became a symbol of Jewish athletics. Raisman entered the 2012 Olympic Games as the US team captain and a strong contender on the floor exercise. At the end of the games, she walked away with a team gold medal, an individual gold for floor exercise and a bronze for balance beam. Her flawless floor routine was set to the Jewish folk song "Hava Nagilah." Although Raisman competes on Shabbat, her Jewish identity affects other aspects of her life. She changed her post-Olympic tour schedule to return home for Yom Kippur and joked in an interview with the *Forward* about the fashion-themed bat mitzvah party she planned with her mom. As Raisman's rabbi, Keith Stern, wrote this summer for the *Forward*: "She doesn't whisper, 'I'm Jewish.'"

#### **Philip Glass—Culture**

Philip Glass, 75, is not only one of America's most important composers but also one of its most prolific. Recent months have seen high-profile performances of canonical Glass works as well as premieres of new ones. "Einstein on the Beach", his 1976 "portrait opera" that the *Washington Post* called "one of the seminal artworks of the century," has been on a year long international tour, receiving rave reviews.

#### **Lena Dunham—Culture**

As the Emmy-nominated writer, director and star of the hit HBO series "Girls," Lena Dunham, 26, has captured the everyday lives of modern young women, lives quite unlike the glamorized faux existences served up on reality TV. "Girls," which

counts Judd Apatow as an executive producer, is about four 20-something friends living, loving and lusting in New York City. Dunham plays Hannah, an aspiring writer whose personal blunders and sexual exploits make you feel better about the things you did in your 20s.

Born in Manhattan, Dunham is a self-professed “half-Jew, half- WASP.” Her photographer mother, Laurie Simmons, is Jewish, and her father, Carroll Dunham, a painter, is Protestant. How does she handle it all? As Dunham told *The New York Times*, “I feel like with everything that happens, Dayenu.”

### **David Zwiebel—Religion**

Whether organizing a massive event to celebrate the Talmud or tussling with the New York City health department, Rabbi David Zwiebel this year adroitly lifted the public profile and perhaps the political clout of the devoutly Orthodox Jews he represents. Zwiebel, now 59, left a high-flying career at a powerhouse New York law firm 30 years ago because, he says, his children never saw him except on Shabbat, and went to work for Agudath Israel of America, rising through the ranks to become executive vice president. His position requires those legal skills and then some, as he must mediate between the rabbinic group that makes Agudah policy and the many public stakeholders who sometimes oppose it.

This year alone, Agudah’s position on rabbinic reporting of alleged child sexual abuse put Zwiebel into direct conflict with Brooklyn’s district attorney.

Zwiebel has patiently and consistently worked to educate the public about the concerns, values and rituals that undergird ultra-Orthodox Judaism. Those values were on display when 90,000 people filled a New Jersey stadium on a rainy night in August to celebrate the culmination of the 7½ year cycle of Talmud study.

## **Activism**

### ***Hindy Poupko Galena***

Ayelet Galena’s January death, at the age of 2, from a rare bone marrow disease, set off a wave of mourning that spanned time zones and oceans. Some 14,000 people around the world had been following the little girl’s fight for her life on the family’s Eye on Ayelet blog.

Eye on Ayelet, a collaboration between Poupko Galena and her husband, Seth Galena, was infused with humor and optimism. But the Galenas never sugar-coated the realities of parenting a critically ill child. As Ayelet’s condition worsened, they posted photographs of the once-energetic blue-eyed toddler unconscious in a hospital bed, tubes emanating from her tiny body. The online journal fostered a community of people: Countless strangers sent cards and challahs, and offered their prayers. It also created an extended support network for the Galena family.

The impact of Ayelet’s journey has been lasting. Bone marrow donor drives held on her behalf have found potentially life-saving matches for 52 people, according to the Gift of Life Bone Marrow Foundation.



***Judy Gross***

Judy Gross this year dramatically ramped up the campaign to liberate her husband from a Cuban jail. With the help of a top Washington PR firm, and subsequently a specialist human rights firm Perseus Strategies, Gross, 63, began to use the American media to call on the Cuban government to release her husband, Alan, on humanitarian grounds. She also badgered the State Department, describing her husband as “a pawn from a failed policy” between Cuba and the US.

Alan Gross was sentenced to 15 years in jail, in 2009, after being convicted of trying to subvert the Cuban government while working as a subcontractor for the United States Agency for International Development. He had made several trips to the island carrying communications equipment ostensibly aimed at improving internet connections for the island’s tiny Jewish community. However, the Associated Press reported in February that the equipment included high-tech items commonly used by the Department of Defense and that Gross was aware of the risks he was taking.

***Nancy Kaufman***

In the less than 2 years since she grabbed the reins of the National Council of Jewish Women (NCJW), Nancy Kaufman, 61, has injected energy and purpose into the venerable organization. Her native Boston accent is still strong, but Kaufman is now playing on the national stage, using her network of 90,000 members and supporters to advocate for the progressive causes that have long animated her career.

With NCJW, she has partnered with Catholics for Choice to push for reproductive rights in the framework of religious liberty. NCJW also mounted a nationwide voter education campaign through many of its 88 chapters, with the aim of encouraging women to “promote the vote, protect the vote.” Kaufman is now positioning NCJW to become a major platform for training women leaders and championing gender equality in the American Jewish community and in Israel.

***Ken Marcus***

A former staff director at the US Department of Education, Marcus, 46, has emerged as a vocal proponent of using federal civil rights law to combat campus anti-Semitism in the context of the Israel debate.

In 2011, he created the Louis D. Brandeis Center for Human Rights Under Law, a research organization based in Washington, DC, to “advance the civil and human rights of the Jewish people and promote justice for all.” The Center is a clearinghouse for information about Title VI of the Civil Rights Act, which prohibits discrimination on the basis of race, color or national origin. In 2010, the Department of Education’s Office for Civil Rights effectively extended the law to protect Jews.

***Roz Rothstein***

A family operation that started off as a local effort to support Israel during the second intifada has turned into a \$4 million operation under the energetic leadership of Roz Rothstein. With 15 branches and a growing presence across the country, StandWithUs, founded by Rothstein, 60, celebrated its tenth anniversary in January.

The group has grown to become one of the most significant players in the pro-Israel advocacy scene. After starting in Los Angeles, it now has offices around the country as well as in Israel, Australia and Britain, but is especially effective on the West Coast where the organization is based.

Rothstein has led StandWithUs to confront campaigns aimed at boycotting Israeli products by conducting a counterdrive to encourage purchase of products from Israel. She has also forged strong ties with the Israeli government and its representatives in the United States.

Rothstein maintains that StandWithUs does not have a right-wing agenda, although she refrains from stating her support for a two-state solution. But while registering unquestioned success in making pro-Israel voices heard on university campuses and in other settings critical of Israel, Rothstein's organization has not made it into the heart of the American Jewish consensus, engaging in public quarrels with J Street and other left-leaning Jewish organizations.

## **Business**

### ***Elana Drell-Szyfer***

How does an Israeli cosmetics company dramatically expand in America? First it hires Elana Drell-Szyfer, a 20-year veteran of the beauty industry who was named one of Jewish Women International's 2012 Women to Watch and one of Pink magazine's Top 10 Women in Business—and then it lets her run the show.

As general manager and CEO of Ahava North America, Drell-Szyfer has relaunched the company's Dead Sea mineral-based skin care brand and, in less than 2 years, doubled its North American sales and increased its presence in major department stores. The company, which started on a kibbutz near the Dead Sea, now sells in more than 30 countries.

After graduating from Columbia University and earning an MBA from New York University, she worked her way up via Chanel, Avon, L'Oreal and Estee Lauder. Ahava wasn't the obvious next step, but it was the right one.

### ***Bruce Ratner***

Bruce Ratner may not have Barbra Streisand's voice or Jay-Z's rep on the streets of Bedford-Stuyvesant. But the developer had every right to trumpet himself as the King of Brooklyn after his long-delayed Barclays Center finally opened its doors.

He presided over the arrival of the NBA's Nets. The move made the team the first major sports franchise to play in the borough since baseball's Dodgers moved to Los Angeles half a century ago. Ratner scored another coup when hockey's Islanders announced that they too planned to jump on the Brooklyn bandwagon.

### ***Brian Roberts***

Brian Roberts was a toddler when his father, Ralph, founded Comcast in Tupelo, Miss., in 1963. Nearly half a century later, Roberts is chairman and CEO of a

company that is the nation's largest video provider, largest Internet service provider and fourth-largest phone company, and is now the majority owner of NBCUniversal and its vast array of stations and programming.

Roberts continues to run his company from its home base in Philadelphia, where he has stayed close enough to his Jewish roots to earn awards from the Simon Wiesenthal Center and the Shoah Foundation. An all-American squash player, he has competed in five Maccabiah Games in Israel, winning one gold and four silver medals.

## **Community**

### ***Harold Grinspoon***

Philanthropist Harold Grinspoon is living proof of the Talmud's dictum that one's 80s are a time for renewed vigor. In May 2012, shortly before his 83rd birthday, he was in New Jersey to hand deliver his PJ Library's three-millionth Jewish-themed children's book. The program, founded in 2005 and funded jointly by Grinspoon and local communities, sends age-specific books and CDs for free each month to 100,000 Jewish kids ranging in age from 6 months to 8 years. Like the larger Taglit-Birthright Israel, it's meant to show Jews a caring side to their community.

He was a pioneer in expanding and upgrading Jewish summer camping. He's a major backer of Jewish day schools, both at home in western Massachusetts and nationally as a co-founder of the Partnership for Excellence in Jewish Education.

### ***Gail Magaliff***

The massive agency run by Gail Magaliff already had its hands full with the challenges of finding employment and providing other services to the needy and vulnerable in New York City and Long Island before Hurricane Sandy swept ashore. After the storm, the task became even more daunting, as FECS Health and Human Services System rushed to provide food, clothing and emergency services to many of the 10,000 people it was already helping every day.

Magaliff met this challenge, as she has met others, with strength and passion. Over three decades at FECS, she rose through the ranks to become CEO in 2007, guiding a modest agency begun in the Depression to help Jews find jobs into one of the nation's largest health and human services organizations. With 3,500 employees, 2,000 volunteers, 300 locations and an annual budget of \$250 million, FECS helps immigrants, the disabled and the mentally ill, with job training, counseling and even donated clothes for interviews, while also advocating for city and state policies to aid these populations.

### ***Rachel Garbow Monroe***

Perhaps because the Harry and Jeanette Weinberg Foundation is in Baltimore, outside the usual power centers of American Jewry, it has often been overlooked, despite its \$2 billion in assets and the \$100 million it gives away annually.

That low profile began to rise this year, thanks to its dynamic president, Rachel Garbow Monroe.

Monroe, now 43, joined the foundation in 2005 as its first chief operating officer, and became president in 2010, overseeing a philanthropic organization focused mostly on the poor and vulnerable; its clients are a mix of Jews and non-Jews in Maryland, Hawaii, Israel and other spots its founder, Harry Weinberg, considered home.

### ***Bassie Shemtov***

When Bassie Shemtov co-founded the Friendship Circle with her husband, Levi, in 1994, her aim was simple: to pair teenagers and special needs children, the idea being that each had much to learn from the other. Eighteen years later, Shemtov, now 40, has given rise to an international phenomenon, with 79 Friendship Circles across North America and overseas in countries such as France, Israel and Australia.

## **Culture**

### ***Scooter Braun***

The man who discovered teenage megastar Justin Bieber is Scooter Braun, a 31-year-old talent manager from Greenwich, Conn. Braun is known for finding promising acts on YouTube, drumming up an early fan base with more YouTube videos and then releasing his talent to the broader public with big name endorsements (which in Bieber's case came from R&B icon Usher).

Bieber, 18, was raised by his single mother, a Christian who initially bristled at the idea of her son being represented by a Jewish manager. "I prayed, 'God, you don't want this Jewish kid to be Justin's man, do you?'" she recalled in a 2009 New York Times profile. But now the Bieber team likes to hype its multi-faith character. Bieber says a Christian prayer before each show and then joins Braun and musical director Dan Kanter in singing the Sh'ma. Braun's Jewish identity goes beyond his preshow prayers.

Being born Scott Samuel Braun, the grandson of Holocaust survivors, he told the *Forward*, had an "incredible influence" on his life. He grew up in a kosher home, and as a child he loved Superman because he's the "Jewish superhero." He even attended Camp Ramah.

### ***Michael Chabon***

It had been too long since Michael Chabon, 49, one of his generation's most gifted prose stylists, set his sights on contemporary America. Chabon's most recent full-length novels had seen the author exploring the lives of comic book artists in the 1940s (Pulitzer Prize-winner "The Amazing Adventures of Kavalier & Clay") and an alternative Jewish homeland in Alaska (2007's "The Yiddish Policemen's Union").

### ***Nathan Englander***

Though Nathan Englander may identify himself as an "apostate," one of this 42-year-old author's greatest talents is his ability to capture the spectrum of Jewish

experience. In this year's story collection, "What We Talk About When We Talk About Anne Frank," Englander channeled voices of Israeli settlers, Jewish children and senior citizens, and, in the terrific title story, the voices of two Jewish couples—one Orthodox, one not. This year also saw the publication of the "New American Haggadah," edited by Jonathan Safran Foer and translated by Englander.

### ***Alison Klayman***

Armed with a day school education and a college history degree, Alison Klayman, now 28, graduated from Brown University in 2006 and headed for Beijing, to learn the language and explore the culture. She told her parents that she'd stay for a few months; 6 years later, she is garnering international acclaim for her documentary film about China's most famous dissident artist, Ai Weiwei. Writing in the *Forward* about why she made the film, Klayman, granddaughter of Holocaust survivors, said, "I saw in Ai Weiwei the Chinese version of the quintessential Jewish outsider." She is proof that the imperative to bear witness is carried on by a new generation.

### ***Joy Ladin***

When prize-winning teacher and poet Jay Ladin got tenure at Yeshiva University's Stern College for Women in 2006, he knew he could finally have the gender reassignment procedures that would free him from a body he had never felt at home in, without risking his job. Life was tough as a man, but there'd be new challenges to face when Ladin returned to work at the Orthodox Jewish college as Joy Ladin. The *New York Daily Post* heralded her return with the front-page headline "Ye-She-Va." With the release of her memoir, "Through the Door of Life," Ladin, who holds the David and Ruth Guttesman Chair in English at Stern College, has luminously expressed her situation and has become an advocate of transgender rights and issues in the Jewish world.

### ***Errol Morris***

Errol Morris might just have a genetic predisposition to seek justice. After all, earlier this year, the Academy Award-winning documentary film maker and author, who became a bar mitzvah at the Conservative Congregation Sons of Israel in Woodmere, NY, revealed to the *Forward* that he is the great-grandson of a Talmud scholar.

Long before the term "truthiness" was coined, Morris, now 64, was blurring his audience's sense of truth and certainty in such documentaries as "The Thin Blue Line" (1988), which helped to exonerate a death row prisoner, and "The Fog Of War" (2003), in which Morris pushed former Secretary of Defense Robert McNamara to question the assumptions on the basis of which the Vietnam war was waged. Morris is one of our nation's greatest truth tellers, even when he is making us question whether such a thing as truth exists at all. No doubt his great-grandfather would be proud.

### ***Seth Rosenfeld***

It took more than 30 years of writing and research, but "Subversives: The FBI's War on Student Radicals, and Reagan's Rise to Power" represented the culmination of work that veteran San Francisco journalist Seth Rosenfeld began when, as a reporter

working for the student newspaper *The Daily Californian* in the early 1980s, he tried to learn how the FBI had conspired to infiltrate and undermine student activism in the 1960s. Rosenfeld's book is a tribute to his own dogged determination, journalistic skill and activist spirit. More than three decades after its inception, "Subversives" became a New York Times best-seller.

### ***Andy Statman***

It's one thing to be an acknowledged master of one instrument and musical style; it's quite another to be a master of two. For more than 40 years, Andy Statman has been a celebrated player of bluegrass mandolin and klezmer clarinet—and all combinations thereof. This year, on the heels of his critically acclaimed 2011 album, "Old Brooklyn," Statman, now 62, was awarded the prestigious National Heritage Fellowship from the National Endowment for the Arts, for music that "expands the boundaries of traditional and improvisational forms."

### ***Barbra Streisand***

Singer, actress and Jewish megastar Barbra Streisand marked her 50th year in show business with a high-profile return to her hometown, performing two sold-out concerts at Brooklyn's Barclays Center as part of her first United States tour since 2006. In a nod to her Flatbush roots, she tweaked the lyrics of "As If We Never Said Goodbye" from "Sunset Boulevard" to reference the "Brooklyn docks and Nova lox" and "knishes" of a childhood spent in what in the 1940s and 1950s was a predominantly Jewish working-class neighborhood.

The sentimental homecoming was a first for Streisand, who, now 70, had a bio out this year confirming she had never scheduled a major show in her native borough, where she is said to have given her first public performance, at the Orthodox girls yeshiva she attended. Her fame came from best-selling albums like "People" (1964), stage hits like her 1964 Broadway performance in "Funny Girl" and beloved film roles like the title part in "Yentl" (1983), Streisand's adaptation of Isaac Bashevis Singer's short story about a Polish shtetl girl who dresses as a boy so that she can study at a yeshiva. Streisand is one of a very few artists to have won an Emmy, a Grammy, an Oscar and a Tony, and she holds the record for the most top-10 albums of any female recording artist.

A longtime supporter of Democratic politics, Streisand endorsed Barack Obama for re-election this year in an advertisement released by the National Jewish Democratic Council, citing the president's support of women's and gay and lesbian rights and his efforts at economic recovery.

## **Education**

### ***Michael Uram***

In the lead-up to the first national conference of the movement to boycott, divest from, and implement sanctions (BDS) against Israel on the University of Pennsylvania

campus in February, tensions were high. Activists on both sides of the aisle anticipated major protests and a breakdown in campus civility.

But then the campus quieted. For the first time in recent memory, anti-Israel speech was met with a cold shoulder instead of an attack. The brain behind this response was Rabbi Michael Uram, the 36-year-old director of Penn Hillel. Rather than launch a counter protest—and call attention to BDS—Penn Hillel hosted a handful of small, student-organized events, such as a fundraiser in a bar for an Israeli family affected by terror attacks and a series of dinnertime chats called “Israel Across Penn.” The only fighting words came from Harvard lawyer and noted Israel defender Alan Dershowitz, who strongly condemned the conference, even as he defended the BDS proponents’ right to gather.

### ***Mark Yudof***

Mark Yudof, 68, is one of the nation’s foremost free speech experts. And, as the president of the University of California, that means he often finds himself defending the free speech rights of those with whom he disagrees, such as harsh critics of Israel.

The 10-campus system, which Yudof has overseen since 2008, is deeply divided by the Israeli-Palestinian conflict, with Berkeley students filing suit in federal court alleging that the university failed to protect them from being attacked because they are Jewish. And at Santa Cruz, professors complain about harsh anti-Israel rhetoric from other faculty and students.

Yudof is not content to sit on his academic perch advocating free expression. In response to student complaints on both sides of the Israeli-Palestinian debate as well as other racially charged campus incidents, Yudof convened a campus climate task force to investigate what life is really like for religious and ethnic minorities in his schools.

## **Food**

### ***Evan Bloom***

It’s nearly impossible to separate the achievements of Evan Bloom and Leo Beckerman, the co-owners of Wise Sons deli in downtown San Francisco. But because we could only put one of these talented deli entrepreneurs on our list, we chose the marginally more vocal Bloom. The pair is responsible for bringing serious deli to a city that long resisted a well-crafted pastrami sandwich.

Along with owners of other nouveau delis—such as Noah Bernamoff, of New York’s Mile End, and Ken Gordon, of Kenny & Zukes in Portland, Ore.—Bloom, 27, and Beckerman are helping to change the deli landscape of America and preserve the most iconic of Jewish restaurants.

### ***Deb Perelman***

If you ask many a passionate home cook where the recipe for a particularly wonderful dish came from, you’ll often hear “Deb” uttered as though the name referred to

a good friend. But the “Deb” these cooks cite is actually Deb Perelman, the author of the überpopular cooking blog *Smitten Kitchen*. Perelman has become one of the most recognizable and influential personalities of the home cooking world.

### ***Jeffrey Yoskowitz***

On the spectrum of Jewish foods, gefilte fish is at the extreme end of iconic Ashkenazi fare. And bacon? Well... it's not even on the spectrum. But the two are brought together in the passions and profession of Brooklynite Jeffrey Yoskowitz.

Along with Liz Alpern and Jackie Lilinshtein, Yoskowitz, 28, launched an artisanally crafted, sustainably sourced and kosher gefilte fish company called *The Gefilteria* earlier this year. The company sells traditional Jewish foods, including pickles, kvass and their signature gefilte fish—all reimagined through the lens of modern food sensibilities—at local markets or by delivery for the holidays. Their manifesto embodies the principles of the burgeoning *nouveau* Jewish food movement: “We of *The Gefilteria* plan to bring our foods out of the jar and back to the street, to the pushcarts where we began, to the flavors of the people.”

## **Media**

### ***Peter Beinart***

With one article in 2010, Peter Beinart, 41, a former editor of *The New Republic*, turned himself into a leader of those American Jews who had grown disaffected with Israel. The article was followed this year with a book, “*The Crisis of Zionism*,” and a blog, *Open Zion*, which cemented his role as one of the most controversial figures in the Jewish community.

His critics were particularly disturbed by his public call for a boycott of products from West Bank settlements.

Beinart took his case on the road, debating conservatives like Daniel Gordis and Alan Dershowitz. He maintained in these debates that he had a deep love of Israel—passed on to him by his parents, South African Jewish immigrants—and that his criticism comes from this love. The fact that Beinart himself attends an Orthodox synagogue and sends his two children to a Jewish day school made it harder for his critics to simply dismiss him as a knee-jerk hater of Israel.

### ***Ruth Lichtenstein***

There was some shock, but little surprise, when in 1998 the best-known brand in Israeli Haredi journalism—the venerable daily newspaper *Hamodia*—appeared in an English-language American version with a woman at the helm. Women generally don't mount the ultra-Orthodox public stage, particularly in the stringent Ger community, Israel's largest Hasidic sect, which dominated *Hamodia* from its founding in 1950. But the publisher of the American edition isn't just any woman. Jerusalem-born educator and Holocaust historian Ruth Lichtenstein, 59, born into Ger's leading



family, quickly established herself as a power in her own right, then emerged this year as a rebel.

She quickly made *Hamodia* a key voice of American Orthodoxy, then took it daily in 2003, making it the only daily Jewish print newspaper outside Israel. She's kept up her scholarship, founding an award-winning Holocaust education center, Project Witness, which creates curricula for Orthodox schools and regularly partners with non-Orthodox institutions on public programming.

### ***Ross Perlin***

At only 29 years old, Ross Perlin has an impressive stack of accomplishments to his name. What's more impressive is the effect his work is having, from media empires in Manhattan to tiny villages in southwest China.

A graduate of Stanford University, Cambridge University, the University of London and the Vilnius Yiddish Institute, New York native Perlin has split his time between researching endangered languages and writing about issues relating to labor and public policy, both in America and abroad. He has helped the Folksbiene-National Yiddish Theatre recruit new members and he has created a popular series of Yiddish travelogue videos for the *Forverts*. In Perlin, the Yiddish tradition of sticking up for the little guy is clearly at work, whether it's on behalf of speakers of marginal languages or college grads trying to get a fair deal in a tough economy.

### ***Jodi Rudoren***

To be the Jerusalem bureau chief for *The New York Times* is one of the toughest jobs in American journalism. All sides of the Israeli-Palestinian conflict remain perpetually convinced that whoever holds the position is sympathetic to their opponents, and are eager to prove it. Ethan Bronner passed the highly charged post on to Jodi Rudoren in April of this year. Rudoren, 41, had covered presidential campaigns and the Midwest for the *Times*. Within 5 days of her appointment, the previously low-profile *Times* staffer was being pilloried online from the left and right.

She's been criticized for the same story by some on the right, who saw it as romanticizing the Palestinian activists. Later, she was variously praised and condemned for her warm profile of settler leader Dani Dayan, whom she portrayed as a cosmopolitan centrist. Critics on the left complained that the story played down the occupation.

### ***Jon Stewart***

With no Jewish politician vying for a major national post this election year, it has fallen once again to Jon Stewart at the helm of "The Daily Show" to keep the fight fair and the conversation haimish.

Stewart, born Jonathan Stuart Leibowitz in Lawrenceville, N J, wears his loyalties to New Jersey, Judaism and honest (though mostly Democratic) politics on his sleeve. Having won two Peabody Awards (bestowed for "distinguished and meritorious

public service”) for the show’s election coverage in 2000 and 2004, Stewart, 49, upped the ante this year with a much-hyped Web-streamed debate with right-wing Fox TV host Bill O’Reilly. They called the clash the “Rumble in the Air-Conditioned Auditorium.”

His shtick is not Borsht Belt, but it is deeply Jewish. Responding to the rhetoric of victim hood that complains that multiculturalism has destroyed Christmas, he retorted: “I’m a Jew. If you think that Christmas isn’t celebrated in this country then walk a mile in my Hanukkah shoes.” For another election year, Stewart has kept journalists on their toes, politicians accountable and audiences entertained with his hilarious—and serious—satire.

## **Politics**

### ***Eric Cantor***

For the highest-ranking Jewish representative in Congress, elections are mainly about helping others. Majority leader Eric Cantor crisscrossed the country this election year, helping out struggling fellow Republicans with a boost of energy and campaign cash.

At 49, Cantor, the only Jewish Republican in Congress, has established himself as a political powerhouse mentioned in any shortlist of future GOP leaders. The leap of close friend and fellow Republican “Young Gun” Paul Ryan to the presidential ticket also highlighted Cantor’s bright future in the party.

But Cantor’s rise to the second-ranking position in the House of Representatives has also come at some political cost. With Congress, and especially House Republicans, being portrayed as obstructionists and blamed by the public for a stalemate in Washington, Cantor has taken a hit. Though he easily won reelection in his home district in Richmond, Va., Cantor was forced to defend himself from claims that he is part of the Washington political machine. In Jewish politics, nonetheless, Cantor’s stardom has not diminished, and he is the most sought-after speaker at events hosted by the Republican Jewish Coalition.

### ***Jack Lew***

Since January, Jacob (Jack) Lew has officially been the Jew closest to the ear of the president. As White House chief of staff, Lew is not only the Oval Office gatekeeper, but also a key voice on policy issues, especially those relating to his field of expertise—budget and economy.

Lew is the first Orthodox Jew to hold the position. For Jewish activists, his appointment meant the community again had an address at the White House, as had been the case during the tenure of Obama’s first chief of staff, Rahm Emanuel. Increasingly, Lew became one of the key speakers for the Obama administration at Jewish gatherings and in closed-door meetings with community leaders. Lew has proven that even the most demanding job in government can be done 24/6, without compromising his faith.

***Dan Senior***

Dan Senior might be the one Jewish Republican who had more of an impact on Mitt Romney's presidential campaign than even billionaire political donor Sheldon Adelson.

A rising young foreign policy hawk, Senior, 41, speaks both the language of the neoconservative old guard and the language of the Tea Party. He served dual roles for Romney, both as a foreign policy advisor and as the top aide to Paul Ryan, all while he helped shape the campaign's Middle East policy. He wrote the 2009 best-seller "Start-up Nation," the title of which became a pro-Israel catchphrase.

Despite his candidate's defeat, Senior isn't going to disappear. Expect him to show up in years to come as a leading torchbearer for the neoconservative vanguard.

***Brad Sherman***

Brad Sherman is a survivor. Left for dead in the fiercest Jewish political battle of the 2012 election cycle, the 58-year-old California Democratic Congressman defied a fundraising deficit and an embarrassing viral video to pull off a convincing victory over his foe Howard Berman.

Sherman shouldn't have had to fight for his spot in Congress. First elected in 1997, the California Jewish congressman was a Democrat in Democrat-controlled Los Angeles district. But with the nationwide redrawing of district lines, Sherman found himself fighting for his political life against fellow Democrat Berman. Sherman suffered from a decision by pro-Israel donors to side with his opponent. Experts said this was because of a perception that the older congressman had more DC clout. Despite this, Sherman won handily on Election Day.

***Debbie Wasserman Schultz***

Her position as chairwoman of the Democratic National Committee has brought Florida congresswoman Debbie Wasserman Schultz plenty of attention, some for better and some for worse. She was in the national spotlight chairing the Democratic National Convention in Charlotte and took center stage at one of the convention's most moving moments, when she accompanied her friend, former congresswoman Gabrielle Giffords, to the stage.

A key speaker on behalf of Obama on all issues relating to the Jewish community, Wasserman Schultz became a prime target for Jewish Republicans, who accused her of misleading voters and covering up Obama's record on Israel.

But Wasserman Schultz, 46, who battled breast cancer while working her way up the party ladder, does not seem daunted by the criticism her highly visible position attracts.

The congresswoman has said that her job in this election year was to help "push President Obama across the finish line." It is this role that will now shape, to a great extent, the future of her political career.

## Religion

### *Andy Bachman*

The February fight over whether a Brooklyn supermarket should boycott Israeli goods may not have been the most important battle in the debate over the international movement to impose boycotts, divestment and sanctions against Israel. It may, however, have been the most visible.

That's because the supermarket was the Park Slope Food Co-op, the venerable organic food mecca in Brooklyn's most gentrified corner. The neighborhood is home to countless media professionals who covered the brawl in their backyard with uncommon excitement.

On the anti-boycott side, the most effective advocate wasn't some Israeli flag-waving propagandist. Rather, it was Andy Bachman, the progressive rabbi at Congregation Beth Elohim, the local Reform synagogue. For those glad to see the boycott defeated, Bachman deserves much of the credit.

In another sign of his clout, the Union for Reform Judaism chose Bachman's synagogue to host an investiture ceremony for Rabbi Rick Jacobs, the newly named head of the Reform movement.

### *Sharon Brous*

In 2004, when Rabbi Sharon Brous launched IKAR as a unique spiritual community within the sprawling landscape of conventional Los Angeles Jewry, she was hailed as a bold and charismatic leader who maybe had figured out how to attract and hold younger, unaffiliated Jews. But there was no telling whether her experiment, like so many others, would crumble under the weight of its lofty intentions.

Now, 8 years later, IKAR is thriving so profoundly that its leaders are planning to build what they call "a living laboratory for twenty-first-century Jewish life"—a center that will include sacred space, an art studio, a music lab, a library and a café with kosher, organic food. Brous, 38, is in demand as a speaker across the country, and IKAR's equally charismatic hazzan, Hillel Tigay, has just released another album inspired by the unique weekly service he and Brous lead before hundreds of rapt congregants.

### *Meir Soloveichik*

On August 28, Meir Soloveichik, a 35-year old rabbi, stepped into the national spotlight at the Republican National Convention, delivering the opening invocation, the capstone of a year that saw his influence spread widely throughout political circles.

In May, Soloveichik led a widely praised discussion on religion in education with Newark Mayor Cory Booker at Yeshiva University, where Soloveichik is the director of the Straus Center for Torah and Western Thought. Throughout the academic year, Soloveichik held similar panels with Sen. Joe Lieberman and Jonathan Sacks, chief rabbi of the United Kingdom.

Soloveichik has also reached audiences through his writing, publishing articles in *Commentary* and the *Wall Street Journal*, and he collaborates with a diverse

group of speakers and religious leaders at the Straus Center, whose mission is to “develop Jewish thinkers” by exposing them “to the richness of human knowledge and insight from across the ages.”

## Science

### *Maria Chudnovsky*

Having won a 2012 MacArthur Fellowship implies that 35-year-old mathematician Maria Chudnovsky is a genius. But other committees have been explicit in calling her a “genius”—as well as “brilliant” and “distinguished”—when bestowing honors upon her. A conversation with the Columbia University professor isn’t all quantum theories and equations, though. In fact, one of Chudnovsky’s greatest strengths is making mathematics applicable to everyday situations—or, as she says, recording “relations between objects.” In October, Chudnovsky received a \$500,000 MacArthur Fellowship to continue her work in Columbia’s department of industrial engineering and operations research.

Chudnovsky was born in Russia and raised in Israel. She completed her undergraduate work at Technion, the Israeli Institute of Technology, and served in the Israeli Defense Force for 3 years. After finishing her Master of Science degree at Technion, Chudnovsky came to study in the United States, earning a Ph.D. in mathematics from Princeton University in 2003.

Chudnovsky, a proud member of both the Columbia Jewish community and the worldwide Jewish science community, compares studying mathematics to doing a crossword puzzle: Gratification comes from being able to “know if what you did is right or wrong.” It seems as though whatever she is doing is right.

### *Ezekiel Emanuel*

It’s not hard to be the least famous Emanuel brother. With one sibling who’s mayor of Chicago and another who has inspired an HBO series, Ezekiel Emanuel, 55, the eldest, could be forgiven if he suffered from an inferiority complex. But it’s hard to imagine he does. This Emanuel’s prominence in the field of bioethics has provided him his own special kind of celebrity.

Currently a professor at the University of Pennsylvania, where he heads up the department of medical ethics and health policy, Emanuel has held positions—including chief of the department of bioethics at the National Institutes of Health, a post he held for over a decade—that have allowed him to shape public health policies. In the past year he became a columnist at *The New York Times*, where he found a platform to write about the faults he sees in America’s health care system.

For those who favor a comprehensive health care overhaul, Emanuel has been a leading voice. He has taken positions that have often conflicted with the Obama administration he served from January 2009 to January 2011 as special advisor for health policy to the director of the Office of Management and Budget.

***Saul Perlmutter***

Among the world leaders and luminaries at this year's Davos Shabbat, the annual Friday night dinner held at the World Economic Forum in Switzerland, was Saul Perlmutter, the American Jewish astrophysicist. It has been a banner year for Perlmutter, who, along with colleagues Adam Riess and Brian P. Schmidt, visited Stockholm in December 2011 to receive the Nobel Prize in physics.

Perlmutter, who teaches physics at the Berkeley campus of the University of California, heads the laboratory's Supernova Cosmology Project, which used exploding stars known as Type 1a supernovae to prove that the expansion of the universe is accelerating, probably due to a mysterious force known as dark energy.

Perlmutter, 53, is a Harvard alum and holds a doctorate from UC Berkeley. Growing up in the Mount Airy neighborhood of Philadelphia, he attended a folkshul and learned Yiddish language and culture at the knee of his grandfather, Yiddish scholar Samuel Davidson. Perlmutter is a onetime panelist for the Jewish Public Forum of Clal—The National Jewish Center for Learning and Leadership. The forum is an interdisciplinary think tank focusing on the future of Jewish learning. He praised the forum's efforts to foster "conversations across the usual boundaries."

**Sports*****Naomi Kutin***

Naomi Kutin might be the strongest girl in the world. A Modern Orthodox 11-year-old from Fair Lawn, NJ, Kutin can lift twice her own weight. In January she set a world record in her weight class (then 97 pounds), lifting a staggering 214.9 pounds and triumphing over female competitors several decades her senior. Since then, she's continued setting regional and national records, and has captured the popular imagination.

***Ted Lerner***

The motto of the 2012 Washington Nationals was "Natitude," a reinvigorating ethos for a long-suffering baseball franchise. Young, talented and brash, the team dominated the National League during the regular season, winning a Major League-leading 98 games.

It had taken 8 years for the Nationals to go from a new franchise to contenders, but they now have one of the brightest futures in baseball. Ted Lerner, the Nationals' owner since 2006, had a similar modest start, borrowing \$300 from his wife, Annette, to start a development company in 1952. Now, Lerner Enterprises' real estate business includes 20 million square feet of property, giving him a net worth of around \$4 billion, according to the 2012 Forbes 400 list.

Though Lerner, 87, who was raised in an Orthodox Jewish home, has spent most of his life in the DC area, his philanthropic contributions extend across the globe. He donated \$10 million toward a sports center at The Hebrew University of

Jerusalem, where his daughter Marla studied, and is a constant contributor to various Jewish day schools and organizations in and around the nation's capital, as well as to the United States Holocaust Memorial Museum.

## **Shanda**

### ***Andrew Adler***

Until last January, Andrew Adler, 58, was the little-known publisher of a little-known weekly paper called the *Atlanta Jewish Times*. Long active in the Atlanta community, he had bought the publication, which has a circulation of about 4,000, about 2 years earlier.

Then came the column. In a January 13 opinion piece, Adler wrote that Israel should consider ordering the assassination of President Barack Obama for allegedly failing to prevent Iran from obtaining nuclear weapons. Within a few days, the story was national headline news. Jewish groups rushed to denounce his views. The Anti-Defamation League called his opinions “beyond the pale.” The Secret Service, which is responsible for protecting the president, said it was investigating.

He soon disowned the column—“Call me naïve,” he said in a teary apology on a local cable television show.

## **The Forward Fives 2012**

[www.forward.com](http://www.forward.com)

### ***Fiction***

**Jami Attenberg**, “The Middle Steins”

**Nathan Englander**, “What We Talk About When We Talk About Anne Frank”

**Deborah Levy**, “Swimming Home”

**Ellen Ullman**, “By Blood”

**Benjamin Stein**, “The Canvas”

### ***Film***

**Alison Klayman**, “Ai Weiwei: Never Sorry”

**Benh Zeitlin**, “Beasts of the Southern Wild”

**Dror Moreh**, “The Gatekeepers”

**Joann Sfar**, “The Rabbi’s Cat”

**Oren Moverman**, “Rampart”

### ***Non-fiction***

**Joy Ladin**, “Through the Door of Life: A Jewish Journey Between Genders”

**Peter Beinart**, “The Crisis of Zionism”

**Jonathan Safran Foer** (Ed.), “New American Haggadah”

**Harry Ostrer**, “Legacy: A Genetic History of the Jewish People”

**Harvey Pekar and J.T. Waldman**, “Not the Israel My Parents Promised Me”

*Poetry***Rachel Tzvia Back**, “A Messenger Comes”**Michael Heller**, “This Constellation Is a Name: Collected Poems 1965–2010”**Adeena Karasick**, “This Poem”**Hank Lazer**, “N18”**Alicia Ostriker**, “The Book of Life: Selected Jewish Poems 1979–2011”*Exhibitions***The Jewish Museum**: “Kehinde Wiley/The World Stage: Israel”**Fowler Museum**: “Light and Shadows: The Story of Iranian Jews”**Paul Kasmin Gallery**: Nir Hod: “Mother”**Marlborough Gallery**: “Avigdor Arikha, Works From the Estate”**The Jewish Museum**: The Radical Camera: New York’s Photo League, 1936–1951*Performance***Philip Glass**, “Einstein on the Beach”**Dan Fishback**, “The Material World”**New Worlds Theatre Project**, “Welcome to America”**Hofesh Shechter**, “Political Mother”**Barbra Streisand**, Barclays Center*Music***Sarah Aroeste**, “Gracia”**The Other Europeans**, “Splendor”**Shtar**, “Infinity”**Jacob Garchik**, “The Heavens: The Atheist Gospel Trombone Album”**Maya Beiser**, “Time Loops”*(Forward Fives selection celebrates the year’s cultural output with a series of deliberately eclectic choices in music, performance, exhibitions, books and film.)**Time 100 2013*[www.time100.com](http://www.time100.com)**Scooter Braun**, talent manager for Justin Bieber**Jared Cohen**, founded Google Ideas**David Coleman**, College Board President**Daniel Day-Lewis** actor**Lena Dunham** actor, producer, director of *Girls* on HBO**David Einhorn** hedge fund manager**Gabrielle Giffords** former Arizona Congresswoman**Eric Greitens** former Navy SEAL, nonprofit leader, author, speaker**Elena Kagan** Supreme Court Justice



**Michael Kors**, fashion designer

**Elon Musk** founder of SpaceX

**Sheryl Sandberg** COO of Facebook

**Steven Spielberg** director

**Kevin Systrom**, Instagram

### *America's Top 50 Rabbis for 2013*

(excerpted from *Newsweek*)

1. **Sharon Brous** (Conservative)

Ikar, the come-as-you-are spiritual community that Sharon Brous, 39, founded nearly a decade ago, has become a magnet for L.A.'s young, unaffiliated Jews. And Brous shows that reaching this coveted cohort doesn't mean skimping on substance. She adheres to liturgy and tradition and expects a high degree of congregant participation. Today the community is planning to buy a building of its own. Currently Ikar, Hebrew for "essence," counts more than 500 affiliated households. Jewish prayer communities across the country are attempting to replicate, sometimes with Brous's help, the Ikar model: equal parts warmth, spirituality, intellectual rigor, and call to action.

2. **David Saperstein** (Reform)

He's been called "Obama's rabbi," serving since 2009 as a *de facto* liaison between the White House and the American Jewish community. The director and counsel of the Religious Action Center of Reform Judaism—the lobbying arm of American Jewry's largest denomination—Saperstein, 65, consults regularly with top administration officials and has facilitated conference calls between the President and rabbis from across the denominational spectrum. He is a powerful progressive voice on a range of legislative issues.

3. **David Wolpe** (Conservative)

The spiritual leader of Sinai Temple in Los Angeles, the West Coast's largest Conservative congregation, David Wolpe, 54, has more than 42,000 "likes" on his Facebook page and opines on everything from the dangers of a nuclear Iran to a way forward for Women of the Wall. Wolpe gave benediction at the 2012 Democratic National Convention and took heat from critics who saw this as a tacit endorsement of the president. Courting further controversy, he took a stand at the convention against the Democratic Party's since-reversed decision to strip the reference to Jerusalem as Israel's capital.

4. **Yehuda Krinsky** (Orthodox)

A member of the late Lubavitcher Rebbe Menachem Mendel Schneerson's inner circle, Yehuda Krinsky, 79, now leads the movement that Schneerson transformed into a brand built on boundless outreach. Of late, Chabad has been particularly active in setting up new early-childhood centers (it runs some 1,000

preschools around the world, about a third of them in America), and developing programming and infrastructure to serve American college students and young professionals.

5. **Peter Rubinstein** (Reform)

After 22 years reinvigorating the historic Central Synagogue—a Manhattan congregation of more than 2,000 families with a 220-household waiting list—Peter Rubinstein, 69, has announced that this coming year will be his last. He is the founder and chair of the Rabbinic Vision Initiative, composed of Reform rabbis from the movement’s largest congregations and aimed at holding Reform Judaism’s national institutions accountable to its affiliated synagogues and their membership. Rubinstein has focused recently upon making worship relevant to a rising generation of Jews. He speaks often about redefining synagogue “membership”—especially since so many “join” Central services via live stream on Friday nights and during the High Holy Days. (Over 20,000 tuned in last fall.)

6. **Rick Jacobs** (Reform)

Rick Jacobs, once a prominent critic of the Union for Reform Judaism, became president of that very organization in June, succeeding the venerable Rabbi Eric Yoffie to lead the movement’s congregational arm. In November Jacobs, 57, served as scholar in residence at the General Assembly of the Jewish Federations of North America. In that role, he decried the ever-narrower definition of “pro-Israel” in American Jewish circles and challenged federation leaders to take on Orthodox hegemony in Israel.

7. **Robert Wexler** (Conservative)

Under the leadership of president Robert Wexler, 61, the American Jewish University in Los Angeles recently completed construction on two new libraries at the cost of \$12 million, opened its rare-books center, developed a summer program for young adults returning from one of Birthright’s free 10-day trips to Israel, and expanded its programming for interfaith families, starting a support group for non-Jewish women raising Jewish children.

8. **David Ellenson** (Reform)

After more than a decade leading the Hebrew Union College Jewish Institute of Religion, the Reform movement’s flagship seminary, president David Ellenson, 65, announced he would step down next year. Ellenson—who teaches Jewish thought—proved to be a highly effective executive, raising some \$250 million during his tenure and tripling the seminary’s endowment.

9. **Julie Schonfeld** (Conservative)

The executive vice president of the Rabbinical Assembly—a 1,600-member umbrella group of Conservative rabbis—Julie Schonfeld, 47, took part in the inaugural prayer service that followed President Obama’s swearing-in. Schonfeld also helped craft the statement on gun violence put out by members of the White House’s Advisory Council on Faith-Based and Neighborhood Partnerships.

10. **Avi Weiss** (Orthodox)

This year marks several major milestones for Avi Weiss, 68, the maverick rabbi behind the Open Orthodoxy movement. His Yeshivat Maharat graduated its

first class of Orthodox women trained, essentially, as rabbis, but called “maharats” to signify the distinction (and perhaps to placate the critics who believe women cannot be Orthodox rabbis). Weiss stepped down as president of Yeshivat Chovevei Torah Rabbinical School this year.

11. **Hershel Schachter** (Orthodox) Revered as a Talmud scholar, his Jewish law rulings are closely followed by centrist and Modern Orthodox Jews. Hershel Schachter, 71, heads Yeshiva University’s rabbinic seminary, where his leadership is widely thought to have pushed the university—and a large segment of the American Orthodox community—to the right. Speaking at a recent rabbinic conference, he said that Jewish law does not prohibit going to the police in cases of alleged sex abuse. Last summer he suggested that Israeli rabbis’ dialogue with Catholic Church officials was tantamount to idolatry, and his statement drew sharp criticism from interfaith groups. Schachter has advocated on behalf of women seeking a Jewish divorce decree and has broken with more right-leaning rabbis in opposing the controversial oral suctioning technique during the circumcision ritual.
12. **Steven Z. Leder** (Reform)  
It’s been more than 80 years since studio machers, such as the Warner Brothers and Louis B. Mayer, funded the construction of the Wilshire Boulevard Temple. But the 2,500-family synagogue remains the most Hollywood of all the Los Angeles–area synagogues, boasting many boldface names among its congregants.
13. **Mark Dratch** (Orthodox)  
Despite opposition from its more right-leaning clergy, the Rabbinical Council of America named a moderate, Mark Dratch, 54, executive vice president of the Orthodox Union’s 1,000-member rabbinic arm. Dratch’s role as a longtime champion of domestic and child-abuse victims is significant at a time when high-profile cases of sex abuse in the Orthodox community have arisen.
14. Hebrew College Leaders: **Sharon Cohen Anisfeld** (Reconstructionist), **Arthur Green** (Renewal), and **Daniel Lehmann** (Post-denominational)  
Until recently Hebrew College had considered the sale of its Newton, Massachusetts, campus to pay its mortgage debt. But this past year, President Daniel Lehmann, 50, was able to restructure and reduce Hebrew College’s debt. That will enable the school to stay put and has put it on its firmest financial footing in a decade. Under the leadership of Sharon Cohen Anisfeld, 52, Hebrew College’s rabbinical school is attracting an ever-stronger applicant pool, strengthening its pastoral caregiving training, and has launched a certificate program in organizational leadership geared toward rabbis and rabbinical students. Hebrew College Professor Arthur Green, 72, remains one of the foremost experts on Jewish mysticism.
15. **Sharon Kleinbaum** (Reconstructionist) Congregation Beit Simchat Torah—New York’s largest LGBT synagogue—turns 40 this year and is in the process of building an \$18 million synagogue center. The congregation’s longevity and growth is due, in no small part, to Sharon Kleinbaum, who has served as its senior rabbi for more than two decades.

16. **Sara Hurwitz** (Orthodox)  
Yeshivat Maharat, a 4-year program training Orthodox women as spiritual leaders, will graduate its first class in June, a milestone bound to intensify the debate over women's roles in Modern and centrist Orthodoxy. Sara Hurwitz, 36, a protégé of Rabbi Avi Weiss, is the school's dean. Ordained in 2009 and ultimately bestowed the title "rabba," Hurwitz serves as a full member of the clergy at Weiss's Hebrew Institute of Riverdale and is in demand as a public speaker.
17. **Irwin Kula** (Conservative)  
Irwin Kula's mission: make Jewish practice more "useful and meaningful" to American Jews, regardless of where they live or how they affiliate. He is co-president of the pluralistic Clal: The National Jewish Center for Learning and Leadership.
18. **J. Rolando Matalon** (Conservative)  
For nearly three decades, J. Rolando Matalon, 56, has led B'nai Jeshurun, the social-justice-oriented Upper West Side congregation famous for its energetic musical Kabbalat services. This year, B'nai Jeshurun's rabbinic leadership issued a high-profile apology for an email to his congregation that called the controversial UN vote upgrading Palestine's status to observer-state "a great moment for us as citizens of the world."
19. Wiesenthal's Deans: **Marvin Hier** and **Abraham Cooper** (Orthodox)  
Through their work at the Simon Wiesenthal Center, Marvin Hier, 74, the organization's founder and dean, and Abraham Cooper, 62, the associate dean, are dedicated to naming and fighting anti-Semitism around the world. The center made headlines this year with its list of the top 10 anti-Semitic and anti-Israel slurs; in addition to calling out the Iranian and Egyptian regimes, the Wiesenthal Center named a prominent German journalist, Jakob Augstein—the son of Der Spiegel's founder—to the list for a column criticizing Israel policy and America's "Jewish lobby." In addition, the Wiesenthal Center recently commenced construction on its massive \$100 million Museum of Tolerance in Jerusalem.
20. **Shmuel Kamenetsky** (Orthodox)  
Shmuel Kamenetsky, 88, is one of ultra-Orthodoxy's most esteemed rabbis, and his opinions on Jewish law and practice are widely sought out and closely followed by other Orthodox rabbinic authorities. He sits on the Council of Torah Sages, the group that advises the Haredi umbrella group Agudath Israel of America, and he leads the Talmudical Yeshiva of Philadelphia. In recent years, he has opined that homosexuals should undergo "reparative therapy" and that allegations of sexual abuse should be reported first to a rabbi, who can determine whether to call the police.
21. **David Stern** (Reform)  
The senior rabbi at 2,500-family Temple Emanu-El in Dallas, David Stern has developed and nurtured close ties to the Christian community deep in the heart of Texas. He is a contributor to Jewish Lights Press's series on High Holy Day liturgy.

22. **Asher Lopatin** (Orthodox)

Asher Lopatin is widely considered to be the next leader of “Open Orthodoxy.” After 18 years at the helm of one of Chicago’s largest Orthodox congregations, Anshe Sholom B’nai Israel, Lopatin, 48, is leaving the Windy City to succeed Rabbi Avi Weiss (No. 10) as the president of Yeshivat Chovevei Torah Rabbinical School in Bronx, N.Y.

23. **Jonah Pesner** (Reform)

Mulling a run for John Kerry’s vacated US Senate seat in Massachusetts, Jonah Pesner, 44, invoked the Jewish obligation to “pursue justice.” But he ultimately decided against entering politics—at least for now. That means he will continue on at the Union for Reform Judaism, where he is the senior vice president. He is a top adviser to URJ President Rabbi Rick Jacobs (No. 6).

24. **Angela Buchdahl** (Reform)

Central Synagogue’s Senior Cantor Angela Buchdahl is a key part of the congregation’s vibrancy in the last 6 years. Hundreds show up each week for Friday-night services, and more than 20,000 people tuned in via live stream for High Holy Day services last fall. Now that the congregation’s senior rabbi, Peter Rubinstein (No. 5), has announced his plans to retire next year, there are already rumblings that Buchdahl will be among the top candidates for the job.

25. **Burton Visotzky** (Conservative)

Burton Visotzky, 61, is among American Jewry’s leading proponents and facilitators of Muslim-Jewish engagement. During the past year, Visotzky—a legendary Jewish Theological Seminary midrash professor and the director of the school’s Milstein Center for Interreligious Dialogue—met with Egyptian President Mohamed Morsi during an interfaith leaders forum coinciding with the UN General Assembly. He also hosted seven Saudi Arabian educators at JTS and was a consultant on ABC News’s four-part special on the Bible, *Back to the Beginning*. Visotzky served as National Co-Chair of Rabbis for Obama—a group of 650 rabbis backing the president’s reelection bid—and he was one of the chosen clergy invited to the inaugural prayer service in January. (2012: No. 17)

26. **Joy Levitt** (Reconstructionist)

Joy Levitt’s quest to make Hebrew school more practical, flexible, and inspiring came to fruition this past year with the launch of her Jewish Journey Project. The initiative empowers children in grades 3–7 to shape their own supplementary Jewish education; they can choose from classes like Jewish architecture, Hebrew immersion, and holiday baking and from a wide range of volunteer opportunities. In its inaugural year, more than 200 New York families have taken part in the program, and Levitt, 59, the executive director of the JCC in Manhattan, said there is widespread interest in adapting the model elsewhere. Under Levitt’s leadership, the JCC has become a force in Jewish educational and cultural programming and community service. Its Upper West Side building became a makeshift supply distribution center in the aftermath of Hurricane Sandy.

27. **Andy Bachman** (Reform)

The outspoken, tech-savvy Andy Bachman has helped redefine what synagogue affiliation looks like for today's young families—thanks to his support of emerging minyanim and popular-cultural programming, like its author series, “Brooklyn by the Book.” Congregation Beth Elohim—the brownstone Brooklyn synagogue where Bachman, 50, serves as senior rabbi—has a congregation of more than 1,000 member families from across the liberal denominational spectrum.

28. **Naomi Levy** (Conservative)

Naomi Levy, 50, is the founder of Nashuva, a spiritual community that marches to the beat of its own drum, literally, as it boasts the nation's largest Jewish drum circle. Its monthly musical and meditative Shabbat services bring together hundreds of unaffiliated Jews.

29. **Elliot Cosgrove** (Conservative) Elliot Cosgrove, 40, now in his fifth year at the 1,500-family (and growing) Park Avenue Synagogue, is both spiritual leader and scholar. He recently made headlines when questioning in a sermon the Conservative movement policy of refusing to officiate at interfaith weddings—saying he wasn't sure it was viable long-term. “The idea of refusing to be present for the wedding and then expecting the couple to feel warmly embraced by the Jewish people strikes me as a policy constructed by someone who doesn't know the mind of a young couple,” he said.

30. **Arthur Schneier** (Orthodox)

A Jewish statesman of sorts, Arthur Schneier travels the world to promote a range of humanitarian causes. For more than a half century, he has led both Park East Synagogue—an Orthodox congregation on Manhattan's Upper East Side—and the human- and religious-rights organization he founded, the Appeal of Conscience Foundation. A Holocaust survivor, Schneier, 83, was the only person that family members allowed to speak at the July burial, in Srebrenica, Bosnia, of 520 Muslim victims of a genocidal Bosnia War massacre. “Here on this sacred day, we say, ‘Never again!’ And we mean never again!”

31. **Marc Schneier** (Orthodox)

Marc Schneier, whom the New York tabloids have dubbed the “rabbi to the stars,” serves as spiritual leader of Hampton Synagogue, a congregation near where many rich and famous New Yorkers have vacation homes. He is also the founder of the Foundation for Ethnic Understanding, dedicated to strengthening Muslim-Jewish and other cross-cultural relations; the foundation is chaired by hip-hop mogul Russell Simmons. Schneier, 54, co-wrote the upcoming book *Sons of Abraham* with Imam Shamsi Ali; in it, they discuss their unlikely friendship and provide a sacred text-based blueprint for Muslim-Jewish cooperation. He is the son of Rabbi Arthur Schneier (No. 30). (2012: No. 35)

32. **Hadar Stars: Shai Held, Elie Kaunfer, and Ethan Tucker** (Independent)

The trio of dynamic rabbis behind Mechon Hadar, Shai Held, 41, Elie Kaunfer, 39, and Ethan Tucker, 37, have transformed the landscape of Jewish learning in New York City and beyond. Mechon Hadar runs North America's first full-time egalitarian yeshiva and provides consulting services to many independent minyanim, or prayer communities. It received “next stage” funding from the Samuel Bronfman Foundation.

33. **Dan Ehrenkrantz** (Reconstructionist)  
As president of a Reconstructionist seminary in Wyncote, Pennsylvania, Dan Ehrenkrantz, 51, leads a Jewish movement that has always embraced changing times and norms.
34. **Jill Jacobs** (Conservative)  
At the forefront of the Jewish-social justice movement, Jill Jacobs, 37, became the executive director of the North American arm of Rabbis for Human Rights in 2011. In early 2013 the organization cut ties with its Israeli counterpart, rebranded itself as T'ruah, and reavowed its commitment to human rights in the US, Canada, Israel, and the Palestinian territories.
35. **Joseph Telushkin** (Orthodox)  
No one has digested the entire Jewish canon and translated it into such accessible, informative literature quite the way that Joseph Telushkin has. More than two decades after the publication of his encyclopedic "Jewish Literacy," the book remains a foundation text for Jews, non-Jews, and prospective converts alike. He is a spiritual leader of Los Angeles' Synagogue for the Performing Arts. In December he addressed the UN High Commission on Refugees in Geneva about the need to establish a code of conduct for clergy about how they speak about members of other faiths.
36. **Shmuley Boteach** (Orthodox)  
The country's best-known rabbinic brand spent the better part of the past year running for a New Jersey congressional seat. "I wanted to bring something of the joy of Jewish values to supplant some of the austerity of the Christian social sexual values which have come to dominate our social discourse and divide our nation," Shmuley Boteach, 46, wrote on The Huffington Post of his decision to pursue politics. Running as a Republican, he was trounced by an incumbent Democrat.
37. **Michael Broyde** (Orthodox)  
Yeshiva University's chancellor called Michael Broyde "the finest mind of his generation." He is a law professor at Emory University, where he is a senior fellow at the Center for the Study of Law and Religion. He is a member of America's largest Jewish law court, the Beth Din of America. Broyde speaks, writes, and is quoted widely on topics ranging from military ethics in religious law to traditional Jewish hair coverings.
38. **Elliot Dorff** (Conservative)  
Elliot Dorff is one of the Conservative movement's most well-regarded authorities on Jewish law. He serves as rector at Los Angeles's American Jewish University, where he is a philosophy professor, and also is a visiting professor of Jewish law at UCLA School of Law. Dorff, 71, chairs Conservative Judaism's Committee on Jewish Law and Standards and it was his rabbinic ruling several years back that helped pry open the movement's seminaries to gays and lesbians.
39. **B. Elka Abrahamson** (Reform)  
B. Elka Abrahamson, 57, is a sought-after mentor to a rising generation of Jewish professional and lay leaders. She presides over the Wexner Foundation, known for its prestigious fellowships for Jewish clergy-in-training and other would-be Jewish communal professionals.

40. **Shmuly Yanklowitz** (Orthodox)

At 31, Shmuly Yanklowitz is Orthodoxy's most prominent voice on social justice, with a résumé longer than many rabbinic leaders twice his age. He is the founder and president of Uri L'Tzedek, an organization "guided by Torah values and dedicated to combating suffering and oppression." He also leads Kehilath Israel, a 500-family synagogue in Overland Park, Kansas, serves as CEO of the Jewish animal welfare organization Shamayim V'Aretz, which he started with actress Mayim Bialik and hip-hop artist Matisyahu, and he is a rabbinic representative at the World Economic Forum in Davos, Switzerland.

41. **Matisyahu Salomon** (Orthodox)

Matisyahu Salomon—the spiritual guide of Beth Medrash Govoha (BMG), the massive Haredi yeshiva in Lakewood, New Jersey, and a member of a new anti-Internet group called the Union of Communities for the Purity of the Camp—is highly influential in shaping ultra-Orthodox rabbinic positions on technology. In May some 40,000 ultra-Orthodox men packed CitiField, home of the New York Mets, for an anti-Internet rally.

42. **Marcia Zimmerman** (Reform)

The senior rabbi at Temple Israel, a 2,000-household congregation in Minneapolis, Marcia Zimmerman, 53, is vocal on local as well as national policy issues. This past year she spoke before the House of Representatives in favor of continued subsidies for school lunches, hosted a forum on gun violence with Rep. Keith Ellison, and worked to defeat a proposed state law that would have defined marriage as between a man and a woman.

43. **Peter Berg** (Reform)

The senior rabbi of Atlanta's oldest and largest synagogue, The Temple. Now in his fifth year at the helm of the 1,500-family congregation, he started the Open Jewish Project, focused on connecting unaffiliated young adult Jews in Atlanta.

44. **Mychal Springer** (Conservative)

The director of the Jewish Theological Seminary's Center for Pastoral Education, Springer transformed the way the school prepares its students: JTS newly requires all of its rabbinic students to complete 400 h of clinical pastoral education—in nursing facilities, hospices, or various social-services agencies. This past year, Springer, 47, brought together Jewish, Christian and Muslim clergy for a year-long multi-faith pastoral care training for religious leaders.

45. **Micah Greenstein** (Reform)

The charismatic senior rabbi at Memphis's Reform Temple Israel, Micah Greenstein, 50, recently led a group of mega-church leaders on a trip to Israel and joined forces with Memphis Christian and Muslim groups to create Friendship Park, situated between a local mosque and a church.

46. **David Ingber** (Renewal)

Romemu has been called the "next B'nai Jeshurun" and the "non-Chabad Chabad" because of its musical, meditative services and its focus on Jewish mysticism. David Ingber, 43, a student of Rabbi Zalman Schachter-Shlomi, the founder of the Jewish Renewal movement, started the Upper West Side



congregation 4 years ago; today the number of member households tops 400, and Romemu draws a few thousand worshippers on the High Holy Days.

47. **Jacqueline Koch Ellenson** (Reform)

Women rabbis have no advocate more steadfast than Jacqueline Koch Ellenson. As the director of the Women's Rabbinic Network, Ellenson, 56, works to address gender inequities and to promote women's advancement in the Reform rabbinate.

48. **Rachel Cowan** (Reform)

There's been plenty of Jewish innovation devoted to engaging 20- and 30-some-things, but less attention has been paid to meeting the needs of the 20 % of American Jews over 60. Enter Rachel Cowan, 71, who started Wise Aging—a new project of the Institute for Jewish Spirituality dedicated developing programming geared toward Jewish older adults.

49. **Menachem Creditor** (Conservative)

Menachem Creditor has been singled out as one of the most outspoken, activist rabbis, speaking and organizing on behalf of a range of progressive causes—gay rights, women's leadership, and gun-violence prevention, among them.

50. **Shaul Praver** (Conservative)

Nothing in his 10 years as the spiritual leader of Congregation Adath Israel in the sleepy exurban community of Newtown, Connecticut, could have prepared Shaul Praver for December 14, 2012. That's the day a gunman killed 20 youngsters and six educators at Newtown's Sandy Hook Elementary School. Among the dead was one of his congregants, 6-year-old Noah Pozner—and Praver, 52, was a source of comfort to Noah's mother, Veronique Pozner, to the wider Newtown community, and indeed to the entire traumatized nation.

## Chapter 25

# Obituaries, June 2012 to May 2013

Arnold Dashefsky and Ira Sheskin

This list of obituaries was culled from the Jewish Telegraphic Agency ([www.JTA.org](http://www.JTA.org)), the New York Times obituary section online, the Jewish Federations of North America ([www.JFNA.org](http://www.JFNA.org)), and the *Toronto Star* online.

### Notable Obituaries, June 2012–May 2013<sup>1</sup>

#### *Brothers, Joyce*

##### **May 14, 2013 (JTA)—TV psychologist Joyce Brothers dies at 85:**

Joyce Brothers, the Jewish psychologist who broke ground with her TV advice show, died of natural causes on Monday in New York. She was 85 years old. Brothers' 1950s program helped normalize the public discussion of psychological issues, setting the stage for future media psychologists. She went on to become a syndicated columnist, author of 15 books, and a frequent guest on "Johnny Carson." She also made cameos in movies and on TV shows including "Happy Days," and "The Simpsons." Before earning her psychology degree at Cornell and her masters at

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<sup>1</sup>For full obituary of notable figures see [www.JTA.org](http://www.JTA.org)

A. Dashefsky (✉)

Department of Sociology, The Center for Judaic Studies and Contemporary Jewish Life,  
University of Connecticut, Storrs, CT, USA  
e-mail: [arnold.dashefsky@uconn.edu](mailto:arnold.dashefsky@uconn.edu)

I. Sheskin

Department of Geography and Regional Studies, The Jewish Demography Project  
at The Sue and Leonard Miller Center for Contemporary Judaic Studies,  
University of Miami, Coral Gables, FL, USA  
e-mail: [isheskin@miami.edu](mailto:isheskin@miami.edu)

Columbia, Brothers became well-known with a 1955 appearance on a game show, "The \$64,000 Question." Brothers won the top prize, thanks to her extensive knowledge of boxing. She died of natural causes.

### ***Crist, Judith***

#### **August 7, 2012 (JTA)—Film critic Judith Crist dies at 90:**

Film critic Judith Crist, a one-time mainstay of the "Today" show and TV Guide, has died at 90. Crist died Tuesday in Manhattan following a long illness, according to reports. She was born Judith Klein to parents Solomon Klein and the former Helen Schoenberg, spending her early years in Montreal before returning to her native New York at age 12. Crist was a woman of many firsts. At the *New York Herald Tribune*, she became the first female film critic at any major American newspaper, according to *The New York Times*, working there for more than two decades. She was also the first film critic at New York magazine before moving on to do reviews on "Today" in the 1960s. In 1987, she was among the many Jewish women to respond to an appeal by *Lilith*, the Jewish feminist magazine, to campaign for the freedom of Soviet Jewish refusenik Ida Nudel. Nudel was released later that year. Crist taught at Columbia's School of Journalism intermittently over the course of more than half a century, and in 2008 she received an alumni award from the school.

### ***Ephron, Nora***

**June 26, 2012**—Nora Ephron, a film director, author and essayist who wrote the screenplays for "When Harry Met Sally" and "Sleepless in Seattle," has died. Ephron died on the 26th of June in a New York hospital of leukemia at 71. Only close friends and family knew of the illness, which was diagnosed in 2006. Her last movie was the 2008 hit "Julie and Julia," starring Meryl Streep. She had started out as a journalist before becoming an author and essayist, and later a screenwriter and director. Her 2006 book of essays titled "I Feel Bad About My Neck: And Other Thoughts on Being a Woman" became a New York Times best-seller. Ephron told *Daily Forward* writer and author Abigail Pogrebin in a 2003 interview for her book "Stars of David: Prominent Jews Talk about Being Jewish" that she thought of herself "as a Jew, but not Jewish." Ephron was married three times and divorced twice, the second time from Washington Post reporter Carl Bernstein. Her book "Heartburn" was a recounting of their marriage. A graduate of Wellesley College, she was an intern in the Kennedy White House and then worked as a mail girl at *Newsweek*.

### *Ettenberg, Sylvia Cutler*

**June 25, 2012 (JTA)—Sylvia Ettenberg, Conservative Jewish educator, dies at 95:** Sylvia Cuttler Ettenberg, a veteran Jewish educator and a founder of Camp Ramah, has died.

Ettenberg, the first female senior administrator at the Jewish Theological Seminary, died June 21 at age 95. She was recognized as a dean emerita at JTS. The Brooklyn native was at the forefront of many Conservative Jewish educational initiatives, including the Prozdor Hebrew High School program and the William Davidson Graduate School of Jewish Education at JTS.

Ettenberg was perhaps best recognized as a founder of Camp Ramah and for incorporating the institution into JTS, a move that helped it grow from a single camp in Wisconsin into a network of a dozen camps and several informal education programs in the US and Israel.

### *Hamlisch, Marvin*

**August 7, 2012 (JTA)—Marvin Hamlisch, acclaimed composer and arranger, dies at 68:**

Hamlisch died Monday in Los Angeles following a brief illness. He perhaps was best known for his work on the long-running Broadway musical “A Chorus Line,” which won several Tony Awards and for which Hamlisch won the Pulitzer Prize. Along with the Pulitzer, Hamlisch earned three Academy Awards, four Emmys, a Tony, four Grammys and three Golden Globes—a rare combination of honors in the entertainment industry. Hamlisch composed more than 40 film scores, including for “Sophie’s Choice,” “Ordinary People” and “Take the Money and Run.” Hamlisch was born in New York to Viennese Jewish parents and at 7 became the youngest student ever accepted into the city’s prestigious Juilliard School. He started on Broadway as a rehearsal pianist and assistant vocal arranger for “Funny Girl,” starring Barbra Streisand, for whom he would later compose “The Way We Were.” In addition to his work on Broadway musicals and movies, Hamlisch also was a conductor and led symphony orchestras across the US, including in Pittsburgh, Milwaukee, San Diego, Seattle, Dallas, and Pasadena, CA..

### *Hartman, Rabbi David*

**February 10, 2013 (JTA)—Jewish scholar Rabbi David Hartman dies:**

Rabbi David Hartman, a Jewish scholar who founded the Shalom Hartman Institute in Jerusalem, has died. Hartman died Sunday in Israel following a long illness. He was 81. In 1971, Hartman and his wife, Bobbi, and their five children, moved to

Israel with plans to establish an institute in Israel where Judaic studies scholars would address the critical contemporary challenges facing the Jewish people. Five years later he founded the Shalom Hartman Institute, named for his father. He also worked as a professor of Jewish thought at Hebrew University for more than 20 years. In addition, he advised several Israeli prime ministers on Israel-Diaspora relations and religious pluralism. Before moving to Israel, Hartman was the rabbi of Congregation Tifereth Beth David Jerusalem in Montreal. While serving the congregation, he also taught and studied at McGill University, from where he earned a doctorate in philosophy.

### *Kampelman, Max*

#### **January 30, 2013 (JTA)—Jewish groups mourn passing of human rights negotiator Max Kampelman:**

Jewish groups mourned the passing of Max Kampelman, the top US human rights negotiator who straddled the Carter and Reagan presidencies and helped bring about recognition of the plight of Soviet Jews. Kampelman succeeded in extracting an agreement from the Soviet Union by 1983, a gain that was key in advancing the struggle to free Soviet Jewry. “Many Soviet Jews are probably not familiar with his name, but Max Kampelman was instrumental in keeping their hopes and dreams alive in his leadership with the Helsinki process,” Mark Levin, the executive director of NCSJ: Advocates on behalf of Jews in Russia, Ukraine, the Baltic States and Eurasia, said in a statement on Tuesday. NCSJ was then known as the National Council on Soviet Jewry.

### *Klugman, Jack*

#### **December 25, 2012 (JTA)—‘Odd Couple’ actor Jack Klugman dies:**

Actor Jack Klugman, who made up the sloppy half of the popular “Odd Couple,” has died. Klugman, who also starred in the original film version of “12 Angry Men,” died Monday at his home in Northridge, Calif. Klugman won two Emmy Awards for his portrayal of sloppy and careless New York sportswriter Oscar Madison. He went on to star in the television series “Quincy, M.E.,” in which he played a medical examiner. The other half of the “Odd Couple,” Tony Randall, who portrayed the finicky photographer Felix Unger, died in 2004 at the age of 84. Klugman also performed in the original Broadway production of “The Odd Couple” as a replacement for Walter Matthau.

***Koch, Ed*****February 1, 2013 (JTA)—Ed Koch, pugnacious New Yorker and passionate Jew till his dying day:**

Ed Koch served three terms as mayor of New York, spent 9 years in Congress, earned two battle stars as an infantryman in Europe during World War II, wrote 17 books, and spent the last two decades of his life as a lawyer, talk show host, professor and even restaurant critic—working almost to his last day. Koch, 88, died of congestive heart failure early Friday morning at New York-Presbyterian Columbia Hospital. He had been hospitalized twice in recent weeks to drain fluid from his lungs. His death came on the same day as “Koch,” a documentary about his life, opens in theaters nationwide. The National Jewish Democratic Council hailed Koch as a “consummate and proud Jewish Democrat who advocated fiercely for the US-Israel relationship and the progressive domestic policies in which he truly believed.”

***Meed, Vladka*****November 26, 2012 (JTA)—Jewish Resistance fighter Vladka Meed dies at 90:**

Vladka Meed, a Jewish Resistance fighter in World War II and a founder of the American Gathering of Jewish Holocaust Survivors, has died. Meed, who smuggled weapons into the Warsaw Ghetto, died Nov. 21 in Phoenix, Ariz., at the age of 90. She had suffered from Alzheimer’s disease. Meed and her husband, Benjamin, took the lead in publicizing to the world what the Nazis had done. The Meeds helped start the Warsaw Ghetto Resistance Organization in 1962. After much of her family was deported to the Warsaw Ghetto, Meed, passing as a gentile, lived outside the ghetto and became a courier of weapons materials. She also smuggled Jewish children from the ghetto several times and took them to live with non-Jewish families, according to *The New York Times*. She married her husband, also a courier, in 1944. Shortly after they were on one of the first boats carrying Holocaust survivors to New York, according to *The New York Times*, where she began to lecture about her experiences. In the 1980s she began training teachers in Holocaust education and took them on 3-week programs to Israel and Poland, including visiting death camps and Warsaw.

***Phillips, Pauline*****January 17, 2013 (JTA)—Dear Abby columnist Pauline Phillips dies:**

Pauline Phillips, the woman known to the world as the advice columnist behind Dear Abby, has died. Phillips, the daughter of Russian Jewish immigrants, died Wednesday at 94 after years of battling Alzheimer’s disease, according to news

reports. Writing under the pseudonym Abigail van Buren, Phillips' Dear Abby was syndicated in more than 1,200 newspapers and had 95 million readers at its height. Her sister, Eppie Lederer, wrote a similar column under the name Ann Landers. Lederer died in 2002. Born Pauline Esther Friedman in Iowa, Phillips began writing the column in 1956 when she was 37 years old.

### *Schacter, Rabbi Herschel*

**March 21, 2013 (JTA)—Rabbi Herschel Schacter, former Presidents Conference chair, dies at 95:**

Rabbi Herschel Schacter, a former chairman of the Conference of Presidents of Major American Jewish Organizations, has died. Schacter, the first US Army chaplain to enter and participate in the liberation of the Buchenwald concentration camp, died Thursday. He was 95. Along with serving as chairman of the Presidents Conference from 1967 to 1969, he was president of the Mizrachi-Hapoel Hamizrachi, founding chairman of the American Jewish Conference on Soviet Jewry and chairman of the Chaplaincy Commission of the Jewish Welfare Board. He also was director of rabbinic services at Yeshiva University. Schacter, a student of the esteemed Rabbi Joseph B. Soloveitchik, served as rabbi of the Mosholu Jewish Center in the Bronx for more than 50 years. "Rabbi Schacter was an exemplary leader who often spoke of his deep commitment to Jewish inclusiveness and unity," Presidents Conference leaders Richard Stone and Malcolm Hoenlein said in a statement Thursday. Schacter led a Kindertransport from Buchenwald to Switzerland after World War II. In 1956, he was a member of the first rabbinic delegation to the USSR and escorted a transport of Hungarian refugees from Austria to the US.

### *Specter, Arlen*

**October 16, 2012 (JTA) [abridged]—Specter remembered as an iconoclast who enjoyed going toe to toe with tyrants:**

During his 30 years in the clubby confines of the US Senate, Arlen Specter never lost his acerbic prosecutorial zeal, friends and associates say. The insistent questions, the commitment to independence that made the longtime Pennsylvania senator a critical player in recent US history, ultimately did in his career. In his 2010 bid for a sixth term, Specter lost the support of both Democrats and Republicans. Specter, who had been the longest-serving US senator from his state, died Sunday of complications from non-Hodgkin's lymphoma. He was 82. His iconoclasm was his brand, from the outset of his career, when he made a name for himself as the young Philadelphia assistant district attorney on the Warren Commission who first postulated that a single bullet hit both President John F. Kennedy and Texas Governor John Connally. Specter was a congressional leader in advancing the cause of Soviet

Jews, recalled Mark Levin, who directs NCSJ, the former National Council on Soviet Jewry. Specter throughout his career was a pro-Israel leader, in recent years leading efforts to condition aid to the Palestinian Authority on its peace process performance. He also aimed to protect Jewish students on campuses from anti-Israel harassment. An array of Jewish and pro-Israel groups mourned his passing.

### ***Sulzberger, Arthur Ochs***

**September 30, 2012 (JTA)—Arthur Ochs Sulzberger, ex-New York Times publisher, dies:**

Arthur Ochs Sulzberger, who was publisher of *The New York Times* for more than three decades, has died. Sulzberger died Saturday at his home in New York following a long illness. He was 86. He was publisher for 34 years beginning in 1963. His son Arthur Sulzberger Jr. took over from him as publisher in 1992 and as chairman in 1997. The Sulzberger family had bought the newspaper in 1896. The elder Sulzberger made the decision in 1971 to publish the classified Pentagon Papers, which offered a Defense Department history of the US involvement in Vietnam. The documents were published after a US Supreme Court challenge by the Nixon administration. *The Times* won 31 Pulitzer Prizes during Sulzberger's tenure. Sulzberger also helped boost subscriptions and annual revenue. Sulzberger, who was known by the nickname "Punch," served in the US Marines and was a graduate of Columbia College.

### ***Torczyner, Jacques***

**March 13, 2013 (JTA)—Zionist leader Jacques Torczyner dies:**

Jacques Torczyner, a former national president of the Zionist Organization of America, has died.

Torczyner, a leader in the Zionist movement in the US and around the world, died March 7 in Saratoga, Calif. He was 98. He served as ZOA president from 1968 to 1973, and was emeritus president until his death. "Jacques Torczyner was a tireless and galvanizing figure in American Zionism," said Morton Klein, ZOA's national president, in a statement. "He was a leading and active member of every important Zionist committee, flying to Israel regularly." Born in Antwerp, Belgium, Torczyner escaped the Nazis and came to the US in 1941. A founding member at the behest of David Ben Gurion of the Friends of the Haganah to support the Jewish forces in British Mandate Palestine, Torczyner worked closely with Rabbi Abba Hillel Silver as he pressed for support for the establishment of a Jewish state from the American Jewish community, American politicians and the United Nations. From 1974 to 1977 he was chairman of the American section of the World Jewish Congress. He was a member of the executive of the World Zionist Organization



from 1972 until 1998, heading up its foreign relations department and the Herzl Institute. Torczyner was appointed a member of the American UNESCO Committee and served on the Holderman Committee, which recommended that the US leave UNESCO. He later served as an adviser to UNESCO Director General Federico Mayor.

### ***Zborowski, Eli***

#### **September 11, 2012 (JTA)—Eli Zborowski, founder of American Society for Yad Vashem, dies:**

Eli Zborowski, a Holocaust survivor who founded and served as the chairman of the American Society for Yad Vashem, has died. Zborowski, who founded the society in 1981 and served as its chairman until his death, died Monday in New York. He was 87. Zborowski was born in Zarki, Poland. He was able to leave the town's ghetto after the outbreak of World War II and serve as its liaison with the non-Jewish underground. His father was murdered by local Poles, but he, his mother, brother and sister survived the war. The families that hid them, the Placzeks and Kolaczs, were later recognized as Righteous Among the Nations by Yad Vashem. Following the war, Zborowski was active in the Aliyah Bet organization, which smuggled Jews into British Mandate Palestine until the founding of the State of Israel. Zborowski and his wife, Diana, immigrated to the US in early 1952. In 1963 he organized the first US Holocaust Remembrance Day commemoration and, in 1970, he founded the first umbrella organization for all survivors. The Zborowskis in 1974 endowed the first academic chair in the US in Holocaust Studies, at Yeshiva University in New York. He was appointed to the US Holocaust Memorial Council by President Jimmy Carter and reappointed by President Ronald Reagan. He also was appointed to the New York permanent Commission on the Holocaust by Mayor Edward Koch.

### **Full List of Obituaries, June 1st–December 31st 2012**

ADLER, RICHARD: Tony award winning lyricist, composer, and producer, d. 6-21-12.

ASHER, WILLIAM: Director, producer, and screenwriter, d. 7-16-12.

BLOCK, WENDY: National community leader. Former chair of the Network of Independent Communities of the JFNA, d. 6-25-12.

COHEN, IRVING: Well known maitre d' for the Concord Hotel in the Catskills, d. 10-1-12.

COMMONER, BARRY: Leading ecologist and editor of *Science Illustrated* magazine, d. 9-30-12.

CRIST, JUDITH: Film critic and regular on the *Today* show during the 1960s and 1970s, d. 8-7-12.

- DAVID, HAL: Popular lyricist, d. 9-1-12.
- EPHRON, NORA: Film director, d. 6-26-2012.
- ETTENBERG, SYLVIA CUTLER: Conservative Jewish educator, d. 6-21-12.
- FEIN, IRVING: Emmy award winning producer, d. 8-10-12.
- FERKAUF, EUGENE: Founder of E. J. Korvette discount chain stores, d. 6-5-12.
- FIRESTONE, SHULAMITH: Co-founder of the radical feminist group Redstocking, d. 8-28-12.
- FOGEL, ROBERT WILLIAM: Economic historian and scientist and winner of the 1993 Nobel Memorial Prize in Economic Sciences, d. 6-11-13.
- FREUDBERG, JUDY: American TV writer, d. 6-10-12.
- FRIEDLANDER, HENRY: Holocaust scholar and survivor, d. 10-17-12.
- FRIEDMAN, MAURICE S.: Martin Buber biographer, d. 10-11-12.
- GOLDMAN, TONY: Visionary real estate developer, d. 9-11-12.
- GOODMAN, HELEN: Longtime member of the National Council of Jewish Women of Canada, d. 7-6-12.
- GORDON, BEATE: Champion of Japanese women's rights, d. 12-30-12.
- GRALLA, MILTON: Philanthropist and publisher, d. 7-11-12.
- GREENBERG, ARNOLD: Co-founder of Snapple, d. 10-26-12.
- GRONER, RABBI IRWIN: Former Rabbinical Assembly of Conservative Rabbis president, d. 12-30-12.
- HAMLISCH, MARVIN: Acclaimed composer and conductor, d. 8-6-12.
- HARDING, RAYMOND: Former head of New York State's Liberal Party, d. 8-9-12.
- HEIM, MICHAEL HENRY: Prolific translator, d. 9-29-12.
- HORWITZ, JEROME: Researcher who developed the first effective drug treatment for AIDS, d. 9-6-12.
- KADISH, BEN-AMI: American spy for Israel, d. 7-16-12.
- KAPLAN, ROBERT PHILLIP: Long time member of the Canadian House of Commons and former Solicitor General of Canada, d. 11-5-12.
- KLEMPERER, KLEMENS VON: Historian, d. 12-23-12.
- KLUGMAN, JACK: *The Odd Couple* actor, d. 12-24-12.
- KRIEGSMAN, ALAN M.: Pulitzer Prize winning dance critic, d. 8-31-12.
- KRINSKY, DEVORAH: Wife of Rabbi Schneerson's top aide, d. 11-23-12.
- KUBERT, JOE: Renowned comic book artist and founder of The Kubert School, d. 8-12-12.
- LEAF, ALEXANDER: Physician and researcher elected to the National Academy of Sciences, d. 12-24-12.
- LERMAN, LEONARD: Notable biologist, d. 9-19-12.
- LEVINE, ELLEN: Award winning author of children's books, d. 5-26-12.
- LEVINSON, HARRY: Founded the Levinson Institute for the psychological study of leadership in the workplace, d. 6-26-12.
- MALKIN, MURRAY: Veteran reporter for the *Canadian Jewish News*, *Globe*, and *Mail*, d. 7-25-12.
- MARTIN, TONY: Renowned actor and singer, d. 7-27-12.
- MEED, VLADKA: Jewish resistance fighter who infiltrated the Warsaw Ghetto, d. 11-21-12.

ORENSTEIN, CHARLES: Canadian co-founder of Seaway Hotels and first Jewish President of the Kingston Chamber of Commerce, d. 10-18-12.

OVSHINSKY, STANFORD R.: Creator of over 400 patented inventions, d. 10-17-12.

RAKOFF, DAVID: Humorist, writer, and actor, d. 8-9-12.

REICHBACH, GUSTIN: 1960s student movement leader and New York State Supreme Court justice, d. 7-14-12.

ROHR, SAMI: Renowned philanthropist, d. 8-5-12.

ROSEN, CHARLES: Pianist, d. 12-9-12.

RUDMAN, WARREN: Former New Hampshire senator, d. 11-19-12.

SABOL, STEVE: Filmmaker and co-founder of NFL Films, d. 9-18-12.

SCHWARTZ, ANNA: Former president of the Western Economic Association International, d. 6-21-12.

SEGAL, MARTIN E.: Businessman, former AP columnist, and co-founder of the Film Society of Lincoln Center, d. 8-5-12.

SERENY, GITTA: Author, historian, and journalist, d. 6-14-12.

SHEFFER, ISAIAH: Playwright, director, and co-founder of Symphony Space, d. 11-9-12.

SMUKLER, JOSEPH: Jewish community leader, philanthropist, and activist, d. 7-13-12.

SOBOL, DONALD: Award winning author of *Encyclopedia Brown* series, d. 7-11-12.

SONNENFELDT, HELMUT: Advisor to Henry Kissinger, d. 11-18-12.

SPECTER, ARLEN: Notable Pennsylvanian senator, d. 10-14-12.

STEIN, JACOB: Presidents Conference chair during the Yom Kippur War, d. 12-8-12.

STEIN, JOAN: Tony award winning theater producer, d. 8-3-12.

STEINBERG, SAUL PHILLIP: Financier and corporate raider, d. 12-7-12.

STERN, DANIEL: Renowned psychiatrist and theorist, d. 11-12-12.

SULZBERGER, ARTHUR OCHS: Published *The New York Times* for over thirty years, d. 9-29-12.

TRAUB, MARVIN: Former CEO and president of Bloomingdale's, d. 7-11-12.

VOGEL, HERBERT: Prolific art collector, d. 7-22-12.

WALLERSTEIN, JUDITH: Psychologist and researcher on children of divorce, d. 6-18-12.

WAREN, FLORENCE: Dancer and Holocaust survivor, d. 6-12-12.

WARSCHAW, CARMEN: Philanthropist and leader in California State's Democratic Party, d. 11-6-12.

WOLFSON, ZEV: Renowned philanthropist, particularly in Jewish education, d. 8-13-12.

WOODLAND, N. JOSEPEH: Co-inventor of the barcode, d. 12-9-12.

ZBOROWSKI, ELI: Founder of the American Society for Yad Vashem, d. 9-10-12.

ZELDIN, FLORENCE: Teacher and writer, d. 5-20-12.

## Full List of Obituaries, January 1st–May 31st 2013

ABRAMOWITZ, STANLEY: JDC relief worker, d. 5-14-13.

BEHRMAN 31st, JACOB: Publisher of Behrman House, d. 9-23-12.

BERENSTEIN, VARDA HALL: Canadian CBC radio and TV singer of the 1950s and 1960s, d. 1-30-13.

BROTHERS, JOYCE: Renowned psychologist and advice columnist, d. 5-13-13.

DIAMOND, RABBI JAMES: Former director of the Center for Jewish Life at Princeton University, d. 3-28-13.

DWORKIN, RONALD: Philosopher and law scholar, d. 2-14-13.

FRANKLIN, BONNIE: Actress best known for her role in *One Day at a Time*, d. 3-1-13.

GLASER, DONALD: Nobel Prize winning physicist, d. 2-28-13.

GUMPERZ, JOHN J.: Renowned linguist and creator of interactional sociolinguistics, d. 3-29-13.

HANFT, HELEN: Stage and film actress, d. 5-30-13.

HARRIS, ERWIN: Philanthropist, activist, and adventurer, d. 3-9-13.

HARTMAN, RABBI DAVID: Scholar and founder of the Shalom Hartman Institute in Jerusalem, d. 2-10-13.

HUXTABLE, ADA LOUISE: Pulitzer Prize winner for architectural criticism, d. 1-7-13.

KAMPELMAN, MAX: US human rights negotiator, d. 1-25-13.

KANIN, FAY: Screenwriter, playwright, and producer, d. 3-27-13.

KAY, JACK: Philanthropist who helped found Washington DC's Holocaust Memorial Museum, d. 4-21-13.

KOCH, ED: Former New York City Mayor, d. 2-1-13.

KOPROWSKI, HILARY: Developed the first live polio vaccine, d. 4-11-13.

KRESKY, EDWARD M.: Investment banker who prevented New York City from declaring bankruptcy in the 1970s, d. 1-23-13.

KUTSHER, HELEN: Owner of famous Catskill resort, d. 3-23-13.

LAFER, FRED: Philanthropist and leader of many Jewish Institutions, d. 4-30-13.

LAND, EDITH WYNDHAM: Longtime former executive secretary of the Christian-Jewish Dialogue of Toronto, d. 5-14-13.

LANGSDORF, MARTYL: Artist famous for the Domsday Clock, d. 3-26-13.

LASSOFF, HOWIE: Basketball star for American and Israeli teams, d. 2-7-13.

LERNER, GERDA: Acclaimed historian and pioneer of Women's Studies, d. 1-2-13.

LEWIS, ANTHONY: Two time Pulitzer Prize winning *New York Times* columnist, d. 3-25-13.

LEYSON, LEON: Youngest person on Schindler's List, d. 1-12-13.

MARSH, LEONARD: Co-founder of Snapple, d. 5-21-13.

MOLNAR, CHRISTINE: Dedicated leader in social services, d. 1-11-13.

MORGENTALER, HENRY: Canadian pro-choice advocate and physician, d. 5-29-13.

PHILLIPS, PAULINE: "Dear Abby" columnist, d. 1-16-13.

SCHACTER, RABBI HERSCHEL: Former Presidents Conference chair and participant in the liberation of Buchenwald, d. 3-21-13.

SHAPIRO, HARVEY: Former editor of *The New York Times* and author of several books of poetry, d. 1-7-13.

SLUTZKY, ORVILLE: Philanthropist and pioneering ski resort owner, d. 4-25-13.

SOBEL, NORMA: Leader in Jewish women's philanthropy, d. 4-30-13.

SPIEGEL, BORUCH: Fighter in Warsaw Ghetto Uprising, d. 5-9-13.

STARKER, JANOS: Cellist and distinguished professor, d. 4-28-13.

SWARTZ, AARON: Computer programmer and internet activist, d. 1-11-13.

THRONE, MALACHI: Actor with many television guest-starring appearances, d. 3-13-13

TORCZYNER, JACQUES: Former president of the ZOA, d. 3-7-13.

VERMES, GEZA: Translator of the Dead Sea Scrolls, d. 5-8-13.

WEIDER, JOE: Canadian bodybuilder and co-founder of the International Federation of Body Builders, d. 3-23-13.

WEISZ, ARTHUR: Canadian founder of the Yad Leyeled Museum Project in Israel, d. 4-22-13.

ZWEIG, MARTIN: Stock investor and advisor who forecasted the 1987 crash, d. 2-18-13.